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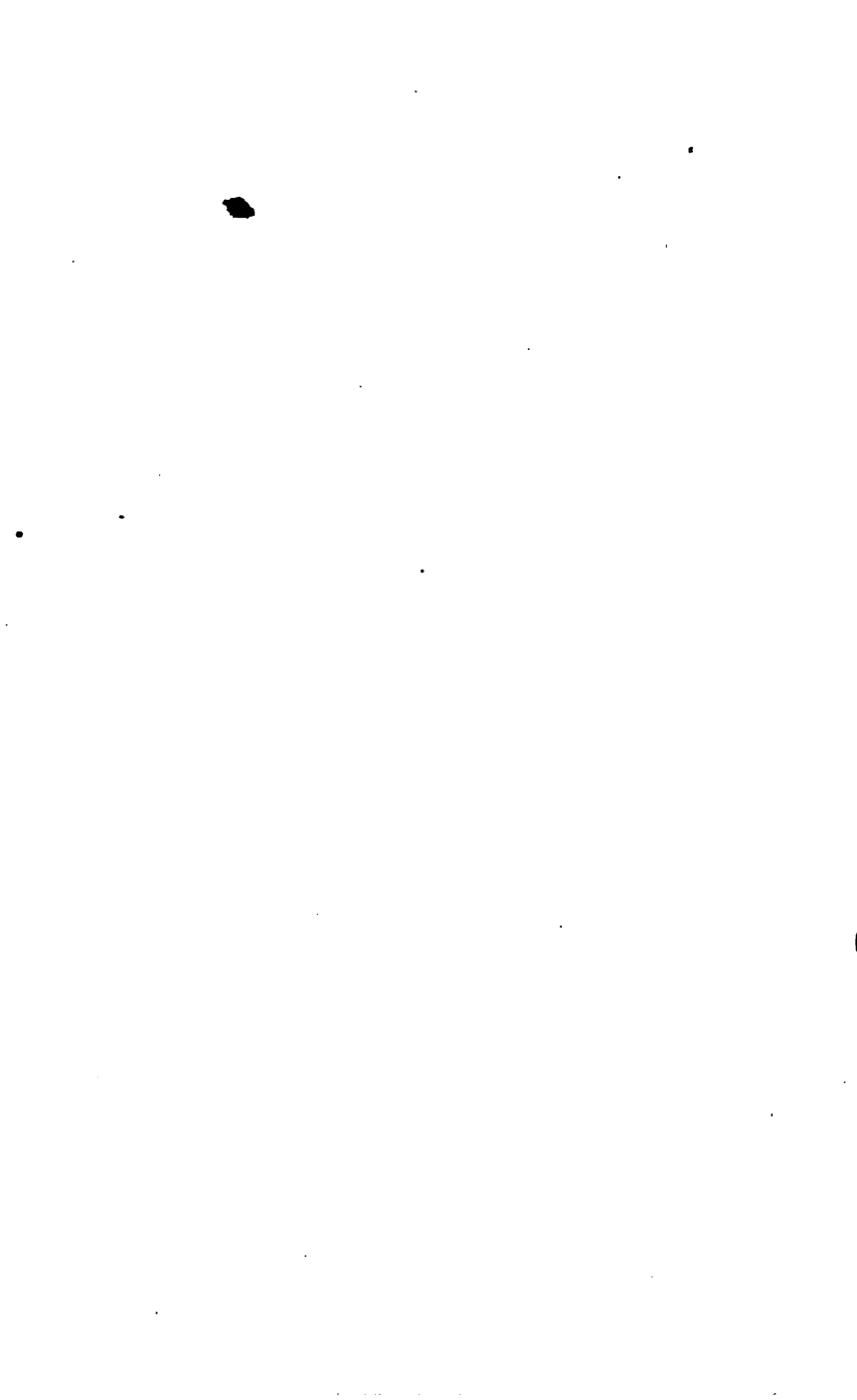


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A  
GRAMMAR  
OF THE  
GREEK LANGUAGE.

BY  
ALPHEUS CROSBY,  
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN  
DARTMOUTH COLLEGE.



*Μίμνησθ' Ἀθηναίων Ἑλλάδος τι.*  
ÆSCHYLUS.

TWENTY-SIXTH EDITION.

BOSTON:  
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"The LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. \* \* \* THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — Harris's *Hermes*, Bk. III. Ch. 5.

"Greek, — the shrine of the genius of the old world ; as universal as our race, as individual as ourselves ; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself ; to which nothing was vulgar, from which nothing was excluded ; speaking to the ear like Italian, speaking to the mind like English ; with words like pictures, with words like the gossamer film of the summer ; at once the variety and picturesqueness of Homer, the gloom and the intensity of *Æschylus* ; not compressed to the closest by *Thucydides*, not fathomed to the bottom by *Plato*, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of *Demosthenes* !" — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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## PREFACE TO THE SECOND EDITION.

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THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books ; viz. a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, " It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students ; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.



First, to *state* the usage of the language in comprehensive rules and condensed tables, to be imprinted upon the memory of the student. For convenient examples of the care with which brevity and simplicity have been here studied, the reader will permit me to refer him to the rules of syntax, as presented to the eye at a single view in ¶ 64, and to the elementary tables of inflection and formation.

Secondly, to *explain* the usage of the language, and *trace its historical development*, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately, and without notice, the vocabulary, forms, and idioms of different ages and communities, —

"A party-color'd dress  
Of patch'd and pye-ball'd languages."

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been all cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought, that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the passages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among his writings, the *Anabasis*. References also abound in the Etymology, but chiefly in respect to peculiar and dialectic forms.

The subject of euphonic laws and changes has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language,

" Whose law was heavenly beauty, and whose breath  
Enrapturing music."

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (i. e. the tendency of vowels, in the progress of language, to pass from a more open to a closer sound; see §§ 28, 29, 44, 86, 93, 118, 123, 259, &c.), and the correspondence between the consonants  $\nu$  and  $\sigma$ , and the vowels  $\alpha$  and  $\epsilon$  (§§ 34, 46.  $\beta$ , 50, 56–58, 60, 63. R., 84, 100. 2, 105, 109, 132, 179, 181, 200, 201, 213, 248.  $f$ , 300, &c.).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another (compared by an excellent grammarian to "The House that Jack built"), is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 255.  $\beta$ ). Nor is the method which makes the theme the foundation of all the other forms free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 84, 100, 256. V., 265. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal.

Those parts of Greek Grammar of which I at first proposed to form a separate volume, the Dialects, the History of Greek Inflection, the Formation of Words, and Versification, I have concluded, with the

advice of highly esteemed friends, to incorporate in this ; so that a single volume should constitute a complete manual of Greek Grammar. To accomplish this object within moderate limits of size and expense, a very condensed mode of printing has been adopted, giving to the volume an unusual amount of matter in proportion to its size. I thank my printers, that, through their skill and care, they have shown this to be consistent with so much typographical clearness and beauty. It has also been found necessary to reserve for a separate treatise those parts of the first edition which were devoted to General Grammar, and which it was at first proposed to include in the present edition as an appendix. I submit to this necessity with the less reluctance, because a systematic attention to the principles of General Grammar ought not to be deferred till the study of the Greek, unless, in accordance with the judicious advice of some distinguished scholars, this should be the first language learned after our own ; and because the wish has been expressed, that these parts might be published separately for the use of those who were not engaged in a course of classical study.

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction ; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst ; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD — *Requiescant in pace!* It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Rost, Thiersch, and Viger.

A. C.

HANOVER, Oct. 13, 1846

I N D E X  
OF  
CITATIONS FROM XENOPHON'S ANABASIS  
IN "A  
GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSBY, &c."

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"Accomplished XENOPHON! thy truth hath shown  
A brother's glory sacred as thy own.  
O rich in all the blended gifts that grace  
Minerva's darling sons of Attic race!  
The Sage's olive, the Historian's palm,  
The Victor's laurel, all thy name embalm!  
Thy simple diction, free from glaring art,  
With sweet allurements steals upon the heart;  
Pure as the rill, that Nature's hand refines,  
A cloudless mirror of thy soul it shines.  
Thine was the praise, bright models to afford  
To CÆSAR's rival pen, and rival sword:  
Blest, had Ambition not destroyed his claim  
To the mild lustre of thy purer fame!"



## CITATIONS FROM THE ANABASIS.

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[The following Index conforms to the Second (Stereotype) Edition of the Grammar. The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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CHAP. V. (2) 583. α, 614. δ; (3) 428; (4) 424. 2, 614. δ; (5) 554. β; (7) 405. η, 535, 604. γ; (9) 357. α, 450. γ; (10) 357. β, 541. α; (11) 419. 5; (12) 531, 669; (13) 403, 407. ι, 633; (14) 403; (15) 406, 516, 537. 3, 603. α, 620; (17) 620; (18) 364. 1, 523; (19) 405. τ; (21) 531; (22) 416; (23) 437; (26) 404. γ; (27) 406, 633; (28) 405. τ; (32) 419. 4, 476; (35) 496. c; (36) 602. 1; (37) 477. α; (38) 390, 436; (39) 343. 3, 472. α, 520, 570. 1, 664. β; (41) 513; (42) 402, 544. β.

CHAP. VI. (1) 375. β, 437, 563; (1-30) 571; (4) 404. δ, 416, 421. β, 535; (6) 347, 531, 628, 638; (8) 643; (9) 418. 3, 523, 617. 5, 620, 627. α; (12) 606; (13) 416, 419. 5, 562. α; (15) 480. 2; (18) 449. α; (19) 405. η, 407. ι; (20) 387; (22) 400, 449. α, 620; (23) 153. γ, 551, 606; (24) 618. 1; (26) 406, 620, 650. α; (28) 399; (29) 368, 437, 439. α, 561. 3; (30) 499.

## BOOK III.

CHAP. I. (2) 475, 604. β; (3) 362. γ, 375. α, 480. γ, 544. α, 555. α,

660; (4) 403; (5) 627. β; (6) 107, κ., 402, 431, 527; (7) 402, 513, 521;



(8) 527; (9) 619.  $\pi$ .; (10) 608; (11) 359.  $\alpha$ , 551.  $\pi$ .; (12) 602. 2; (13) 666.  $\alpha$ .; (14) 504, 539. 2, 640; (15) 535; (17) 534, 615. 2; (18) 601.  $\beta$ , 643; (19) 356; (20) 408; (21) 505. 2, 537. 3, 547; (22) 428; (23) 336, 391.  $\gamma$ , 485.  $\alpha$ ; (24) 485.  $\alpha$ , 598; (25) 603.  $\alpha$ ; (27) 432, 442, 465; (29) 376.  $\alpha$ , 666.  $\alpha$ ; (30) 400; (31) 437, 472.  $\alpha$ , 563; (32) 135, 606; (33) 394; (34) 443; (35) 407.  $\pi$ , 554.  $\beta$ , 603.  $\beta$ , 643; (36) 399; (37) 351, 418. 3; (38) 554.  $\beta$ , 567.  $\beta$ , 628; (40) 378; (41) 505. 2; (42) 418. 3, 662; (43) 409; (45) 532; (46) 598; (47) 616.  $\alpha$ .

CHAP. II. (1) 627.  $\beta$ ; (2) 448, 476.  $\pi$ ., 520, 657.  $\beta$ ; (4) 389, 400, 443, 509, 520, 661.  $\alpha$ ; (5) 389, 534, 646. 1; (6) 513, 600; (7) 350.  $\pi$ ., 374.  $\beta$ ; (9) 477.  $\alpha$ , 638; (10) 639. 2; (11) 405.  $\zeta$ , 430, 617. 6, 669; (13) 479; (14) 352, 504; (15) 617. 6; (16) 375.  $\beta$ ; (17) 350.  $\pi$ ., 598. 1; (18) 487. 4; (19) 418. 3, 424. 2, 620; (20) 428; (21) 374.  $\alpha$ ; (22) 407.  $\pi$ , 450.  $\gamma$ ; (24) 604.  $\alpha$ , 640; (25) 634.  $\beta$ , 661. 2, 667. 2; (27) 403, 525.  $\pi$ .; (28) 362.  $\zeta$ , 525.  $\pi$ .; (29) 409; (31) 627.  $\alpha$ ; (32) 661. 2; (35) 603.  $\gamma$ ; (37) 361.  $\gamma$ , 598, 623.  $\pi$ .; (38) 375.  $\beta$ , 573.  $\alpha$ ; (39) 376.  $\alpha$ , 390, 634.  $\beta$ .

CHAP. III. (2) 536, 603.  $\gamma$ ; (3) 518.  $\gamma$ , 570. 1; (4) 608; (5) 571, 637; (7) 368, 463. 3, 662; (8) 642; (9) 629. 1; (10) 439.  $\beta$ ; (11) 378, 472.  $\alpha$ ; (12) 500; (16) 357.  $\beta$ , 439.  $\beta$ , 465; (17) 416; (19) 483; (20) 332. 2, 404.  $\delta$ .

CHAP. IV. (1) 540, 602. 1, 602. 2; (2) 404.  $\gamma$ , 658; (4) 546; (5) 407.  $\iota$ , 412; (6) 362.  $\zeta$ , 439.  $\alpha$ ; (7) 478.  $\beta$ ; (10) 485.  $\beta$ ; (12) 556; (13) 522. 1; (15) 605. 2; (16) 490.  $\pi$ .; (17) 403, 447.  $\beta$ ; (19) 547; (20) 407.  $\pi$ ; (21) 137.  $\alpha$ ; (23) 418. 2, 572; (24) 336; (25) 447.  $\gamma$ , 628; (25-27) 576; (26) 350, 574.  $\pi$ .; (28) 508; (30) 418. 2; (31) 389; (34) 409, 602. 1; (35) 372.  $\gamma$ , 403, 412; (36) 402, 546; (37) 420. 1, 447.  $\beta$ , 457.  $\alpha$ ; (38) 576; (39) 546.  $\beta$ , 573.  $\alpha$ ; (40) 518.  $\gamma$ ; (41) 509, 603.  $\beta$ ; (45) 453.  $\alpha$ ; (46) 447.  $\beta$ ; (47) 449.  $\beta$ ; (49) 633.

CHAP. V. (1) 476.  $\pi$ .; (2) 476; (3) 476.  $\pi$ .; (5) 510. 1; (8) 137.  $\alpha$ , 583; (9) 259.  $\alpha$ , 457.  $\beta$ , 496.  $\alpha$ ; (10) 470.  $\pi$ .; (11) 347, 665; (13) 610, 615. 1; (14) 421.  $\beta$ , 425. 4; (15) 409, 611. 2; (16) 364. 2, 377. 1; (17) 525; (18) 237, 363.  $\alpha$ , 425. 4.

#### BOOK IV.

CHAP. I. (1) 526; (3) 605. 3; (5) 628; (6) 350; (8) 472.  $\alpha$ ; (9) 377. 1; (10) 517; (11) 488. 5; (13) 638; (14) 441, 490.  $\pi$ ., 605. 2, 663. 6; (16) 232.  $\alpha$ ; (17) 393.  $\gamma$ ; (19) 237, 500; (20) 552, 570. 2; (21) 432. 3; (22) 496.  $\beta$ , 510. 1; (23) 573.  $\alpha$ ; (24) 431; (26) 366; (27) 500, 619.  $\gamma$ ; (28) 374.  $\beta$ .

CHAP. II. (2) 437; (3) 399, 450.  $\delta$ ; (4) 416, 657.  $\gamma$ ; (7) 488. 5; (9)

362.  $\zeta$ ; (10) 447.  $\beta$ , 488. 5, 604.  $\alpha$ ; (11) 654. 3; (12) 544.  $\alpha$ ; (13) 443. 1; (15) 407.  $\pi$ ; (16) 447.  $\gamma$ ; (17) 557, 447.  $\alpha$ , 488. 5, 649.  $\alpha$ ; (18) 405.  $\zeta$ ; (19) 530, 628; (23) 449.  $\beta$ ; (26) 403.

CHAP. III. (1) 472, 560. 2; (2) 521; (3) 394; (6) 671. 6; (9) 449.  $\beta$ , 525.  $\alpha$ ; (10) 337.  $\alpha$ ; (11) 518.  $\alpha$ ; (12) 220; (13) 392. 2, 402, 405.  $\eta$ ; (21) 662; (26) 440; (28) 363.  $\alpha$ , 394; (32) 546; (33) 483.

CHAP. IV. (2) 119. 2, 336, 409, 522; (4) 475; (6) 627. *a*; (7) 336, 472. *a*; (13) 447. *b*; (14) 457. *β*, 478. *β*, 650. *a*; (15) 647; (17) 535, 608; (18) 392. 1, 637; (20) 392. 1; (22) 601. *γ*; (24) 461. 3.

CHAP. V. (4) 405. *η*, 449. *a*; (5) 424. 2; (7) 608; (8) 606; (10) 529. *β*, 608; (11) 427. 8; (12) 266, 563; (15) 266; (16) 457. *α*, 624. *γ*, 632; (17) 526. *α*, 559. *c*, 560. 1; (19) 657. *n*; (22) 366; (24) 439. *a*; (25) 409, 549. *a*; (27) 407. *ι*; (29) 425. 4; (33) 404. *γ*; (34) 404. *δ*; (35) 466; (36) 421. *β*, 441.

CHAP. VI. (2) 411, 656; (9) 475; (11) 460. *a*, 671. 2; (12) 403,

460. *a*; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357. *a*.

CHAP. VII. (1) 549. *a*, 637; (2) 408; (3) 579. *τ*; (4) 476; (5) 541. *b*; (7) 595. *α*; (9) 237; (10-14) 576; (11) 425. 4, 510. 1; (12) 368, 373. 1, 505. 2; (16) 116. *δ*, 529; (17) 526, 637; (19) 389; (20) 393. *a*, 521. *β*; (24) 343. 2, 549. *a*; (25) 538. *β*.

CHAP. VIII. (2) 529; (3) 402, (4) 361; (5) 213. *ρ*, 570, 639. 2; (6) 473. *a*; (8) 399; (10) 490. *ρ*; (13) 595. *δ*; (14) 665; (18) 497; (19) 542. *δ*, 557; (20) 236. *c*, 366, 546; (22) 332. 4; (25) 295, 521. *β*; (26) 517, 637; (27) 433, 450, *δ*.

## BOOK V.

CHAP. I. (1) 447. *β*; (2) 552; (8) 465; (9) 603. *n*; (10) 220; (13) 470. 3; (15) 556.

CHAP. II. (5) 457. *s*; (8) 615. 2; (12) 627. *β*, 640; (14) 523; (15) 542. *γ*; (20) 560. 2; (29) 471. *a*.

CHAP. III. (2) 332. 4, 457. *a*; (3) 561. 2, 658, 663. 6; (5) 559. *d*; (9) 405. *η*; (11) 333. 6, 653. *s*; (13) 391. *α*, 625.

CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447. *β*; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447. *γ*; (22) 449. *β*; (24) 570; (27) 487. 4; (29) 98. *α*, 486. 2; (32) 437; (34) 532, 561. 1, 604. *β*.

CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (8) 579. *τ*; (9) 633; (11) 360. 2; (12) 525. *β*, 561. 3; (15) 368, 517; (19) 527; (21) 457. *β*; (22) 561. 3; (25) 655. 6.

CHAP. VI. (1) 375. *β*, 616. *b*; (4) 600; (9) 450. *δ*, 603. *τ*; (12) 220, 546, 555, 583, 603. *η*; (17) 561. 1, 660; (20) 549. *a*; (24) 441; (25) 500; (26) 500; (29) 405. *τ*; (30) 603. *δ*; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.

CHAP. VII. (5) 485. *α*, 570. 2; (6) 485. *α*, 523; (7) 485. *α*, 513; (8) 478. *β*; (9) 394, 474; (10) 403, 539. 1; (11) 403, 615. 2, 661. 2; (12) 357. *α*, 658; (17) 361. *γ*, 447. *γ*, 659. *a*; (22) 662, (25) 504; (26) 234. *α*; (28) 434.

CHAP. VIII. (3) 157. *ρ*, 375. *α*, 526, 638; (4) 192. 4; (5) 616. *b*; (6) 426. *δ*; (7) 502; (8) 532; (11) 517, 539. 1; (12) 466, 497. 1; (13) 603. *δ*, 639. 1; (14) 633; (21) 403; (22) 157. *ρ*; (23) 278; (24) 284, 439. *a*; (25) 376. *γ*.

## BOOK VI.

CHAP. I. (5) 542. *γ*; (5-13) 576; (6) 433, 637; (7) 431; (8) 437;

(14) 439. *α*, 447. *β*; (15) 431. 2; (18) 133. *δ*, 447. *β*; (20) 409, 441,

615. 2; (21) 404. γ; (22) 402, 640; (23) 457. β; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.

CHAP. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472. α; (18) 661. 2.

CHAP. III. (1) 412, 477. α; (2) 137. α; (6) 431; (9) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.

CHAP. IV. (1) 410, 449. β; (2) 409; (3) 403; (4) 478. γ; (8) 428, 580; (9) 409; (11) 194. 1, 477. α; (13) 194. 1, 486. 1, 559. d; (14)

626. η; (18) 669; (19) 486. γ; (20) 407. ι, 517; (23) 416, 555; (24) 450. δ.

CHAP. V. (5) 520; (6) 440; (10) 234. α, 377. 2; (24) 472. α.

CHAP. VI. (1) 378, 525. α; (5) 504; (7) 479; (12) 661. α; (13) 475; (15) 603. δ; (16) 400, 657. γ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614. ζ; (26) 514; (29) 337; (30) 337; (31) 337, 405. ζ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426. δ, 649. γ; (38) 447. β, 457. α, 478. α.

## BOOK VII.

CHAP. I. (5) 673. β; (6) 664. β; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627. α, 660; (23) 472. α; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439. β; (34) 610; (39) 394, 619. γ; (41) 357. β.

CHAP. II. (2) 641. β; (5) 399, 532. η; (6) 525. α; (8) 525. η; (9) 457. γ; (11) 472; (12) 402, 665; (13) 421. β; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450. δ; (23) 559. d; (26) 402; (27) 516; (28) 649. ϑ; (29) 362. γ; (32) 416, 447. γ; (38) 367, 498.

CHAP. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393. α; (22) 628; (23) 529. β, 558, 620; (26) 409, 595. δ; (27) 409; (29) 399; (31) 496. c; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473. α; (43) 546; (46) 301. 5; (48) 526. α.

CHAP. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476. η; (19) 237.

CHAP. V. (2) 404. δ; (3) 404. δ; (4) 404. δ; (5) 376. δ; (7) 617. 6; (8) 376. γ; (9) 424. 2, 504.

CHAP. VI. (1) 137. γ; (3) 610; (4) 403, 491. η; (5) 405. ζ; (9) 436; (11) 504; (15) 603. ζ; (16) 404. δ, 603. α, 604. c; (17) 436; (18) 504; (19) 664. γ; (21) 605. 4; (22) 435; (23) 394, 601. δ; (24) 153. γ; (27) 538. β; (29) 416, 665; (32) 417; (36) 521, 581; (37) 344. 1; (38) 434, 568. η; (39) 409; (40) 409; (41) 368, 558; (43) 405. η, 652. β; (44) 405. η.

CHAP. VII. (6) 237; (7) 485. α. (8) 671. 12; (10) 465; (11) 603. δ; (15) 663. 6; (17) 614. δ; (19) 472. α, 568. η, 624. γ; (22) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405. η, 503; (30) 477. α. (31) 349, 418. 3, 568. η, 602. 2. (33) 509; (34) 451; (36) 449. α. (40) 605. 2; (41) 671. 3; (42) 403. α; (51) 403; (53) 671. 2; (54) 403. (55) 200. η; (57) 124. β. η, 421. β.

CHAP. VIII. (1) 399; (2) 535. (4) 403, 530; (6) 374. α; (9) 485. α; (11) 449. β, 460; (12) 119. 2; (16) 487. 4, 522; (19) 529. β; (20) 470. 3; (26) 140.


## PREFACE TO THE TABLES.

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THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark ; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed, are the following : —

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three ? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear ? With the ellipses in the following tables, the paradigms of neuter nouns contain only *eight* forms, instead of the *twelve* which are usually, and the *fifteen* which are sometimes, given ; and the paradigms of participles and of adjectives similarly declined contain only *twenty-two* forms, instead of the usual *thirty-six* or *forty-five*. See ¶ 4.

 *To give the forms just as they appear upon the Greek page,* that is, *without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less ; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the affix, sometimes the whole affix, and sometimes the affix with a part of the root. Hyphens are useful

in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the affixes are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the affix.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The *first perfect active imperative*, which has no existence in pure writers, has been discarded.

2. For the *imaginary imperative* forms ἴσταθι, τίθει, διδοθι, δεικνυθι, have been substituted the actual forms ἴστη, τίθει, δίδου, δεικνυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλεύσαις and βουλεύσειας, ἐβεβουλεύκεισαν and ἐβεβουλεύκεσαν (¶ 34); βουλευέσθωσαν and βουλευέσθων, βουλευθείησαν and βουλευθήεν (¶ 35); ἐτίθην and ἐτίθουν (¶ 50); ἦς and ἦσθα, ἔσεται and ἔσται (¶ 55).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect, eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle! The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his

catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

'Αστὶ φιλάττης

Μεγφῆς, σποδὸν τι καὶ σικὰν ἀναφιλῆ,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψω*, but *τυπτήσω*, the perfect passive is both *τέτυμμαι* and *τετύπημαι*, the aorists are in part dialectic or poetic, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and affixes, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere invention of Alexandrine grammarians? The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*ὀνοματοθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, oc-

curring, one in Homer (Il.  $\psi$ . 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of  $\tau\acute{\upsilon}\pi\tau\omega$ , as I learned it in my boyhood, this "needless *Alexandrine*,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

With respect to the manner in which these tables should be used so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.
2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.
3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.
4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, "the words," in the expressive language of Milton, "like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

In the present edition, the Tables of Inflection have been enlarged by the addition of the Dialectic Forms, the Analysis of the Affixes, the Changes in the Root of the Verb, &c. Tables of Ligatures, of Derivation, of Pronominal Correlatives, of the Rules of Syntax, and of Forms of Analysis and Parsing, have also been added. Some references have been made to sections in the Grammar.

A. C.

HANOVER, Sept. 1, 1846.

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# GREEK TABLES.

## I. ORTHOGRAPHY AND ORTHOËPY.

### ¶ 1. A. THE ALPHABET.

[§§ 10-12, 17-22.]

Order	Forms. Large. Small.	Roman Letters.	Name.	Numeral Power.
I.	<i>A</i> <i>α</i>	a	<i>Ἀλφα</i> Alpha	1
II.	<i>B</i> <i>β, β</i>	b	<i>Βῆτα</i> Beta	2
III.	<i>Γ</i> <i>γ, γ</i>	g, n	<i>Γάμμα</i> Gamma	3
IV.	<i>Δ</i> <i>δ</i>	d	<i>Δέλτα</i> Delta	4
V.	<i>E</i> <i>ε</i>	ē	<i>Ἐ ψιλόν</i> Epsilon	5
VI.	<i>Z</i> <i>ζ, ζ</i>	z	<i>Ζῆτα</i> Zeta	7
VII.	<i>Η</i> <i>η</i>	ē	<i>Ἡτα</i> Eta	8
VIII.	<i>Θ</i> <i>θ, θ</i>	th	<i>Θῆτα</i> Theta	9
IX.	<i>I</i> <i>ι</i>	i	<i>Ἰώτα</i> Iota	10
X.	<i>K</i> <i>κ</i>	c	<i>Κάππα</i> Kappa	20
XI.	<i>Λ</i> <i>λ</i>	l	<i>Λάμβδα</i> Lambda	30
XII.	<i>M</i> <i>μ</i>	m	<i>Μῦ</i> Mu	40
XIII.	<i>N</i> <i>ν</i>	n	<i>Νῦ</i> Nu	50
XIV.	<i>Ξ</i> <i>ξ</i>	x	<i>Ξι</i> Xi	60
XV.	<i>O</i> <i>ο</i>	ō	<i>Ὅ μικρόν</i> Omicron	70
XVI.	<i>Π</i> <i>π, π</i>	p	<i>Πι</i> Pi	80
XVII.	<i>P</i> <i>ρ, ρ</i>	r	<i>Ῥω</i> Rho	100
XVIII.	<i>Σ</i> <i>σ, σ</i>	s	<i>Σίγμα</i> Sigma	200
XIX.	<i>T</i> <i>τ, τ</i>	t	<i>Ταῦ</i> Tau	300
XX.	<i>Υ</i> <i>υ</i>	y	<i>Ἦ ψιλόν</i> Upsilon	400
XXI.	<i>Φ</i> <i>φ</i>	ph	<i>Φι</i> Phi	500
XXII.	<i>Χ</i> <i>χ</i>	ch	<i>Χι</i> Chi	600
XXIII.	<i>Ψ</i> <i>ψ</i>	ps	<i>Ψι</i> Psi	700
XXIV.	<i>Ω</i> <i>ω</i>	ō	<i>Ὠ μέγα</i> Omega	800
EPI- SEMA.	<i>F, F, Ϛ, ϛ</i> <i>Ϙ, ϙ</i> <i>Ϟ</i>	f q sh	<i>Βαῦ</i> Vau <i>Κόππα</i> Koppa <i>Σαμπι</i> Sampi	6 90 900

## I 2. B. LIGATURES.

[§ 10. 2.]

αι	αι	μῦ	μεν
ἀπο	ἀπο	Ϟ	ος
αυ	αυ	ε	ου
γδ	γὰρ	ϙ	περι
γγ	γγ	Ϡ	ρα
γευ	γεν	ϡ	ρι
γρ	γρ	Ϣ	ρο
δδ	δδ	ϣ	σθ
δι	δι	Ϥ	σθαι
δια	δια	ϥ	σσ
ει	ει	Ϧ	στ
εχ	εχ	ϧ	σχ
εν	εν	Ϩ	ται
επι	επι	ϩ	ταυ
εξ	εξ	ϩ	την
ευ	ευ	ϩ	της
ην	ην	ϩ	το
και	και	ϩ	του
λλ	λλ	ϩ	των
		ϩ	υν
		ϩ	υπο

# ¶ 3. C. VOCAL ELEMENTS.

## I. VOWELS, SIMPLE AND COMPOUND.

[§§ 24 - 26.]

	Orders.	Class				
		I. A Sounds.	II. O Sounds.	III. E Sounds.	IV. U Sounds.	V I Sounds.
Simple Vowels.	Short,	1. <i>ă</i>	<i>o</i>	<i>ε</i>	<i>ŭ</i>	<i>ĩ</i>
	Long,	2. <i>ā</i>	<i>ω</i>	<i>η</i>	<i>ū</i>	<i>ī</i>
Diphthongs in <i>ι</i> .	Proper,	3. <i>αι</i>	<i>οι</i>	<i>ει</i>	<i>υι</i>	
	Improper,	4. <i>α̣</i>	<i>ω̣ - η̣</i>		<i>υ̣ι</i>	
Diphthongs in <i>υ</i> .	Proper,	5. <i>αυ</i>	<i>ου</i>	<i>ευ</i>		
	Improper,	6. <i>αυ</i>	<i>ωυ</i>	<i>ηυ</i>		

## II. CONSONANTS.

[§§ 49 - 51.]

### A. Consonants associated in Classes and Orders.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	<i>π</i>	<i>κ</i>	<i>τ</i>
2. Middle Mutes,	<i>β</i>	<i>γ</i>	<i>δ</i>
3. Rough Mutes,	<i>φ</i>	<i>χ</i>	<i>θ</i>
4. Nasals,	<i>μ</i>	<i>γ</i>	<i>ν</i>
5. Double Consonants,	<i>ψ</i>	<i>ξ</i>	<i>ζ</i>

### B. Additional Semivowels.

*λ*                      *ρ*                      *σ*

CONSONANTS (SECOND ARRANGEMENT).

Single Consonants,	{	Mutes,	{	Smooth, $\pi, \kappa, \tau$ .
			{	Middle, $\beta, \gamma, \delta$ .
			{	Rough, $\phi, \chi, \theta$ .
	{	Semivowels,	{	Liquids, $\lambda, \mu, \nu, \rho, \gamma$ nasal.
		{	Sibilant, $\sigma$ .	
Double Consonants, $\psi, \xi, \zeta$ .				

## III. BREATHINGS.

[§ 13.]

Rough Breathing, or Aspirate ( *ˆ* ).Smooth or Soft Breathing ( *˘* ).

## II. ETYMOLOGY.

¶ 4. REMARKS. I. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules.

1. In the paradigms of DECLENSION, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see § 80);

α.) The *Voc. plur.*, because it is always the same with the *Nom.*

β.) The *Dat. dual*, because it is always the same with the *Gen.*

γ.) The *Acc.* and *Voc. dual*, because they are always the same with the *Nom.*

δ.) The *Acc.* and *Voc. neut.*, in all the numbers, because they are always the same with the *Nom.*

2. In the paradigms of ADJECTIVES, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the Masculine (§ 130. ε).

3. In the paradigms of CONJUGATION, the 1st *Pers. dual* is omitted throughout, as having the same form with the 1st *Pers. plur.*, and the 3d *Pers. dual* is omitted whenever it has the same form with the 2d *Pers. dual*, that is, in the primary tenses of the Indicative, and in the Subjunctive (§ 212. 2). For the form in *-μεθον*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see § 212. N.

4. The compound forms of the PERFECT PASSIVE SUBJUNCTIVE and OPTATIVE are omitted, as belonging rather to Syntax than to inflection (§ 234, 637).

II. The regular formation of the tenses is exhibited in the table (¶ 26), which may be thus read; "The ——— tense is formed from the root by affixing ———," or, "by prefixing ——— and affixing ——— (or, in the nude form, ———)." In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 254).

III. In the table of translation (¶ 33), the form of the verb must, of course, be adapted to the number and person of the pronoun; thus, *I am planning, thou art planning, he is planning, &c.* For the MIDDLE VOICE, change the forms of "*plan*" into the corresponding forms of "*deliberate*"; and, for the PASSIVE VOICE, into the corresponding forms of "*be planned*."

IV. The Dialectic Forms, for the sake of distinction, are uniformly printed in smaller type. In connection with these forms, the abbreviations *Æol.* and *Æ.* denote *Æolic*; *Alex.*, *Alexandrine*; *Att.*, *Attic*; *Bæot.* and *B.*, *Bæotic*; *Comm.*, *Common*; *Dor.* and *D.*, *Doric*; *Ep.* and *E.*, *Epic*; *Hel.*, *Hellenistic*; *Ion.* and *I.*, *Ionian*; *Iter.* and *It.*, *Iterative*; *O.*, *Old*; *Poet.* and *P.*, *Poetic*.

V. A star (\*) in the tables denotes that an affix or a form is wanting. Parentheses are sometimes used to inclose unusual, doubtful, peculiar, or supplementary forms. In ¶¶ 29, 30, the *α* and *σ* of the tense-signs, as dropped in the *second tenses* (§ 199. II.), are separated by a hyphen from the rest of the affix.

## A. TABLES OF DECLENSION.

## ¶ 5. I. AFFIXES OF THE THREE DECLENSIONS.

	Dec. I.		Dec. II.		Dec. III.	
	Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing. Nom.	ᾱς, ης	α, η	ος	ον	ς	*
Gen.	ου	ᾱς, ης	ου		ος	
Dat.	α, η		ω		ι	
Acc.	αν, ην		ον		ν, ᾱ	*
Voc.	α, η		ε	ον	*	*
Plur. Nom.	αι		οι	ᾱ	ες	ᾱ
Gen.	ων		ων		ων	
Dat.	αις		οις		οι(ν)	
Acc.	ᾱς		ονς	ᾱ	ᾱς	ᾱ
Voc.	αι		οι	ᾱ	ες	ᾱ
Dual Nom.	ᾱ		ω		ε	
Gen.	αιν		οιν		οιν	
Dat.	αιν		οιν		οιν	
Acc.	ᾱ		ω		ε	
Voc.	ᾱ		ω		ε	

## ¶ 6. II. ANALYSIS OF THE AFFIXES.

[The figures in the last column denote the declensions.]

	Connecting Vowels.			Flexible Endings.
	Dec. I.	Dec. II.	Dec. III.	
Sing. Nom.	α(η)	ο	*	ς. Fem. 1, *. Neut. 2, ν; 3, *.
Gen.	α(η)	ο	*	(οθ) ος. 2 and Masc. 1, ο.
Dat.	α(η)	ο	*	ι.
Acc.	α(η)	ο	*	ν, ᾱ. Neut. 3, *.
Voc.	α(η)	ο(ε)	*	*
Plur. Nom.	α	ο	*	ες. 1 and 2, ε. Neut. ᾱ.
Gen.	α	ο	*	ων.
Dat.	α	ο	*	(εσι). 3, οι. 1 and 2, ις.
Acc.	α	ο	*	(νς) ᾱς. Neut. ᾱ.
Dual Nom.	α	ο	*	ε.
Gen.	α	ο	*	ιν. 3, οιν.



## ¶ 7. III. NOUNS OF THE FIRST DECLENSION.

## A. MASCULINE.

	ἰ, steward.	ἰ, sailor.	ἰ, son of Atreus.	ἰ, Mercury.		ἰ, north wind.
S. N.	ταμῖας	ναύτης	Ἀτρεΐδης	Ἑρμῆας, Ἑρμῆς		βορρῆας
G.	ταμίου	ναύτου	Ἀτρεΐδου	Ἑρμῆον, Ἑρμού		βορρῆα
D.	ταμίᾳ	ναύτῃ	Ἀτρεΐδῃ	Ἑρμῆᾳ, Ἑρμῇ		βορρῆᾳ
A.	ταμίᾱν	ναύτην	Ἀτρεΐδην	Ἑρμῆᾱν, Ἑρμῆν		βορρῆᾱν
V.	ταμίᾱ	ναυτᾶ	Ἀτρεΐδῃ	Ἑρμῆᾱ, Ἑρμῇ		βορρῆᾱ
P. N.	ταμίαι	ναῦται	Ἀτρεΐδαι	Ἑρμῆαι, Ἑρμαῖ	ὁ, Gobryas.	
G.	ταμιῶν	ναυτῶν	Ἀτρεΐδων	Ἑρμῆων, Ἑρμῶν	N. Γωδρυᾶς	
D.	ταμίαις	ναυταῖς	Ἀτρεΐδαῖς	Ἑρμῆαις, Ἑρμαῖς	G. Γωδρυόν, Γωδρυᾶ	
A.	ταμίᾶς	ναυτᾶς	Ἀτρεΐδᾶς	Ἑρμῆᾶς, Ἑρμαῖς		
D. N.	ταμίᾱ	ναυτᾶ	Ἀτρεΐδᾱ	Ἑρμῆᾱ, Ἑρμᾶ	D. Γωδρυᾶ	
G.	ταμίαιν	ναυταῖν	Ἀτρεΐδαιν	Ἑρμῆαιν, Ἑρμαῖν	A. Γωδρυᾶν	
					V. Γωδρυᾶ	

## B. FEMININE.

	ῆ, shadow.	ῆ, door.	ῆ, tongue.	ῆ, honor.	ῆ, mina.	
S. N.	σκιᾶ	θύρᾱ	γλῶσσᾱ	τιμῇ	μνάᾱ, μνᾶ	
G.	σκιᾶς	θύρᾶς	γλώσσης	τιμῆς	μνάᾶς, μνάς	
D.	σκιᾷ	θύρᾳ	γλώσσει	τιμῇ	μνάᾳ, μνᾷ	
A.	σκιᾶν	θύρᾱν	γλῶσσαν	τιμῇν	μνάᾱν, μνᾶν	
P. N.	σκιαι	θύραι	γλῶσσαι	τιμαί	μνάαι, μναῖ	
G.	σκιῶν	θυρῶν	γλωσσῶν	τιμῶν	μναῶν, μνῶν	
D.	σκιαῖς	θύραις	γλώσσαις	τιμαῖς	μνάαις, μναῖς	
A.	σκιᾶς	θύρᾶς	γλώσσᾶς	τιμᾶς	μναᾶς, μνας	
D. N.	σκιᾶ	θύρᾱ	γλώσσᾱ	τιμᾶ	μνάᾶ, μνᾶ	
G.	σκιᾶν	θύραιν	γλώσσαιν	τιμαῖν	μνάαιν, μναῖν	

## ¶ 8. DIALECTIC FORMS.

S. N.	ᾶς, Ion. ης · ταμίης, βορρῆς.	A.	αν { Ion. ην, ιᾶ (masc.) ; τα- [μῆν, Ἀρισταγόρην, -ιᾶ.
ης, Dor. ᾶς · ναυτᾶς, Ἀτρεΐδᾶς.	Old, ᾶ · ἰσπότᾶ, μητίστᾶ.	ην	{ Dor. ᾶν · ναυτᾶν, τιμᾶν.
ᾶ, Ion. η · σκίῃ, θύρῃ.		V.	ᾶ, Ion. η · ταμίῃ.
ᾶ, Ion. η · Ep. ἄληθινῃ, κνίσσῃ.		ᾶ, Poet. η · Αἰήτῃ Ap. Rh.	
η, Dor. ᾶ · τιμᾶ, ψυχᾶ, γᾶ.		η, Dor. ᾶ · Ἀτρεΐδᾶ, Μινᾶλῆᾶ.	
G. ου, Old, ᾶο · Ἀτρεΐδᾶο, Βορῆᾶο.		Old, ᾶ · νύμφᾶ, Δίκηᾶ.	
Ion. ἰω, ω · Ἀτρεΐδιω, Βορίω.		P. G. ᾶν, Old, ᾶων · Ἀτρεΐδᾶων.	
Dor. ᾶ · Ἀτρεΐδᾶ, Ἑρμᾶ.		Ion. ἰων · Ἀτρεΐδιων, Θυρίων.	
ᾶς { Ion. ης · σκίης, θύρης.		Dor. ᾶν · Ἀτρεΐδᾶν, Θυρᾶν.	
ης { Dor. ᾶς · τιμᾶς, γλώσσᾶς.		D.	αις, Old, αισι · ναυταισι, θύραισι
Ep. ησι(ν) · Αἰσύμησιν.		Ion. ησι, ης · θύρησι, πύργοις	
D. φ { Ion. η · σαμῆ, θύρη.		A.	ᾶς, Ion. ιᾶς (masc.) ; διοπόσιᾶς
η { Dor. φ · ναυτᾶ, τιμᾶ.		Dor. ᾶς · Μοῖρᾶς, νύμφᾶς.	
Ep. ηφι(ν) · θύρηφι(ν).		Æol. αις · ταῖς τιμαῖς.	

## ¶ 9. IV. NOUNS OF THE SECOND DECLENSION

## A. MASCULINE AND FEMININE.

	ὁ, word.	ὁ, people.	ἡ, way.	ὁ, mind.	ὁ, temple.
S. N.	λόγος	δῆμος	ὁδός	νόος, νοῦς	ναός, νεώς
G.	λόγου	δήμου	ὁδοῦ	νόου, νοῦ	ναοῦ, νεώ
D.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νοῖ	ναῷ, νεῷ
A.	λόγον	δήμον	ὁδόν	νόον, νοῦν	ναόν, νεών, νεω
V.	λόγε	ἤμε	ὁδε	νόε, νοῦ	
P. N.	λόγοι	δήμοι	ὁδοί	νόοι, νοῖ	ναοί, νεώ
G.	λόγων	δήμων	ὁδῶν	νόων, νῶν	ναῶν, νεῶν
D.	λόγοις	δήμοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νεῶς
A.	λόγους	δήμους	ὁδοὺς	νόους, νοῦς	ναοὺς, νεώς
D. N.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεώ
G.	λόγοιν	δήμοιν	ὁδοῖν	νόοιν, νοῖν	ναοῖν, νεῶν

## B. NEUTER.

	τὸ, fig.	τὸ, wing.	τὸ, part.	τὸ, bone.	τὸ, chamber.
S. N.	σῦκον	πτερόν	μόριον	ὀστέον, ὀστοῦν	ἀνώγειον
G.	σύκου	πτεροῦ	μορίου	ὀστέου, ὀστοῦ	ἀνώγειω
D.	σύκῳ	πτερῷ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειω
P. N.	σῦκᾱ	πτερά	μόριᾱ	ὀστέᾱ, ὀστᾱ	ἀνώγειω
G.	σύκων	πτερῶν	μορίων	ὀστέων, ὀστών	ἀνώγειων
D.	σύκοις	πτεροῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνώγειως
D. N.	σύκῳ	πτερῷ	μορίῳ	ὀστέῳ, ὀστώ	ἀνώγειω
G.	σύκοιν	πτεροῖν	μορίοιν	ὀστέοιν, ὀστοῖν	ἀνώγειων

## ¶ 10. DIALECTIC FORMS.

S. N. <i>ος</i> , Laconic, <i>ος</i> · παλιός, § 70.4.	S. D. <i>φ</i> , Bæot. <i>ῥ</i> · αὐτῷ, τῷ δάμῳ.
G. <i>ου</i> , Ep. <i>οιο</i> · τοῖο λόγιο.	P. N. <i>οι</i> , Bæot. <i>σ</i> · καλῷ, "Ομηρῷ.
Dor. <i>ω</i> · τῷ λόγῳ.	(G. <i>ων</i> , Ion. <i>ίων</i> · πιστών, πυρίων.)
(Ion. <i>ιω</i> · βάττω, κροίστω.)	D. <i>οις</i> , Old. <i>οισι</i> · τοῖσι λόγοις.
Ep. <i>οθι</i> ( <i>ν</i> ) · οὐράνοθιν.	Bæot. <i>ῥς</i> · τῷς ἀλλῶς προξίνῃς.
<i>ω</i> (contracted from <i>αου</i> ), Ep. <i>ωο</i> ·	A. <i>ους</i> , Dor. <i>ως</i> , <i>ος</i> · τῶς λόγως, τῶς
Πιτιῶο.	λύκος, παρθένης.
D. <i>φ</i> , Old. <i>οι</i> · Ἰσθμοῖ, τοῖ δάμοι.	Æol. <i>οις</i> · ἀνδρείοις πίπλοις,
Ep. <i>οφι</i> ( <i>ν</i> ) · αὐτόφιν, ζυγόφιν.	τοῖς νόμοις.
Ep. <i>οθι</i> · οὐρανόθι, Ἰλιόθι.	D. G. <i>οιν</i> , Ep. <i>οῖν</i> · Ἰπποῖν, ἄμοιῖν.

## ¶ 11. V. NOUNS OF THE THIRD DECLENSION.

## A. MUTE.

## 1. LABIAL.

## 2. PALATAL.

	ὁ, vulture.	ἡ, vein.	ὁ, raven.	ὁ, ἡ, goat.	ἡ, phalanx.	ἡ, hair
S. N.	γύψ	φλέψ	κόραξ	αἰξ	φάλαγξ	θρίξ
G.	γυπός	φλεβός	κόρακος	αἰγός	φάλαγγος	τριχός
D.	γυπί	φλεβί	κόρακι	αἰγί	φάλαγγι	τριχί
A.	γυπα	φλέβα	κόρακα	αἶγα	φάλαγγα	τριχα
P. N.	γυπες	φλέβες	κόρακες	αἶγες	φάλαγγες	τριχες
G.	γυπῶν	φλεβῶν	κοράκων	αἰγῶν	φαλάγγων	τριχῶν
D.	γυπί	φλεβί	κόραξι	αἰξι	φάλαγγι	θριξί
A.	γυπας	φλέβας	κόρακας	αἶγας	φάλαγγας	τριχας
D. N.	γυπε	φλέβε	κόρακε	αἶγε	φάλαγγε	τριχε
G.	γυποῖν	φλεβοῖν	κοράκοιν	αἰγοῖν	φαλάγγοιν	τριχοῖν

## 3. LINGUAL.

## α. Masculine and Feminine.

	ὁ, ἡ, child.	ὁ, foot.	ὁ, sovereign.	ἡ, grace.	ἡ, key.
S. N.	παῖς	πούς	ἄναξ	χάρις	κλεις
G.	παιδός	ποδός	ἄνακτος	χάριτος	κλειδός
D.	παιδί	ποδί	ἄνακτι	χάριτι	κλειδί
A.	παῖδα	πόδα	ἄνακτα	χάριτα, χάριν	κλειδα, κλεῖν
V.	παῖ		ἄνα		
P. N.	παῖδες	πόδες	ἄνακτες	χάριτες	κλειῖδες, κλεῖς
G.	παιδῶν	ποδῶν	ἀνάκτων	χαρίτων	κλειδῶν
D.	παισί	ποσί	ἄναξι	χάρισι	κλεισί
A.	παῖδας	πόδας	ἄνακτας	χάριτας	κλειδας, κλεῖς
D. N.	παῖδε	πόδε	ἄνακτε	χάριτε	κλειδε
G.	παιδοῖν	ποδοῖν	ἀνάκτοιν	χαρίτοιν	κλειδοῖν

## β. Neuter.

	τὸ, body.	τὸ, light.	τὸ, liver.	τὸ, horn.	τὸ, ear
S. N.	σῶμα	φῶς	ἥπαρ	κέρας	οὖς
G.	σώματος	φωτός	ἥπατος	κέρατος, κέραος, κέρως	ωτός
D.	σώματι	φωτί	ἥπατι	κέρατι, κέραϊ, κέρα	ωτί
P. N.	σώματα	φῶτα	ἥπατα	κέρατα, κέραα, κέρα	ῶτα
G.	σωμάτων	φώτων	ἥπατων	κεράτων, κεράων, κερῶν	ῶτων
D.	σώμασι	φωσί	ἥपाσι	κέρασι	ῶσι
D. N.	σώματε	φῶτε	ἥπατε	κέρατε, κέραε, κέρα	ῶτε
G.	σωμάτοιν	φῶτοιν	ἥπατοιν	κεράτοιν, κερῶτοιν, κερῶν	ῶτοιν

## ¶ 12. B. LIQUID.

	ὁ, harbour.	ὁ, deity.	ῆ, nose.	ὁ, beast.	ὁ, orator.	ῆ, hana
S. N.	λίμην	δαίμων	ῥίς	θήρ	ρήτωρ	χείρ
G.	λιμένος	δαίμονος	ῥιγός	θηρός	ρήτορος	χειρός
D.	λιμένι	δαίμονι	ῥινί	θηρί	ρήτορι	χειρί
A.	λιμένα	δαίμονα	ῥίνα	θήρα	ρήτορα	χείρα
V.		δαίμον	ῥέν		ρήτορ	
P. N.	λιμένες	δαίμονες	ῥινες	θηρες	ρήτορες	χειρες
G.	λιμένων	δαίμόνων	ῥινῶν	θηρῶν	ρήτόρων	χειρῶν
D.	λιμέσι	δαίμοσι	ῥισί	θηραί	ρήτορσι	χειρσί
A.	λιμένας	δαίμονας	ῥίνας	θηρας	ρήτορας	χείρας
D. N.	λιμένε	δαίμονε	ῥινε	θηρε	ρήτορε	χειρε
G.	λιμένοιν	δαίμόνοιν	ῥινοῖν	θηροῖν	ρήτοροῖν	χειροῖν

## Syncopated.

	ὁ, father.	ὁ, man.	ῆ, mother.	ὁ, ῆ, dog.	ὁ, ῆ, lamb.
S. N.	πατήρ	ἄνθρωπος	μήτηρ	κύων	(ἄμνος)
G.	πατέρος, πατρός	ἀνδρός	μητρός	κυνός	ἀρνός
D.	πατέρι, πατρί	ἀνδρί	μητρὶ	κυνὶ	ἀρνὶ
A.	πατέρα	ἄνδρα	μητέρα	κύνα	ἄρνα
V.	πάτερ	ἄντερ	μήτερ	κύον	
P. N.	πατέρες	ἄνδρες	μητέρες	κύνες	ἄρνες
G.	πατέρων	ἀνδρῶν	μητέρων	κυνῶν	ἀρνῶν
D.	πατράσι	ἀνδράσι	μητράσι	κυσὶ	ἀρνάσι
A.	πατέρας	ἀνδρας	μητέρας	κύνας	ἄρνας
D. N.	πατέρε	ἄνδρε	μητέρε	κύνε	ἄρνε
G.	πατέροιν	ἀνδροῖν	μητέροιν	κυνοῖν	ἀρνοῖν

## ¶ 13. C. LIQUID-MUTE.

	ὁ, lion.	ὁ, tooth.	ὁ, giant.	ῆ, wife.	ὁ, Xenophon.
S. N.	λέων	ὀδούς	γίγας	δαμάρ	Ξενοφῶν
G.	λέοντος	ὀδόντος	γίγαντος	δαμάρτος	Ξενοφώντος
D.	λέοντι	ὀδόντι	γίγαντι	δαμάρτι	Ξενοφῶντι
A.	λέοντα	ὀδόντα	γίγαντα	δαμάρτα	Ξενοφῶντα
V.	λέον		γίγαν		
P. N.	λέοντες	ὀδόντες	γίγαντες	δαμάρτες	ῆ, Opus.
G.	λεόντων	ὀδόντων	γιγάντων	δαμάρτων	S. N. Ὀπούς
D.	λέουσι	ὀδοῦσι	γίγᾱσι	δαμάραι	G. Ὀπούντος
A.	λέοντας	ὀδόντας	γίγαντας	δαμάρτας	D. Ὀπούντι
D. N.	λέοντε	ὀδόντε	γίγαντε	δαμάρτε	A. Ὀπούντα
G.	λέοντοιν	ὀδόντοιν	γιγάντοιν	δαμάρτοιν	

## ¶ 14. D. PURE.

## α. Masculine and Feminine.

	ο, jackal.	ὁ, hero.	ὁ, weevil.	ὁ, ἡ, sheep.	ὁ, fish.
S. N.	θῶς	ἥρως	κίς	οἷς	ἰχθύς
G.	θῶος	ἥρωος	κίός	οἰός	ἰχθύος
D.	θῶϊ	ἥρωϊ (ἥρω)	κίλ	οἰλ	ἰχθύϊ
A.	θῶα	ἥρωα, ἥρω	κίγ	οἰγ	ἰχθύγ
V.					ἰχθύ
P. N.	θῶες	ἥρωες	κίτες	οἷες, οἷς	ἰχθύες, ἰχθύς
G.	θῶων	ἥρώων	κίῶν	οἰῶν	ἰχθύων
D.	θῶσι	ἥρωσι	κίσι	οἰσί	ἰχθύσι
A.	θῶας	ἥρωας, ἥρωες	κίτας	οἰτας, οἷς	ἰχθύας, ἰχθύς
D. N.	θῶε	ἥρωε	κίς	οἷς	ἰχθύε, ἰχθύ
G.	θῶοιν	ἥρωοιν	κίοῖν	οἰοῖν	ἰχθύοιν
	ὁ, knight.	ὁ, ἡ, ox.	ἡ, old woman.	ἡ, ship.	
S. N.	ἱππεύς	βοῦς	γραιῦς	ναῦς	
G.	ἱππέως	βοός	γραιός	νεώς	
D.	ἱππεῖ, ἱππεῖ	βοῖ	γραιῖ	νηῖ	
A.	ἱππεῖα	βοῦν	γραιῦν	ναῦν	
V.	ἱππεῦ	βοῦ	γραιῦ		
P. N.	ἱππέες, ἱππεῖς	βόες	γραιές	νηές	
G.	ἱππέων	βοῶν	γραιῶν	νεῶν	
D.	ἱππεῦσι	βουσί	γραιυσί	ναυσί	
A.	ἱππεῖας, ἱππεῖς	βόας, βοῦς	γραιας, γραιῦς	ναῦς	
D. N.	ἱππέε	βός	γραιε	νηε	
G.	ἱππέοιν	βοοῖν	γραιοῖν	νεοῖν	
	ὁ, cubit.	ἡ, city.	ἡ, trireme.		
S. N.	πῆχυς	πόλις	τριήρης		
G.	πῆχεως	πόλεως	τριήρεος, τριήρους		
D.	πῆχεϊ, πῆχει	πόλεϊ, πόλει	τριήρεϊ, τριήρει		
A.	πῆχυν	πόλιν	τριήρεα, τριήρη		
V.	πῆχυ	πόλι	τριήρες		
P. N.	πῆχες, πῆχεις	πόλεες, πόλεις	τριήρες, τριήρεις		
G.	πῆχεων (πῆχῶν)	πόλεων	τριήρεων, τριήρων		
D.	πῆχεσι	πόλεσι	τριήρεσι		
A.	πῆχας, πῆχεις	πόλεας, πόλεις	τριήρεας, τριήρεις		
D. N.	πῆχε	πόλε, πόλη	τριήρε, τριήρη		
V.	πῆχεοιν	πολέοιν	τριήρεοιν, τριήροῖν		

	ἦ, <i>echo</i> .	ἦ, <i>shame</i> .	ὁ, <i>Socrates</i> .
S. N.	ἡχώ	αἰδώς	Σωκράτης
G.	ἡχός, ἡχοῦς	αἰδός, αἰδοῦς	Σωκράτεος, Σωκράτους
D.	ἡχοῖ, ἡχοῖ	αἰδοῖ, αἰδοῖ	Σωκράτεϊ, Σωκράτει
A.	ἡχόα, ἡχώ	αἰδόα, αἰδῶ	Σωκράτεια, Σωκράτη, Σωκράτην
V.	ἡχοῖ	αἰδοῖ	Σώκρατες

	ὁ, <i>Piræus</i> .	ὁ, <i>Hercules</i> .
S. N.	Πειραιεύς	Ἡρακλῆς, Ἡρακλῆς
G.	Πειραιεύς, Πειραιῶς	Ἡρακλέος, Ἡρακλείους
D.	Πειραιεῖ, Πειραιεῖ	Ἡρακλέϊ, Ἡρακλεῖ, Ἡρακλεῖ
A.	Πειραιεῖα, Πειραιεῖα	Ἡρακλέα, Ἡρακλεῖα, Ἡρακλεῖ
V.	Πειραιεῖ	Ἡράκλεες, Ἡράκλειες (Ἡρακλες)

## β. Neuter.

	τὸ, <i>wall</i> .	τὸ, <i>town</i> .	τὸ, <i>honor</i> .
S. N.	τεῖχος	ἄστυ	γέρας
G.	τείχεος, τεύχους	ἄστεος, ἄστεως	γέραος, γέρας
D.	τείχεϊ, τεύχει	ἄστεϊ, ἄστει	γέραϊ, γέρα
P. N.	τείχεα, τεύχη	ἄστεα, ἄστη	γέραα, γέρα
G.	τειχέων, τευχῶν	ἄστέων	γεράων, γερῶν
D.	τειχεσι	ἄστεσι	γέρασι
D. N.	τείχεε, τεύχη	ἄστεε	γέραε, γέρα
G.	τειχέοιν, τευχοῖν	ἄστέοιν	γεράοιν, γερῶν

## ¶ 15. DIALECTIC FORMS.

S. G.	ατος, Ion. ιος · κίριος, τίριος. ιος, Ion. ιος · θίριος, θάμβιος. ίως, Ep. ῆος · βασιλῆος. Ion. and Dor. ιος · βασιλῆος. ίως, Ion. and Dor. ιος · πόλιος. ιδος, Ion. and Dor. ιος · Κύπριος. Dor. ιτος · Θίμιτος. οῦς, Dor. and Æol. ὄς, οῖς · ἀχῶς, D. εῖ, Ep. ῆϊ · βασιλῆϊ. [ἀοῖς. Ion. ιι · βασιλίι. ιι, Ion. ι · πόλιι, δυνάμει. ιδι, Ion. ι · Θίσι, ἀπόλιι. A. ι, Poet. α · ἐνρία, ἰχθύα. όα, Ion. οῦν · Ἰούν, Λητοῦν. Dor. αν · Ἡρων, Λατῶν. ἰᾶ, Ep. ῆᾶ · βασιλῆᾶ. Ion. ἰᾶ · βασιλῆᾶ. Dor. ῆ · βασιλῆ. V. ις, Æol. ι · Σώκρατι.	P. N. εῖς, Old Att. ῆς · βασιλῆς. Ep. ῆς · βασιλῆς. Ion. εῖς · βασιλῆς. ις, Ion. and Dor. ις · πόλις. αα, Poet. ᾶ · γίρα, κρία. Ion. ια · γίρια, τίρια. G. αν, Ion. ἰων · χηνίων, ἀνδρείων. ἰων, Ep. ἠων · βασιλῆων. ἰων, Ion. and Dor. ἰων · πολίων. D. σι(ν), Old, ισι(ν) · χίρισι. Poet. σσι(ν) · ἱππισσι. ισσι(ν) · πόδισσιν. ισι(ν), Ep. ισφι(ν) · ὄχισφιν. Ion. ισι(ν) · πόλισι. A. ἰᾶς, Ep. ῆᾶς · βασιλῆᾶς. Ion. ἰᾶς · βασιλῆᾶς. Comm. εῖς · βασιλῆς. ις, Ion. and Dor. ιας · πόλις. D. G. οιν, Ep. οῖν · ποδοῖν, Σιγῆτόν ἴν.
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## ¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION.

	ἰ, <i>Jupiter.</i>	ἰ, <i>Ædipus.</i>	ἰ, <i>Glau.</i>
S. N.	Ζεύς, Ζᾶν (Dor.)	Οἰδίππους	Γλαῦς
G.	Διός, Ζηνός, Ζᾶνός	Οἰδίππου, Οἰδίπου	Οἰδιπόδα, -α, -ια, Γλαῦ
D.	Διί, Ζηνί, Ζᾶνί	Οἰδίπιδι, [(poet.),	[D. -η, -α, A. -η, Γλαῦ
A.	Δία, Ζηνα, Ζᾶνα	Οἰδίπωνα, Οἰδίπουν	[-αν, V. -η, -α Γλαῶν
V.	Ζεῦ	Οἰδίπου	[(Ep. and Lyr.) Γλαῶ

	Attic. ἰ, <i>som.</i>	Homeric.	Doric. ἰ, <i>ship.</i>	Ionic.
S. N.	νῆς	νῆς	ναῦς (νᾶς)	νηῦς (νηῦς)
G.	νῆος, νῆων	νῆω, νῆος, νῆων	ναῖς	νηές, νηές
D.	νῆϊ, νῆϊ	νῆϊ, νῆϊ, νῆϊ	ναῖ	νηῖ
A.	νῆον	νῆον, νῆα, νῆα	ναῦν (νᾶν)	νηᾶ, νῆα, νηῦν
V.	νῆϊ			
P. N.	νῆϊ, νῆϊς	νῆς, νῆας, νῆϊς	ναῖς	νηῖς, νῆς
G.	νῆων, νῆων	νῆων, νῆων	ναῶν	νηῶν, νῆων
D.	νῆϊς, νῆϊς	νῆϊσι, νῆασι	ναυσί, νᾶισσι	νηῦσι, νῆεσι, νῆισσι
A.	νῆους, νῆϊς	νῆους, νῆας, νῆας	ναῖς	νηᾶς, νῆας [ναῦφι

	Attic. εἰ, <i>spear.</i>	Homeric.	Homeric. εἰ, <i>axe.</i>
S. N.	δόρυ	δόρυ	σπίς, σπῆς
G.	δόρατος, δорός (poet.)	δούρατος, δούρος	σπῆος
D.	δόρατι, δорί, δорί (poet.)	δούρατι, δουρί	σπῆϊ
P. N.	δόρατα, δόρη (poet.)	δούρατα, δούρα	
G.	δωράτων	δούρων	σπῆων
D.	δωράσι	δούρασι, δούρεσι	σπῆσι, σπῆισι

## HOMERIC PARADIGMS.

	ἰ, <i>knight.</i>	ἰ, <i>city.</i>	
S. N.	ἱππεύς	πόλις	
G.	ἱππέος	πόλιος, πόλιος (πόλιος Theog.), πόλιος	
D.	ἱππῆϊ	(πόλι Hdt.), πόλιϊ, πόλι,	πόλιῃ
A.	ἱππέα	πόλι, πόλιν	(πόλιᾳ Hes.)
V.	ἱππεῦ		
P. N.	ἱππῆις, ἱππεῖς	πόλις (πόλις Hdt.),	πόλις
G.	ἱππέων	πολίων	
D.	ἱππεῦσι	πολίσι (πολίσι Pind., πόλις Hdt.)	
A.	ἱππέας	πόλις (πόλις Hdt.), πόλις,	πόλιᾶς

	ἰ, <i>Ulysses.</i>	ἰ, <i>Patroclus.</i>
S. N.	Ὀδυσσεύς,	Πάτροκλος
G.	Ὀδυσσῆος, Ὀδυσσεός,	Πάτροκλου, -οιο, Πάτροκλῆος
D.	Ὀδυσσῆϊ, Ὀδυσσεῖ,	Πάτροκλῳ
A.	Ὀδυσσῆα, Ὀδυσσεά,	Πάτροκλον, Πάτροκλῆα
V.	Ὀδυσσεῦ,	Πάτροκλε,

## ¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

## A. OF THE SECOND DECLENSION.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ	
S. N.	ἄδικος ἄδικον	ἀγήραος, ἀγήρως ἀγήραον, ἀγήρων	
G.	ἀδίκου	ἀγηράου, ἀγήρω	
D.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	
A.	ἄδικον	ἀγήραον, ἀγήρων, ἀγήρῳ	
V.	ἄδικα		
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρῳ ἀγήραα, ἀγήρω	
G.	ἀδίκων	ἀγηράων, ἀγήρων	
D.	ἀδίκοις	ἀγηράοις, ἀγήρως	
A.	ἄδικους	ἀγηράους, ἀγήρως	
D. N.	ἄδικῳ	ἀγηράῳ, ἀγήρῳ	
G.	ἄδικοιν	ἀγηράοιν, ἀγήρων	

## B. OF THE THIRD DECLENSION.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρρην ἄρρην	εὐχᾶρις εὐχαρι	δίπους δίπουν
G.	ἄρρενος	εὐχάρϊτος	δίποδος
D.	ἄρρени	εὐχαρίτι	δίποδι
A.	ἄρρῆνα	εὐχάρϊτα, εὐχαριν	δίποδα, δίπουν
V.	ἄρρην	εὐχαρι	δίπουν
P. N.	ἄρρῆνες ἄρρῆνα	εὐχάρϊτες εὐχάρϊτα	δίποδες δίποδα
G.	ἄρρῆνων	εὐχαρίτων	διπόδων
D.	ἄρρῆσι	εὐχάρϊσι	δίποσι
A.	ἄρρῆνας	εὐχάρϊτας	δίποδας
D. N.	ἄρρῆνε	εὐχάρϊτε	δίποδε
G.	ἄρρῆνοι	εὐχαρίτοι	διπόδοι

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφοῦς	μεῖζονος
D.	σαφεῖ, σαφεῖ	μεῖζονι
A.	σαφέα, σαφῇ	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφεῖς, σαφεῖς σαφεία, σαφῇ	μεῖζονες, μεῖζους μεῖζονα, μεῖζω
G.	σαφῶν, σαφῶν	μεῖζόνων
D.	σαφεσί	μεῖζοσι
A.	σαφείας, σαφεῖς	μεῖζονας, μεῖζους
D. N.	σαφεέ, σαφῇ	μεῖζονα
G.	σαφεῖον, σαφοῖν	μεῖζόνον



## ¶ 18. VIII. ADJECTIVES OF THREE TERMINATIONS.

## A. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ ( <i>friendly</i> ) ἡ	τὸ	ὁ ( <i>wise</i> ) ἡ	τὸ		
S. N.	φίλιος	φιλιά	φιλιον	σοφός	σοφή	σοφοῦ
G.	φίλιου	φιλιάς		σοφοῦ	σοφῆς	
D.	φιλίῳ	φιλίᾳ		σοφῷ	σοφῇ	
A.	φίλιον	φιλίαν		σοφόν	σοφήν	
V.	φίλιε			σοφέ		
P. N.	φίλιοι	φίλιαι	φιλιά	σοφοί	σοφαί	σοφᾶ
G.	φιλίων	φιλίων		σοφῶν	σοφῶν	
D.	φίλοις	φιλίαις		σοφοῖς	σοφαῖς	
A.	φιλίους	φιλιάς		σοφούς	σοφάς	
D. N.	φιλίῳ	φιλιά		σοφῷ	σοφᾷ	
G.	φίλοιον	φιλίαιον		σοφοῖν	σοφαῖν	

## Contracted.

	ὁ ( <i>golden</i> )	ἡ	τὸ
S. N.	χρῦσεος, χρῦσοῦς	χρυσέᾱ, χρυσῇ	χρῦσεον, χρυσοῦν
G.	χρυσέου, χρυσοῦ	χρυσέᾱς, χρυσῆς	
D.	χρυσέῳ, χρυσῷ	χρυσέᾳ, χρυσῇ	
A.	χρῦσεον, χρυσοῦν	χρυσέᾱν, χρυσῇν	
P. N.	χρῦσεοι, χρυσοῖ	χρῦσεαι, χρυσαῖ	χρῦσεᾶ, χρυσᾶ
G.	χρυσέων, χρυσῶν	χρυσέων, χρυσῶν	
D.	χρυσέοις, χρυσοῖς	χρυσέαις, χρυσαῖς	
A.	χρυσέους, χρυσούς	χρυσέᾱς, χρυσᾶς	
D. N.	χρυσέῳ, χρυσῷ	χρυσέᾳ, χρυσᾷ	
G.	χρυσέοιν, χρυσοῖν	χρυσέαιν, χρυσαῖν	
	ὁ ( <i>double</i> )	ἡ	τὸ
S. N.	διπλόος, διπλοῦς	διπλόῃ, διπλῇ	διπλόον, διπλοῦν
G.	διπλόου, διπλοῦ	διπλόῃς, διπλῆς	
D.	διπλόῳ, διπλῷ	διπλόῃ, διπλῇ	
A.	διπλόον, διπλοῦν	διπλόῃν, διπλῇν	
P. N.	διπλόοι, διπλοῖ	διπλόοι, διπλαῖ	διπλόᾶ, διπλᾶ
G.	διπλόων, διπλῶν	διπλόων, διπλῶν	
D.	διπλόοις, διπλοῖς	διπλόοις, διπλαῖς	
A.	διπλόους, διπλοῦς	διπλόῃς, διπλᾶς	
D. N.	διπλόῳ, διπλώ	διπλόᾳ, διπλᾷ	
G.	διπλόοιν, διπλοῖν	διπλόοιν, διπλαῖν	

## ¶ 19. B. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (black)	ἡ	τὸ	ὁ (all)	ἡ	τὸ
S. N.	μέλας	μελαινᾶ	μέλᾶν	πᾶς	πᾶσα	πᾶν
G.	μελάνος	μελαίνης		παντός	πάσης	
D.	μέλανι	μελαίνῃ		παντί	πάσῃ	
A.	μέλανα	μελαινᾶν		πάντα	πᾶσαν	
P. N.	μέλανες	μελαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν		πάντων	πασῶν	
D.	μέλασι	μελαίναις		πᾶσι	πάσαις	
A.	μέλανας	μελαινᾶς		πάντας	πᾶσας	
D. N.	μέλανς	μελαίνᾱ		πάντε	πάσᾱ	
G.	μελάνοιν	μελαίναιν		πάντοιν	πάσαιν	

	ὁ (agreeable)	ἡ	τὸ	ὁ (sweet)	ἡ	τὸ
S. N.	χαρῖεις	χαρίεσσᾶ	χαρίεν	ἡδύς	ἡδεῖᾱ	ἡδύ
G.	χαρίεντος	χαρίεσσης		ἡδέος	ἡδεῖᾱς	
D.	χαρίεντι	χαρίεσση		ἡδεῖ, ἡδεῖ	ἡδεῖα	
A.	χαρίεντα	χαρίεσσᾶν		ἡδύν	ἡδεῖᾶν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσαι	χαρίεντα	ἡδεις, ἡδεῖς	ἡδεῖαι	ἡδέα
G.	χαρίέντων	χαρίεσσῶν		ἡδέων	ἡδειῶν	
D.	χαρίεσι	χαρίεσαις		ἡδέσι	ἡδεῖαις	
A.	χαρίεντας	χαρίεσσᾶς		ἡδέας, ἡδεῖς	ἡδεῖᾶς	
D. N.	χαρίεντε	χαρίεσσᾶ		ἡδέε	ἡδεῖᾱ	
G.	χαρίέντοιν	χαρίεσσαιν		ἡδέοιν	ἡδεῖαιν	

## ¶ 20. C. OF THE THREE DECLENSIONS.

	ὁ (great)	ἡ	τὸ	ὁ (much)	ἡ	τὸ
S. N.	μέγας	μεγᾶλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης		πολλοῦ	πολλῆς	
D.	μεγάλῳ	μεγάλῃ		πολλῷ	πολλῇ	
A.	μέγαν	μεγάλην		πολύν	πολλήν	
V.	μεγάλε			(many)		
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγάλαις		πολλοῖς	πολλαῖς	
A.	μεγάλους	μεγάλας		πολλούς	πολλάς	
D. N.	μεγάλῳ	μεγάλᾱ				
G.	μεγάλοιν	μεγάλαιν				

Homeric Forms of *πολύς*.

	ῥ	ῥ	τῶ
S. N. <i>πολύς, πολυός</i>	<i>πολλός</i>	<i>πολλή</i>	<i>πολό, πολυό, πολλός</i>
G. <i>πολῖος</i>		<i>πολλῆς</i>	
D. ( <i>πολυῖ</i> Æsch.)	<i>πολλῷ</i>	<i>πολλῇ</i>	
A. <i>πολύν, πολυόν</i>	<i>πολλόν</i>	<i>πολλήν, πολυόν</i>	
P. N. <i>πολίς, πολῖς</i>	<i>πολλοί</i>	<i>πολλαί</i>	( <i>πολία</i> Æsch.) <i>πολλά</i>
G. <i>πολίων</i>	<i>πολλῶν</i>	<i>πολλῶν, πολλίων</i>	
D. <i>πολίσι, -ίσσι, -ίισσι</i>	<i>πολλοῖσι, -οῖς</i>	<i>πολλῇσι</i>	
A. <i>πολίαις, πολῖς</i>	<i>πολλούς</i>	<i>πολλάς</i>	

S. ὁ ( <i>mild</i> ) ῥ	τῶ	P. οἱ	αἱ	τὰ
N. <i>πρᾶος</i> <i>πραεῖᾱ</i>	<i>πρᾶον</i>	<i>πρᾶοι, πραεῖς</i>	<i>πραεῖαι</i>	<i>πράεια</i>
G. <i>πράου</i> <i>πραεῖᾱς</i>		<i>πραείων</i>	<i>πραεῖων</i>	
D. <i>πράω</i> <i>πραεῖᾱ</i>		<i>πράοις, πραεῖσι</i>	<i>πραεῖδαις</i>	<i>πραεῖσι</i>
A. <i>πρᾶον</i> <i>πραεῖᾱν</i>		<i>πράους, πραεῖς</i>	<i>πραεῖᾱς</i>	

## ¶ 21. IX. NUMERALS.

M. (one) F.	N.	M. (no one) F.	N.	M., none.
S. N. <i>εἷς</i> <i>μῑᾱ</i> <i>ἓν</i>	<i>οὐδεῖς</i> <i>οὐδεμία</i> <i>οὐδέν</i>	P. <i>οὐδένης</i>		
G. <i>ἐνός</i> <i>μῑᾱς</i>	<i>οὐθενός</i> <i>οὐδεμῑᾱς</i>	<i>οὐδένων</i>		
D. <i>ἐνί</i> <i>μῑᾱ</i>	<i>οὐδενί</i> <i>οὐδεμῑᾱ</i>	<i>οὐδέσι</i>		
A. <i>ἓνα</i> <i>μῑᾱν</i>	<i>οὐδένα</i> <i>οὐδεμίαν</i>	<i>οὐδένας</i>		
Ep. Dor. Ion. Ep.	Late.	Ion.	Late.	Ion.
N. <i>ἓς, ῥς</i> <i>μῑη, ῑᾱ</i>	<i>οὐδαῖς</i>	<i>οὐδαμῑη</i>	<i>οὐδῖν</i>	<i>οὐδαμοί, N. -ᾱ</i>
G. <i>μῑης, ῑης</i>	<i>οὐδινός</i>	<i>οὐδαμῑης</i>		<i>οὐδαμῶν</i>
D. <i>ῑῷ</i> <i>μῑῇ, ῑῇ</i>	<i>οὐδινί</i>	<i>οὐδαμῑῇ</i>		<i>οὐδαμοῖς</i>
A. <i>μῑην, ῑᾱν</i>	<i>οὐδῖνα</i>	<i>οὐδαμῑην</i>		<i>οὐδαμοῦς, F. -ίας</i>

## M. F. N., two.

D. N. A. <i>δύο, δύω</i>	
G. D. <i>δυοῖν, δυεῖν</i> (Att.)	P. D. <i>δυοί</i> (rare)

## M. F. N., both.

<i>ἄμφω</i>
<i>ἄμφοῖν</i>

Ep.	Ep.	Ion.
N. <i>διδύ</i>	<i>διδυοί, -αί, -ᾱ</i>	
G.		<i>δυῶν</i>
D.	<i>διδυοῖς, -οῖσι, δυοῖσι</i>	
A.	<i>διδυούς, -ᾱς</i>	

## M. F. (three) N.

P. N. <i>τρεῖς</i> <i>τρία</i>
G. <i>τριῶν</i>
D. <i>τρισι</i>
A. <i>τρεῖς</i>
Poet.
D. <i>τρεῖσι</i>

## M. F. (four)

## N.

<i>τέσσαρες, τέτταρες</i>	<i>τέσσαρα, τέτταρα</i>
<i>τεσσάρων, τεττάρων</i>	
<i>τέσσαρσι, τέτταρσι</i>	
<i>τέσσαρας, τέτταρας</i>	
Ion. <i>τίσσις, Dor. τίττις</i> and <i>τίττις</i> , Æol. and Ep. <i>πίσσις</i> , &c.; Dat., Ep. and in late prose, <i>τίττασι</i> .	

## ¶ 22. X. PARTICIPLES.

## 1. Present Active.

	ὁ ( <i>advising</i> )	ῆ	τὸ
S. N.	βουλευῶν	βουλευούσᾱ	βουλευῶν
G.	βουλευόντος	βουλευούσης	
D.	βουλευόντι	βουλευούσῃ	
A.	βουλευόντα	βουλευούσᾱν	
P. N.	βουλευόντες	βουλευούσαι	βουλευόντα
G.	βουλευόντων	βουλευουσῶν	
D.	βουλευούσι	βουλευούσαις	
A.	βουλευόντας	βουλευούσᾱς	
D. N.	βουλευόντε	βουλευούσᾱ	
G.	βουλευόντων	βουλευούσαιν	

## 2. Present Active Contracted.

	ὁ ( <i>honoring</i> )	ῆ	τὸ
S. N.	τιμᾶων, τιμῶν	τιμάουσᾱ, τιμῶσᾱ	τιμάων, τιμῶν
G.	τιμάοντος, τιμῶντος	τιμαούσης, τιμώσης	
D.	τιμάοντι, τιμῶντι	τιμαούσῃ, τιμώσῃ	
A.	τιμάοντα, τιμῶντα	τιμάουσᾱν, τιμῶσᾱν	
P. N.	τιμάοντες, τιμῶντες	τιμάουσαι, τιμῶσαι	τιμάοντα, τιμῶντα
G.	τιμάόντων, τιμῶντων	τιμαουσῶν, τιμῶσῶν	
D.	τιμάουσι, τιμῶσι	τιμαούσαις, τιμώσαις	
A.	τιμάοντας, τιμῶντας	τιμαούσᾱς, τιμώσᾱς	
D. N.	τιμάοντε, τιμῶντε	τιμαούσᾱ, τιμώσᾱ	
G.	τιμάόντων, τιμῶντων	τιμαούσαιν, τιμώσαιν	

## 3. Liquid Future Active.

## 4. Aorist II. Active.

	ὁ ( <i>about to show</i> )	ῆ	τὸ	ὁ ( <i>having left</i> )	ῆ	τὸ
S. N.	φανῶν	φανοῦσᾱ	φανοῦν	λιπὼν	λιποῦσᾱ	λιπόν
G.	φανούντος	φανούσης		λιπόντος	λιπούσης	
D.	φανοῦντι	φανούσῃ		λιπόντι	λιπούσῃ	
A.	φανοῦντα	φανοῦσᾱν		λιπόντα	λιποῦσᾱν	
P. N.	φανοῦντες	φανοῦσαι	φανοῦντα	λιπόντες	λιποῦσαι	λιπόντα
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	
D.	φανοῦσι	φανούσαις		λιπούσι	λιπούσαις	
A.	φανοῦντας	φανούσᾱς		λιπόντας	λιπούσᾱς	
D. N.	φανοῦντε	φανούσᾱ		λιπόντε	λιπούσᾱ	
G.	φανούντων	φανούσαιν		λιπόντων	λιπούσαιν	

## 5. Aorist 1. Active.

ὁ (having raised) ἦ	
S. N.	ἄρᾱς ἄρᾱσᾱ
G.	ἄραντος ἄράσσης
D.	ἄρατι ἄράσῃ
A.	ἄραντα ἄράσαν
P. N.	* ἄραντες ἄρασαι
G.	ἄράντων ἄράσων
D.	ἄρασι ἄράσαις
A.	ἄραντας ἄράσας
D. N.	ἄραντε ἄράσα
G.	ἄράντων ἄράσαι

## 6. Aorist Passive.

ὁ (having appeared) ἦ		τὸ
φανείς	φανείσᾱ	φανέν
φανέντος	φανείσης	
φανέντι	φανείσῃ	
φανέντα	φανείσαν	
φανέντες	φανείσαι	φανέντα
φανέντων	φανείσων	
φανέσι	φανείσαις	
φανέντας	φανείσας	
φανέντε	φανείσα	
φανέντων	φανείσαι	

## 7. Perfect Active.

ὁ (knowing) ἦ	
S. N.	εἰδώς εἰδὼσᾱ
G.	εἰδότες εἰδότης
D.	εἰδότε εἰδότη
A.	εἰδότε εἰδόντων
P. N.	εἰδότες εἰδόντες
G.	εἰδόντων εἰδόντων
D.	εἰδόντι εἰδόντι
A.	εἰδόντας εἰδόντας
D. N.	εἰδότε εἰδόντε
G.	εἰδόντων εἰδόντων

## 8. Perfect Active Contracted.

ὁ (standing) ἦ		τὸ
ἑστώς	ἑστῶσᾱ	ἑστώς, ἑστός
ἑστῶτος	ἑστῶσης	
ἑστῶτι	ἑστῶσῃ	
ἑστῶτα	ἑστῶσαν	
ἑστῶτες	ἑστῶσαι	ἑστῶτα
ἑστῶτων	ἑστῶσων	
ἑστῶσι	ἑστῶσαις	
ἑστῶτας	ἑστῶσας	
ἑστῶτε	ἑστῶσα	
ἑστῶτων	ἑστῶσαι	

## 9. From Verbs in -μι.

ὁ (having given) ἦ		τὸ	ὁ (having entered) ἦ		τὸ
S. N.	δόνς δονῶσᾱ	δόν	δύς δύνῶσᾱ	δύν	δύν
G.	δόντος δόντης		δύντος δύντης		
D.	δόντι δόντῃ		δύντι δύντῃ		
A.	δόντα δόνσαν		δύντα δύνσαν		
P. N.	δόντες δονῶσαι	δόντα	δύντες δύνσαι	δύντα	δύντα
G.	δόντων δονῶσων		δύντων δύνσων		
D.	δόνσι δόνσαις		δύνσι δύνσαις		
A.	δόντας δόνσας		δύντας δύνσας		
D. N.	δόντε δόνσα		δύντε δύνσα		
G.	δόντων δόνσαι		δύντων δύνσαι		

## ¶ 23. XI. SUBSTANTIVE PRONOUNS.

[To those forms which are used as enclitic, the sign † is affixed. The initials affixed to dialectic forms denote, Æ. Æolic, B. Bæotic, D. Doric, E. Epic, I. Ionic, O. Old, P. Poëtic.]

## A. PERSONAL.

1st P. I.	2d P. thou.	3d P. his, her.
S. N. ἐγώ	σύ	•
G. ἐμοῦ, μου†	σοῦ†	οὗ†
D. ἐμοί, μοί†	σοί†	οἱ†
A. ἐμέ, μέ†	σέ†	ἐ†
P. N. ἡμεῖς	ὑμεῖς	σφεῖς
G. ἡμῶν	ὑμῶν	σφῶν
D. ἡμῖν	ὑμῖν	σφεῖσι(ν)†
A. ἡμᾶς	ὑμᾶς	σφᾶς
D. N. νῶ	σφῶ	
G. νῶν	σφῶν	σφωῖν†

## Homeric Forms.

S. N. ἐγών, ἐγῶ	σύ, τὺν	
G. ἐμῖο, ἐμῖο, ἐμῖν, μῖν†, ἐμίδιν	εἰς†, εἰν, εἰν†, εἰδιν, εἰδῖο	ἐο†, ἐο, ἐο†, ἐσιν†
D. ἐμοί, μοί†	σοί, σοί†, τῖν	ἐοῖ, εἰ†
A. ἐμέ, μέ†	σέ†	ἐ†, ἐ, μῖν†
P. N. ἡμεῖς, ἄμμε	ὑμεῖς, ὕμμε	
G. ἡμῶν, ἡμῖων	ὑμῶν, ὕμῖων	σφῶν†, σφῖων, σφῶν
D. ἡμῖν, ἡμῖν, ἡμῖν, ἄμμῖ(ν)	ὑμῖν, ὕμμῖ(ν), ὕμμε	σφῖσι(ν)†, σφῖ(ν)†, σφ
A. ἡμῆες, -ῖες, ἡμᾶς, ἄμμε	ὑμῆες, -ῖες, ὕμμε	σφῆες†, -ῖες†, σφῖᾶς, σφῆς†
D. N. νῶι (νῶιν?)	σφῶι (σφῶιν?), σφῶ	
G. νῶιν	σφῶιν	
D. νῶιν	σφῶιν, σφῶν	σφωῖν†
A. νῶι, νῶ	σφῶι, σφῶ	σφωῖ†, σφῶ† or σφῶ

## Additional Forms.

S. N. ἰών, ἰῶ B.	εὖ D., εὖ B.	
G. ἐμῖος, ἐμῖος, ἐμῖος D.	εἰν†, εἰος, εἰος, εἰος, εἰν D.	εἰδιν Æ., ἐοῖς D., ἐοῖς E.
D. ἐμῖν D.	εἰν D.	εἰν† Æ., ἴν or ἴν D.
A.	εἰ, εὖ† D.	εἰ† Æ., ἴν† D. P.
P. N. ἡμῖος I., ἡμῖος D.	ὑμῖος I., ὑμῖος D.	Neut. σφῖν† I.
G. ἡμῶν D., ἡμῖων Æ.	ὑμῶν Æ.	
D. ἡμῖν D., ἡμῖνσι(ν) Æ.		φῖν†, ψῖν† D., ἄσφῖ Æ.
A. ἡμῖ D.	ὑμῖ, ὕμμε D.	ψῖ† D., ἄσφῖ Æ.
D. N. νῶι B.		

## B. REFLEXIVE.

1st P. M. ( <i>of myself</i> )	F.	2d P. M. ( <i>of thyself</i> )	F.
S. G. ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ, σαυτοῦ	σεαυτῆς, σαυτῆς
D. ἐμαυτῶ	ἐμαυτῇ	σεαυτῷ, σαυτῷ	σεαυτῇ, σαυτῇ
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν, σαυτόν	σεαυτήν, σαυτήν
P. G. ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὕμῶν αὐτῶν	ὕμῶν αὐτῶν
D. ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὕμῖν αὐτοῖς	ὕμῖν αὐταῖς
A. ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὕμᾶς αὐτούς	ὕμᾶς αὐτάς

3d P. M., <i>of himself</i> .	F., <i>of herself</i> .	N., <i>of itself</i> .
S. G. ἐαυτοῦ, αὐτοῦ	ἐαυτῆς, αὐτῆς	
D. ἐαυτῷ, αὐτῷ	ἐαυτῇ, αὐτῇ	
A. ἐαυτόν, αὐτόν	ἐαυτήν, αὐτήν	ἐαυτό, αὐτό
P. G. ἐαυτῶν, αὐτῶν	ἐαυτῶν, αὐτῶν	
D. ἐαυτοῖς, αὐτοῖς	ἐαυταῖς, αὐταῖς	
A. ἐαυτούς, αὐτούς	ἐαυτάς, αὐτάς	ἐαυτᾶ, αὐτᾶ

## New Ionic.

S. G. ἱμιαυτοῦ	ἱμιαυτῆς	σιαντοῦ	σιαντῆς
D. ἱμιαυτῷ	ἱμιαυτῇ	σιαντῷ	σιαντῇ
A. ἱμιαυτόν	ἱμιαυτήν	σιαντόν	σιαντήν
P. G. ἱαντῶν	ἱαντῶν	ἱαντῶν	ἱαντῶν
D. ἱαντῷ	ἱαντῇ	ἱαντοῖσι	ἱανταῖσι
A. ἱαντόν	ἱαντήν	ἱαντούς	ἱαντάς
	ἱαντό		ἱαντᾶ

3d P. S. G. αὐταύτου, -ᾶς, D. -ου, -ας, A. -ον, -αν, -α.

P. G. αὐταύτων, D. -αις, -αις, A. -ας, -ας, -α, Dor.

## C. RECIPROCAL.

M. ( <i>of one another</i> )	F.	N.	M. N.	F.
P. G. ἀλλήλων	ἀλλήλων		D. A. ἀλλήλω	ἀλλήλῃ
D. ἀλλήλοις	ἀλλήλαις		G. ἀλλήλοιν	ἀλλήλαιν
A. ἀλλήλους	ἀλλήλας	ἀλληλά		
P. G. ἀλλέλων Dor.	ἀλλέλων Dor.		D. G. ἀλλήλων Ep.	
D. ἀλλέλοισι, -αις	ἀλλέλοισι, -αις			
A. ἀλλέλους	ἀλλέλας	ἐλλελα Dor.		

## D. INDEFINITE.

M. F. N., *such a one*.

M.

S. N. ὁ, ἡ, τὸ	δεῖνα	P. οἱ	δεῖνες
G. τοῦ, τῆς	δεῖνος	τῶν	δεῖνων
D. τῷ, τῇ	δεῖνι		
A. τόν, τήν, τὸ	δεῖνα	τούς	δεῖνας

## ¶ 24. XII. ADJECTIVE PRONOUNS.

## A. DEFINITE.

Article.			Iterative.		
M. ( <i>the</i> )	F.	N.	M. ( <i>very, same, self</i> )	F.	N.
S. N. ὁ	ἡ	τό	αὐτός	αὐτή	αὐτό
G. τοῦ	τῆς		αὐτοῦ	αὐτῆς	
D. τοῦ	τῇ		αὐτῷ	αὐτῇ	
A. τόν	τήν		αὐτόν	αὐτήν	
P. N. οἱ	αἱ	ταῖ	αὐτοί	αὐταί	αὐτά
G. τῶν	τῶν		αὐτῶν	αὐτῶν	
D. τοῖς	ταῖς		αὐτοῖς	αὐταῖς	
A. τούς	τάς		αὐτούς	αὐτάς	
D. N. τῷ	ταῖ		αὐτῷ	αὐταῖ	
G. τοῖν	ταῖν		αὐτοῖν	αὐταῖν	
S. N.	ᾱ D.			αὐτᾱ D., -ίη L.	
G. τοῖς E., τῷ D.	ταῖς D.		αὐτοῖς E., -ίῃ L.	αὐταῖς D., -ίῃς L.	
D.	τῇ D.		αὐτῇ I.	αὐτῇ D., -ίῃ L.	
A.	ταῖν D.			αὐταῖν D., -ίῃν I.	
P. N. τοί E. D.	ταί E. D.				
G.	ταῖν O., τῶν D.	αὐτῶν I.		αὐτῶν O., -ῶν D., -ίῃν I.	
D. τοῖσι O.	ταῖσι O., τῇσι,	αὐτοῖσι O., -ίῃσι I.		αὐτῇσι, -ῇς, -ίῃσι I.	
A. τοῖς, τοῖς D.		[τῇς I. αὐτοῖς I.]		αὐταῖς I.	

Relative.			Demonstrative.			Possessive.
M. ( <i>who</i> )	F.	N.	M. ( <i>this</i> )	F.	N.	
S. N. ὃς	ἥ	ὅ	ὁδς	ἡδς	τόδς	1 P. S. ἐμός
G. οὗ	ῆς		τοῦδς	τῆςδς		P. ἡμέτερος
D. οὗ	ῇ		τῷδς	τῇδς		D. νῶϊτερος Ep.
A. ὃν	ῇν		τόνδς	τήνδς		
P. N. οἷ	αῖ	ᾱ	οἷδς	αῖδς	ταῖδς	2 P. S. σός
G. ὧν	ῶν		τῶνδς	τῶνδς		P. ὑμέτερος
D. οἷς	αῖς		τοῖςδς	ταῖςδς		D. σφῶϊτερος Ep.
A. οὓς	αῖς		τούςδς	τάςδς		
D. N. ᾧ	ᾱ		τῷδς	ταῖδς		3 P. S. οἱ Poet.
G. οἷν	αῖν		τοῖνδς	ταῖνδς		P. σφέτερος

## Dialectic and Paragoge Forms.

S. N. ἰ O.	ᾱ D.	δοῖ	ἡδοῖ	τοδοῖ	1 P. P. ᾅμός, ᾅμός O., ᾅμίτερος D., ᾅμμος,
G. οἷς, ὧν E.	ῇς E., αῖς D.	τουδοῖ	τησοδοῖ		ᾅμίτιρος E.
D.	ῇ D.		&c.		2 P. S. τοῖς D. E.
A.	ᾱ D.				P. ὅμός O., ὅμμος E.
P. D.	ῇσι, ῇς E.	τοιςοἷς O., τοῖςοἷσι E.			3 P. S. ἰός E. D.
					P. σφός O.



## Demonstrative.

	M. ( <i>this</i> ) F.	N.	M. ( <i>so much</i> ) F.	N.
S. N.	οὗτος αὕτη τοῦτο		τοσοῦτος τοσαύτη	τοσοῦτο, τοσοῦτον
G.	τούτου ταύτης		τοσοῦτου τοσαύτης	
D.	τούτῳ ταύτῃ		τοσοῦτῳ τοσαύτῃ	
A.	τούτον ταύτην		τοσοῦτον τοσαύτην	
P. N.	οὗτοι αὗται ταῦτα		τοσοῦτοι τοσαῦται	τοσαῦτᾶ
G.	τούτων τούτων		τοσοῦτων τοσοῦτων	
D.	τούτοις ταύταις		τοσοῦτοις τοσαύταις	
A.	τούτους ταύτᾱς		τοσοῦτους τοσαύτᾱς	
D. N.	τούτῳ ταύτᾱ		τοσοῦτῳ τοσαύτᾱ	
G.	τούτῳιν ταύταιν		τοσοῦτῳιν τοσαύταιν	

## Paragoric Declension.

## Mixed Paragoric Forms.

S. N.	οὗτος αὕτη τούτῳ	τοσοῦτος, ἰκινος, ὀδιδί, τούτογῳ, τούτοδῳ.
G.	τούτου ταύτης	τοσοῦτου, κινου, κηλικαυτησί.
D.	τούτῳ ταύτῃ	τοσοῦτῳ. Adv. οὕτως, ὅθεν, οὕτως, διότι.
A.	τούτον ταύτην	τοσοῦτον, τοσοῦτῳ, ἰκινος, κηλικαυτῳ.
P. N.	οὗτοι αὗται τούτοις	τοσοῦτοι, τοσαῦται, ταῦτα, ταῦτα.
G.	τούτων, &c.	τοσοῦτων, ἰκινου, &c.

## B. INDEFINITE.

Simple Indefinite.		Interrogative.		Relative Indefinite.		
M. F. ( <i>any, some</i> )	N.	M. F. ( <i>who?</i> )	N.	M. ( <i>whoever</i> )	F.	N.
S. N.	τις τι	τίς τι	ὅστις	ὅστις	ἥτις	ὅτι
G.	τινός, τοῦ	τίνος, τοῦ	οὗτίνος, οἷου	οὗτίνος, οἷου	ἡτίνος	
D.	τινί, τῷ	τίνι, τῷ	οὗτίνι, οἷῳ	οὗτίνι, οἷῳ	ἡτίνι	
A.	τινά	τίνα	οὗτινα	οὗτινα	ἡτινα	
P. N.	τινές τινά, τίνες	τίνα	οἷτινες	οἷτινες	αἷτινες	αἷτινα, αἷτα
G.	τινῶν [ἅττα τίνων	οἷτινων, οἷων	οἷτινων	οἷτινων	αἷτινων	
D.	τισί	τίσι	οἷσι, οἷοις	οἷσι, οἷοις	αἷσι	
A.	τινάς	τίνας	οἷσιν	οἷσιν	αἷσιν	
D. N.	τινέ	τίνε	οἷτινε	οἷτινε	αἷτινε	
G.	τινῶν	τίνων	οἷτινων	οἷτινων	αἷτινων	

## Homeric Declension of τις, τίς, and ὅτις = ὅστις.

S. N.	τις τι	τίς τι	ὅτις	ὅτις, ὅτις
G.	τίος, τῷ	τίος, τῷ	ὅτιος, ὅτιος, ὅτιος	
D.	τίῳ, τῷ	τίῳ, τῷ	ὅτιῳ, ὅτιῳ	
A.	τίνα	τίνα	ὅτινα	
P. N.	τίες ἅσσα	τίες	ὅτιες	ὅτιες
G.	τίων	τίων	ὅτιων	
D.			ὅτιοις	
A.	τίνας		ὅτινας	ἅσσα
D. N.	τί			

## ¶ 25. B. TABLE OF NUMERALS.

## I. ADJECTIVES.

## 1. Cardinal.

## 2. Ordinal.

Interrog.	πόσῃ, <i>how many?</i>
Indef.	ποσεί, <i>a certain number.</i>
Rel. Ind.	πόσῃ, <i>how many soever.</i>
Dimin.	λίγοι, <i>few.</i>
Augment.	πολλοί, <i>many.</i>
Demonst.	τόσοι, <i>so many.</i>
Relat.	ὥσῃ, <i>as many.</i>

πότες, <i>which in order?</i> οἱ, <i>one of how many?</i>
πόσους, <i>whichever in order.</i>
λίγοστές, <i>one of few.</i>
πολλοστές, <i>one of many, or,</i> <i>one following many.</i>

1 α'	εἷς, μία, ἓν, <i>one.</i>
2 β'	δύο, δύο, <i>two.</i>
3 γ'	τρῆς, τρία, <i>three.</i>
4 δ'	τέσσαρες, τέσσαρα, <i>four.</i>
5 ε'	πέντε, <i>five.</i>
6 ς'	ἕξ, <i>six.</i>
7 ζ'	ἑπτά, <i>seven.</i>
8 η'	ὀκτώ, <i>eight.</i>
9 θ'	ἐννέα, <i>nine.</i>
10 ι'	δέκα, <i>ten.</i>
11 ια'	ἑνδεκα, <i>eleven.</i>
12 ιβ'	δώδεκα, <i>twelve.</i>
13 ιγ'	τρισκαίδεκα, <i>δεκατρεῖς</i>
14 ιδ'	τεσσαρεσκαίδεκα
15 ιε'	πεντεκαίδεκα
16 ις'	ἑκκαίδεκα
17 ιζ'	ἑπτακαίδεκα
18 ιη'	ὀκτωκαίδεκα
19 ιθ'	ἐννεακαίδεκα
20 κ'	εἴκοσι(ν)
21 κα'	εἴκοσιν εἷς, εἷς καὶ εἴκοσι
30 λ'	τριᾶκοντα
40 μ'	τεσσαράκοντα
50 ν'	πεντήκοντα
60 ξ'	ἑξήκοντα
70 ο'	ἑβδομήκοντα
80 π'	ὀγδοήκοντα
90 ρ'	ἐνενήκοντα
100 ρ'	ἐκατόν
200 σ'	διᾷκόσιοι, αἱ-α
300 τ'	τριᾷκόσιοι

πρῶτος, -η, -ον, <i>first.</i>
δεύτερος, -ᾱ, -ον, <i>second.</i>
τρίτος, -η, -ον, <i>third.</i>
τέταρτος, <i>fourth.</i>
πέμπτος, <i>fifth.</i>
ἕκτος, <i>sixth.</i>
ἑβδομος, <i>seventh.</i>
ὀγδοος, <i>eighth.</i>
ἐνατος, ἐννατος, <i>ninth.</i>
δέκατος, <i>tenth.</i>
ἐνδέκατος, <i>eleventh.</i>
δωδέκατος, <i>twelfth.</i>
τρισκαίδεκατος
τεσσαρακαίδεκατος
πεντεκαίδεκατος
ἑκκαίδεκατος
ἑπτακαίδεκατος
ὀκτωκαίδεκατος
ἐννεακαίδεκατος
εἴκοστός
εἴκοστός πρῶτος
τριᾷκοστός
τεσσαρακοστός
πεντηκοστός
ἑξηκοστός
ἑβδομηκοστός
ὀγδοηκοστός
ἐνενηκοστός
ἐκατοστός
διᾷκοσιοστός
τριᾷκοσιοστός

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϛ	ἐννακόσιοι	ἐννακοσιοστός
1,000	,α	χίλιοι,-αι,-α	χιλιοστός
2,000	,β	δισχίλιοι	δισχιλιοστός
10,000	,ι	μύριοι,-αι,-α	μυριοστός
20,000	,κ	δισμύριοι	δισμυριοστός
100,000	,ρ	δεκακισμύριοι	δεκακισμυριοστός

## 3. Temporal.

## 4. Multiple.

Inter. *ποσῆταις* ; on what day ?

1. (αὐθήμερος, on the same day.) ἀπλός, ἀπλοῦς, simple, single.
2. δευτεραίος, on the second day. διπλός, double.
3. τριταίος, on the third day. τριπλός, triple.
4. τεταρταίος, on the fourth day. τετραπλός, quadruple.
5. πεμπταίος, on the fifth day. πενταπλός, quintuple.
6. ἑκταίος, on the sixth day. ἑξαπλός, sextuple.
7. ἑβδομαίος, on the seventh day. ἑπταπλός, septuple.
8. ὀγδοαίος, on the eighth day. ὀκταπλός, octuple.

## 5. Proportional.

## II. ADVERBS.

## III. SUBSTANTIVES.

Inter. *ποσαπλάσιος* ; how many fold ? *ποσάκις* ; how many times ? *ποσότης*, quantity, number.Dim. *ἑλγίακις*, few times. *ἑλιγότης*, fewness.Augm. *πολλαπλάσιος*, many fold. *πολλάκις*, many times.

1. (ἴσος, equal.) ἅπαξ, once. μονάς, monad.
2. διπλάσιος, twofold. δις, twice. δυάς, duad.
3. τριπλάσιος, threefold. τρίς, thrice. τριάς, triad.
4. τετραπλάσιος τετράκις, four times. τετράς, τετρακτὺς
5. πενταπλάσιος πεντάκις πεντάς
6. ἑξαπλάσιος ἑξάκις ἑξάς
7. ἑπταπλάσιος ἑπτάκις ἑβδομάς
8. ὀκταπλάσιος ὀκτάκις ὀγδοάς
9. ἐννεαπλάσιος ἐννεάκις, ἐννάκις ἐννεάς
10. δεκαπλάσιος δεκάκις δεκάς
20. εἰκοσαπλάσιος εἰκοσάκις εἰκάς
100. ἑκατονταπλάσιος ἑκατοντάκις ἑκατοντάς
- 1,000. χιλιοπλάσιος χιλιάκις χιλιάς
- 10,000. μυριοπλάσιος μυριάκις μυριάς

## C. TABLES OF CONJUGATION.

## ¶ 26. I. THE TENSES CLASSIFIED.

Relations.	Time.	I. PRIMARY.		II. SECONDARY.
		1. Present.	2. Future.	3. Past.
1. Definite.		<b>PRESENT.</b> <i>γράφω,</i> <i>I am writing.</i>	<i>•</i> <i>I shall be writing.</i>	<b>IMPERFECT.</b> <i>ἔγραφον,</i> <i>I was writing.</i>
2. Indefinite.		<i>•</i> <i>I write.</i>	<b>FUTURE.</b> <i>γράψω,</i> <i>I shall write.</i>	<b>AORIST.</b> <i>ἔγραψα,</i> <i>I wrote.</i>
3. Complete.		<b>PERFECT.</b> <i>ἔγραφα,</i> <i>I have written.</i>	<i>•</i> <i>I shall have written.</i>	<b>PLUPERFECT.</b> <i>ἔγεγραψεν,</i> <i>I had written.</i>

## ¶ 27. II. THE MODES CLASSIFIED.

1. Actual.	I. DISTINCT.	
	A. INTELLECTIVE.	2. Contingent.
<b>INDICATIVE.</b> <i>γράφω,</i> <i>I am writing.</i>	<b>α. Present.</b> <b>SUBJUNCTIVE.</b> <i>γράφω,</i> <i>I may write.</i>	<b>β. Past.</b> <b>OPTATIVE.</b> <i>γράφοιμι,</i> <i>I might write</i>
	<b>B. VOLITIVE.</b> <b>IMPERATIVE.</b> <i>γράφε,</i> <i>Write.</i>	
	<b>II. INCORPORATED.</b>	
<b>A. Substantive.</b> <b>INFINITIVE.</b> <i>γράφειν,</i> <i>To write.</i>		<b>B. Adjective.</b> <b>PARTICIPLE.</b> <i>γράφων,</i> <i>Writing.</i>

## ¶ 28. III. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	Middle.	AFFIXES.	Passive.
	<b>PRESENT,</b>	<i>ω, μί</i>		<i>ομαι, μαι</i>	
<b>Augm.</b>	<b>IMPERFECT,</b>	<i>ον, ν</i>		<i>όμεν, μην</i>	
	<b>FUTURE,</b>	<i>σω</i>	<i>σομαι</i>		<i>θήσομαι</i>
	<b>FUT. II.,</b>				<i>ήσομαι</i>
<b>Augm.</b>	<b>AORIST,</b>	<i>σα</i>	<i>σάμην</i>		<i>σην</i>
<b>Augm.</b>	<b>AOR. II.,</b>	<i>ον, ν</i>	<i>όμεν, μην</i>		<i>ην</i>
<b>Redpl.</b>	<b>PERFECT,</b>	<i>κα</i>		<i>μαι</i>	
<b>Redpl.</b>	<b>PERF. II.,</b>	<i>α</i>			
<b>Augm.</b>	<b>Redpl. PLUPERFECT,</b>	<i>κειν</i>		<i>μην</i>	
<b>Augm.</b>	<b>Redpl. PLUPERF. II.,</b>	<i>ειν</i>			
<b>Redpl.</b>	<b>FUT. PERF.</b>			<i>σομαι</i>	

## ¶ 29. IV. AFFIXES OF THE

		Present.		Imperfect.		
		Nude.	Euphonic..	Nude.	Euphonic	
Ind.	S.	1	μι	ω	ν	ον
		2	ς	εις	ς	εις
		3	σι(ν)	σι	•	ε(ν)
	P	1	μεν	ομεν	μεν	ομεν
		2	τε	ετε	τε	ετε
		3	νσι(ν), ᾱσι(ν)	ουσι(ν)	σαν	ον
	D.	1	μεν	ομεν	μεν	ομεν
		2	τον	ετον	τον	ετον
		3	τον	ετον	την	ετην
Subj.	S.	1		ω		
		2		ης		
		3		η		
	P.	1		ωμεν		
		2		ητε		
		3		ωσι(ν)		
	D.	1		ωμεν		
		2		ητον		
		3		ητον		
Opt.	S.	1	ιην	οιμι		
		2	ιης	οις		
		3	ιη	οι		
	P.	1	ιημεν, ἱμεν	οιμεν		
		2	ιητε, ἱτε	οιτε		
		3	ιησαν, ἱεν	οιεν		
	D.	1	ιημεν, ἱμεν	οιμεν		
		2	ιητον, ἱτον	οιτον		
		3	ιήτην, ἱτην	οίτην		
Imp.	S.	2	θι, ς, ε	ε		
		3	τω	έτω		
	P.	2	τε	ετε		
		3	τωσαν, ντων	έτωσαν, όντων		
	D.	2	τον	ετον		
		3	των	έτων		
Inf.		ναι	ειν			
Part.	N.	ντις, νταᾶ, ν	ων, ουσαᾶ, ον			
	G.	ντος, ντης	οντος, ούτης			

## ACTIVE VOICE.

		Future.	Aorist.	Perfect.	Pluperfect.
Ind.	S.	1 σω	σᾶ	κ-ᾶ	κ-ειν, κ-η
		2 σεις	σᾶς	κ-ᾶς	κ-εις
		3 σει	σᾶ(ν)	κ-ε(ν)	κ-ει
	P.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετε	σᾶτε	κ-ᾶτε	κ-ειτε
		3 σουσι(ν)	σᾶν	κ-ᾶσι(ν)	κ-εισαν, κ-ισαν
	D.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετον	σᾶτον	κ-ᾶτον	κ-ειτον
		3 σετον	σᾶτην	κ-ᾶτον	κ-είτην
Subj.	S.	1	σω	(κ-ω)	
		2	σης	(κ-ης)	
		3	ση	(κ-η)	
	P.	1	σωμεν	(κ-ωμεν)	
		2	σητε	(κ-ητε)	
		3	σωσι(ν)	(κ-ωσι-ν)	
	D.	1	σωμεν	(κ-ωμεν)	
		2	σητον	(κ-ητον)	
		3	σητον	(κ-ητον)	
Opt.	S.	1 σοιμι	σαιμι	(κ-οιμι)	
		2 σοις	σαις, σεῖς	(κ-οις)	
		3 σοι	σαι, σεῖς(ν)	(κ-οι)	
	P.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτε	σαιτε	(κ-οιτε)	
		3 σοιεν	σαιεν, σεῖς	(κ-οιεν)	
	D.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτον	σαιτον	(κ-οιτον)	
		3 σοιτην	σαιτην	(κ-οιτην)	
Imp.	S.	2	σον	(κ-ε)	
		3	σᾶτω	(κ-ετω)	
	P.	2	σᾶτε [των	(κ-ετε)	
		3	σᾶτωσαν, σᾶν-	(κ-ετωσαν, κ-όντων)	
	D.	2	σᾶτον	(κ-ετον)	
		3	σᾶτων	(κ-ετων)	
Inf.		σειν	σαι	κ-έναι	
Part.	N.	σων, &c.	σᾶς, σᾶσᾶ, σᾶν	κ-ώς, κ-υῖᾶ, κ-ός	
	G.	σοντος	σαντος, σᾶσης	κ-ότος, κ-υῖᾶς	

# ¶ 30. V. AFFIXES OF THE

		Pres.	Imperf.		Perf.	Plup.
		Nude.	Euph.	Nude.	Euph.	
Ind.	S. 1	μαι	ομαι	μην	όμην	μαι μην
	2	σαι, αι	η, ει	σο, ο	ου	σαι σο
	3	ται	εται	το	ετο	ται το
	P. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα μεθα
	2	σθις	εσθις	σθις	εσθις	σθις σθις
	3	νται	ονται	ντο	οντο	νται ντο
	D. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα μεθα
	2	σθιον	εσθιον	σθιον	εσθιον	σθιον σθιον
	3	σθιον	εσθιον	σθιην	εσθιην	σθιον σθιην
Subj.	S. 1		ωμαι			(μένος ω)
	2		η			(μένος ης)
	3		ηται			(μένος η)
	P. 1		ώμεθα			(μένοι ώμεν)
	2		ησθις			(μένοι ηςτε)
	3		ωνται			(μένοι ωσι-ν)
	D. 1		ώμεθα			(μένω ώμεν)
	2		ησθιον			(μένω ηςτον)
	3		ησθιον			(μένω ηςτον)
Opt.	S. 1	ιμην	οίμην			(μένος ειην)
	2	ιο	οιο			(μένος ειης)
	3	ιτο	οιτο			(μένος ειη)
	P. 1	ιμεθα	οίμεθα			(μένοι ειημεν)
	2	ισθις	οισθις			(μένοι ειητε)
	3	ιντο	οιντο			(μένοι ειησαν)
	D. 1	ιμεθα	οίμεθα			(μένω ειημεν)
	2	ισθιον	οισθιον			(μένω ειητον)
	3	ισθιην	οισθιην			(μένω ειητην)
Imp.	S. 2	σο, ο	ου			σο
	3	σθω	έσθω			σθω
	P. 2	σθις	εσθις			σθις
	3	σθωσαν, σθων	έσθωσαν, έσθων			σθωσαν, σθων
	D. 2	σθιον	εσθιον			σθιον
	3	σθων	έσθων			σθων
Inf.		σθαι	εσθαι			σθαι
Part.	N.	μενος, -η, -ον	όμενος, -η, -ον			μένος, -η, -ον
	G.	μένου, -ης	ομένου, -ης			μένου, -ης

## MIDDLE AND PASSIVE VOICES.

		Fut. Mid.	Aor. Mid.	Aor. Pass.	Fut. Pass.
Ind.	S. 1	σομαι	σάμην	θ-ην	θ-ήσομαι
	2	ση, σε	σω	θ-ης	θ-ήσῃ, θ-ήσε
	3	σεται	σατο	θ-η	θ-ήσεται
	P. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθε	σασθε	θ-ητε	θ-ήσεσθε
	3	σονται	σαντο	θ-ησαν	θ-ήσονται
	D. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθον	σασθον	θ-ητον	θ-ήσεσθον
	3	σεσθον	σάσθην	θ-ήτην	θ-ήσεσθον
Subj.	S. 1		σωμαι	θ-ῶ	
	2		ση	θ-ῆς	
	3		σεται	θ-ῇ	
	P. 1		σώμεθα	θ-ῶμεν	
	2		σησθε	θ-ῆτε	
	3		σωνται	θ-ῶσι(ν)	
	D. 1		σώμεθα	θ-ῶμεν	
	2		σησθον	θ-ῆτον	
	3		σησθον	θ-ῆτον	
Opt.	S. 1	σολμην	σαιμην	θ-εῖην	θ-ησολμην
	2	σοιο	σαιο	θ-εῖης	θ-ήσοιο
	3	σοιτο	σαιτο	θ-εῖη	θ-ήσοιτο
	P. 1	σολιμεθα	σαιλιμεθα	θ-ελημεν, θ-εῖμεν	θ-ησολιμεθα
	2	σοισθε	σαισθε	θ-ελητε, θ-εῖτε	θ-ήσοισθε
	3	σοιρτο	σαιρτο	θ-ελησαν, θ-εῖεν	θ-ήσοιρτο
	D. 1	σολιμεθα	σαιλιμεθα	θ-ελημεν, θ-εῖμεν	θ-ησολιμεθα
	2	σοισθον	σαισθον	θ-ελητον	θ-ήσοισθον
	3	σολισθην	σαισθην	θ-ελητήν	θ-ησολισθην
Imp.	S. 2		σαι	θ-ητι	
	3		σάσθω	θ-ήτω	
	P. 2		σασθε	θ-ητε	
	3		σάσθωσαν, σάσθων	θ-ήτωσαν, θ-έντων	
	D. 2		σασθον	θ-ητον	
	3		σάσθων	θ-ήτων	
Inf.		σεσθαι	σασθαι	θ-ῆναι	θ-ήσεσθαι
Part.	N.	σόμενος	σάμενος	θ-είς, θ-εῖσᾶ, θ-έν	θ-ησόμενος
	G.	σομένου	σαμένου	θ-έντος, θ-είσης	θ-ησομένου



## [ 31. VI. ANALYSIS OF THE AFFIXES OF CONJUGATION.

TENSE-SIGNS.	CONNECTING VOWELS.				FLEXIBLE ENDINGS.			
	INDICATIVE.		OPTATIVE.		IMPERATIVE.		PARTICIPLE.	
	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Perfect and Pluperfect Passive.	Present, Imperfect, and Future.	Aorist Active and Middle.
		</						

¶ 32. VII. DIALECTIC FORMS (see §§ 241 - 253).

SUBJECTIVE	OBJECTIVE
<p><i>Singular.</i></p> <p>1 <i>Ind. Pr.</i> α, Old μ · ἔρημι, ἐλάμη. ἀσ, ᾠ, Ion. ἰω · ἔρην, φοιτῶ. ἰω, ᾠ, Dor. ᾠ · ἔρην, ἀναινώω. Fut. α, Dor. ᾠ · ἔσῶ, ἀνιψῶ. σ, Dor. ῥ · διναῶ, κρηῖξ. ᾠ, Ion. ἰω · ἀγγαλίω, φανίω. Impf. γ, Iter. σ, ἔχρικον, φέρικον. Ion. α · ἱσίδω, ἦε, ἴα. σ, σ, Ion. ἰω, Ion. and Dor. ἰω · ἡγάστω. Aor. σ, Dor. ῥα · ἐτόμξα, ἴφραξα. Iter. σασκον · στέψασκον, δασκον. Plup. ι, Ion. ια · ἦδιν, ἐπύθησα. Old Att. η · ἦδιν, ἐπύθησιν. Subj. α, Ep. α, ἴδωμι, ἴκαμι. ᾠ, Ep. α, ἰω, ᾠ, ῥα; δαμίνω, Σίω, γνῶω. 2 ε, Old σθα · ἱππασθα, βάλαισθα. ι, Dor. ιε · ἀμείλγεις, συζήσεις. ἀι, Dor. ῥε · ὀρῆς, σολῆρς, λῆς. 3 σ, Dor. σι · σίδηντι, φασί. Subj. γ, Ep. γει · ἄγης, Σίγης. <i>Plural.</i></p>	<p><i>Singular.</i></p> <p>1 ἰομαι, σῶμαι, Ion. and Dor. ἰῶμαι · φεῖσῶμαι. σῶμαι, Dor. σῶμαι, σῶμαι · ἔξῶμαι, φεῖσῶμαι. σῶμαι, Ion. ἰομαι · φανίομαι, ὀλίομαι. μην, Dor. μέν · δυνάμην, ἰομέην. Iter. σῶμην · πηλίσκομαι, μνησασκόμεν. 2 η, Ion. ιαι, Subj. ηαι · ἵεται, πύθηται. Hel. ισαι · πύσσαι, παυχᾶσαι. σ, Ion. ιο · ἱσάτω, φεῖτω. Ion. and Dor. ιν · ἱσάτω, φεῖτω. Ep. ιο · ἵξω, σπύω. σ, Ion. αο · ἰδῶσθαι, ἱσάσθαι. Dor. ε; ἐσάξω, ἦξω. σ, σ, Ep. α, ο · βίβληται, ἵσσω. ἵται, ἵα, Ion. ἵαι, ἰο · φάσθαι, φάσθαι. <i>Plural.</i></p>
<p>3 ιαι, Dor. ιαι · φαντί, ἔχοντι. ουσι, Aol. οισι · κρύπασιν, στεᾶξουσιν. άουσι, ᾠσι, Ep. έουσι, άουσι · βεόουσιν, δέουσιν. Dor. άουσι · πινάουσιν. ίουσι, εὔσι, Ion. εὔσι · σπύουσιν. Dor. εὔσι · φιλῶντι, μινῶντι. ᾠσι, Ion. ἱσῶσι · ἰετίσθαι, ἱετίσθαι. ᾠσι, Aol. αισι · φασί. ᾠσι, Old ι · ἵσται, ἡγέσθαι. Inf. ιαι, Aol. ι · μιλύσθην, ἀνελεῖν. Dor. and Ep. μιν · κρύψαι, φέμιν. Ep. and Aol. ιαναι · μινύσθηναι, Σίμιναι. Dor. ιν · συρίδην, βέσιν. [ιαι. Dor. and Aol. ην · ὑγῆν, ἄγην. Poet. ἱμν, ἱμναι · ἀξίμναι, ἀξίμναι. ιῶν, Ion. ἰω · ἰδῶν, σπύω. άι, Dor. ᾠ · ἰσῶν, ἱσῶν. Dor. ᾠ · ἰσῶν, ἰσῶν. Dor. ᾠ · ἰσῶν, ἰσῶν. Ep. ἰμν · σπύω. Pt. ᾠ, Ion. ἰω · ἀγγαλίω, ἱσῶν. άου, ᾠ, Ep. άου, άου · ἔρην. ᾠ, Aol. αἰ, αἰσα · ῥίψαι, αἰσα. ουσα, Aol. οσα · ἔχουσα, φέουσα. άουσα, ᾠσα, Ep. άουσα, άουσα · ἔρσουσα. G. έουσι, Ep. ᾠτες · βίβασθαι, πικμῶσθαι.</p>	<p>1 μέλα, Poet. μέλα · ἀγόμεθα, ἰσόμεθα. 3 ισαι, ιν, Ion. ισαι, αο · πιασαι, ἱσῶν. ανται, αντα, Ion. ισῶν, ἱσῶν. αντα, Ion. ισῶν · ἱσῶν, ἱσῶν. άουσαι, άουσαι, Ep. άουσαι, άουσαι · αἰετίσθαι. άουσαι, άουσαι, Ep. άουσαι, άουσαι · ἱμνίσθαι. Du. 3 σθην, Dor. σθῶν · κτησάσθην, ἱσῶν. Inf. άισθαι, ᾠσθαι, Ion. ἱσθαι · χερίσθαι. Ep. άισθαι · ἱσῶν. Dor. ᾠσθαι · πικμῶσθαι. ισθαι, Ion. ἱσθαι · φανίσθαι, ἱσῶν.</p>

## ¶ 33. VIII. THE ACTIVE VOICE OF THE

		Present.	Imperfect.
Ind. S.	1 <i>I</i>	<i>am planning,</i> or <i>plan.</i>	<i>was planning</i> or <i>planned.</i>
	2 <i>Thou, You</i>		
	3 <i>He, She, It</i>		
P.	1 <i>We</i>		
	2 <i>Ye, You</i>		
	3 <i>They</i>		
D.	1 <i>We two</i>		
	2 <i>You two</i>		
	3 <i>They two</i>		
Subj. S.	1 <i>I</i>	<i>may plan,</i> <i>can plan,</i> or <i>plan.</i>	
	2 <i>Thou, You</i>		
	3 <i>He, She, It</i>		
P.	1 <i>We</i>		
	2 <i>Ye, You</i>		
	3 <i>They</i>		
D.	1 <i>We two</i>		
	2 <i>You two</i>		
	3 <i>They two</i>		
Opt.	S. 1 <i>I</i>	<i>might plan,</i> <i>should plan,</i> <i>would plan,</i> <i>could plan,</i> or <i>planned.</i>	
	2 <i>Thou, You</i>		
	3 <i>He, She, It</i>		
P.	1 <i>We</i>		
	2 <i>Ye, You</i>		
	3 <i>They</i>		
D.	1 <i>We two</i>		
	2 <i>You two</i>		
	3 <i>They two</i>		
Imp.	S. 2 <i>Do thou</i>	<i>be planning,</i> or <i>plan.</i>	
	3 <i>Let him</i>		
P.	2 <i>Do you</i>		
	3 <i>Let them</i>		
D.	2 <i>Do you two</i>		
	3 <i>Let them two</i>		
Infinitive,		<i>To be planning,</i> or <i>To plan.</i>	
Participle,		<i>Planning.</i>	

## VERB βουλεύω (¶ 34) TRANSLATED.

Future.	Aorist.	Perfect.	Pluperfect.
<i>shall plan,</i> or <i>will plan.</i>	<i>planned,</i> <i>have planned,</i> <i>had planned,</i> or <i>plan.</i>	<i>have planned.</i>	<i>had planned.</i>

*may plan,*  
*may have planned,*  
*can plan,*  
*can have planned,*  
*plan, or have planned.*

*might plan,*  
*might have planned,*  
*should plan,*  
*should have planned,*  
*would plan,*  
*would have planned,*  
*could plan,*  
*could have planned,*  
*plan, or have planned,*

*plan, or have planned.*

*To be about to plan.*    *To plan, or To have planned.*    *To have planned.*

*About to plan.* { *Having planned,*  
                  { *or Planning.*    *Having planned.*

# ¶ 34. IX. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω . 2 βουλεύεις 3 βουλεύει	ἔβουλενον ἔβούλευες ἔβούλευε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλευόμεν 2 βουλεύεσθε 3 βουλευούσι	ἔβουλευομεν ἔβουλεύεσθε ἔβούλευον	βουλευύσμεν βουλεύσεσθε βουλεύσουσι
D.	2 βουλευέτον 3	ἔβουλεύετον ἔβουλευέτην	βουλεύσετον
Subj. S.	1 βουλεύω 2 βουλεύῃς 3 βουλεύῃ		
P.	1 βουλευώμεν 2 βουλεύητε 3 βουλευώσι		
D.	2 βουλεύητον		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύσοις βουλεύσοι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύσοιτε βουλεύσοιεν
D.	2 βουλεύοιτον 3 βουλευοίτην		βουλεύσοιτον βουλευσοίτην
Imp. S.	2 βούλευε 3 βουλευέτω		
P.	2 βουλεύεσθε 3 βουλευέτωσαν βουλευόντων		
D.	2 βουλεύετον 3 βουλευέτων		
Infin.	βουλεύειν		βουλεύσειν
Part.	βουλεύων		βουλεύσων

REGULAR VERB *βουλεύω, to plan, to counsel.*

Aorist.	Perfect.	Pluperfect.
ἐβούλευσα	βεβούλευκα	ἔβεβουλεύκειν
ἐβούλευσας	βεβούλευκας	ἔβεβουλεύκεις
ἐβούλευσε	βεβούλευκε	ἔβεβουλεύκει
ἐβουλεύσαμεν	βεβουλεύκαμεν	ἔβεβουλεύκειμεν
ἐβουλεύσατε	βεβουλεύκατε	ἔβεβουλεύκειτε
ἐβούλευσαν	βεβουλεύκασι	ἔβεβουλεύκεισαν, ἔβεβουλεύκασαν
ἐβουλεύσατον	βεβουλεύκατον	ἔβεβουλεύκειτον
ἐβουλευσάτην		ἔβεβουλευκέιτην
βουλεύσω		
βουλεύσῃς		
βουλεύσῃ		
βουλεύσωμεν		
βουλεύσῃτε		
βουλεύσωσι		
βουλεύσῃτον		
βουλεύσαιμι		
βουλεύσαις, βουλεύσειας		
βουλεύσαι, βουλεύσεια		
βουλεύσαιμεν		
βουλεύσαιτε		
βουλεύσαιεν, βουλεύσειαν		
βουλεύσαιτον		
βουλευσαίτην		
βούλευσον		
βουλευσάτω		
βουλεύσατε		
βουλευσάτωσαν, βουλευσάντων		
βουλεύσατον		
βουλευσάτων		
βουλεύσαι	βεβουλευκέναι	
βουλεύσῃς	βεβουλευκώς	

# ¶ 35. X. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice)

	Present.	Imperfect.	Future Mid.
Ind. S.	1 βουλευόμαι	ἐβουλευόμην	βουλεύσομαι
	2 βουλεύῃ,	ἐβουλεύου	βουλεύσῃ,
	βουλεύει		βουλεύσει
	3 βουλεύεται	ἐβουλεύετο	βουλεύσεται
P.	1 βουλευόμεθα	ἐβουλευόμεθα	βουλευσόμεθα
	2 βουλεύεσθε	ἐβουλεύεσθε	βουλεύσεσθε
	3 βουλεύονται	ἐβουλεύοντο	βουλεύσονται
D.	2 βουλεύεσθον	ἐβουλεύεσθον	βουλεύσεσθον
	3	ἐβουλεύεσθην	
Subj. S.	1 βουλεύωμαι		
	2 βουλεύῃ		
	3 βουλεύηται		
P.	1 βουλευώμεθα		
	2 βουλεύησθε		
	3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην		βουλευσοίμην
	2 βουλεύοιο		βουλεύσοιο
	3 βουλεύοιτο		βουλεύσοιτο
P.	1 βουλευοίμεθα		βουλευσοίμεθα
	2 βουλεύοισθε		βουλεύσοισθε
	3 βουλεύοιντο		βουλεύσοιντο
D.	2 βουλεύοισθον		βουλεύσοισθον
	3 βουλευοίσθην		βουλευσοίσθην
Imp. S.	2 βουλένουν		
	3 βουλευέσθω		
P.	2 βουλεύεσθε		
	3 βουλευέσθωσαν,		
	βουλευέσθων		
D.	2 βουλεύεσθον		
	3 βουλευέσθων		
Infin.	βουλεύεσθαι		βουλεύεσθαι
Part.	βουλευόμενος		βουλευσόμενος

THE REGULAR VERB *βουλεύω*, to plan, to counsel.

(to deliberate, to resolve.)

## Aorist Mid.

ἐβουλευσάμην  
ἐβουλεύσω

ἐβουλεύσατο

ἐβουλευσάμεθα

ἐβουλεύσασθε

ἐβουλεύσαντο

ἐβουλεύσασθον

ἐβουλευσάσθην

βουλεύσωμαι

βουλεύσῃ

βουλεύσῃται

βουλευσώμεθα

βουλεύσῃσθε

βουλεύσωνται

βουλεύσῃσθον

βουλευσαίμην

βουλεύσαιο

βουλεύσαιτο

βουλευσαίμεθα

βουλεύσαισθε

βουλεύσαιντο

βουλεύσαισθον

βουλευσαίσθην

βούλευσαι

βουλευσάσθω

βουλεύσασθε

βουλευσάσθωσαν,

βουλευσάσθων

βουλεύσασθον

βουλευσάσθων

βουλεύσασθαι

βουλευσάμενος

## Perfect.

βεβούλευμαι  
βεβούλευσαι

βεβούλεται

βεβουλεύμεθα

βεβούλευσθε

βεβούλενται

βεβούλευσθον

βεβούλευσο

βεβουλεύσθω

βεβούλευσθε

βεβουλεύσθωσαν,

βεβουλεύσθων

βεβούλευσθον

βεβουλεύσθων

βεβουλεύσθαι

βεβουλευμένος

## Pluperfect.

ἔβεβουλεύμην  
ἔβεβούλευσο

ἔβεβούλεντο

ἔβεβουλεύμεθα

ἔβεβούλευσθε

ἔβεβούλεντο

ἔβεβούλευσθον

ἔβεβουλεύσθην



## TABLE X. COMPLETED.

	Aorist Pass.	Future Pass.
Ind. S.	1 ἐβουλεύθην 2 ἐβουλεύθης 3 ἐβουλεύθῃ	βουλευθήσομαι βουλευθήσῃ, βουλευθήσῃ βουλευθήσεται
P.	1 ἐβουλεύθημεν 2 ἐβουλεύθητε 3 ἐβουλεύθησαν	βουλευθήσόμεθα βουλευθήσεσθε βουλευθήσονται
D.	2 ἐβουλεύθητον 3 ἐβουλευθήτην	βουλευθήσεσθον
Subj. S.	1 βουλευθῶ 2 βουλευθῆς 3 βουλευθῇ	
P.	1 βουλευθῶμεν 2 βουλευθῆτε 3 βουλευθῶσι	
D.	2 βουλευθῆτον	
Opt. S.	1 βουλευθείην 2 βουλευθείης 3 βουλευθείη	βουλευθήσοίμην βουλευθήσοιο βουλευθήσοιτο
P.	1 βουλευθείημεν, βουλευθεῖμεν 2 βουλευθείητε, βουλευθεῖτε 3 βουλευθείησαν, βουλευθεῖεν	βουλευθήσοιμεθα βουλευθήσοισθε βουλευθήσονται
D.	2 βουλευθείητον 3 βουλευθείητην	βουλευθήσοισθον βουλευθήσοισθην
Imp. S.	2 βουλεύθητι 3 βουλευθήτω	
P.	2 βουλεύθητε 3 βουλευθήτωσαν, βουλευθέντων	
D.	2 βουλεύθητον 3 βουλευθήτων	
Infin.	βουλευθῆναι	βουλευθήσεσθαι
Part.	βουλευθείς	βουλευθήσόμενος

# 1 36. XI. (A.) MUTE VERBS. i. LABIAL.

## 1. Γράφω, to write.

### ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	έγραψα	γέγραφα
Subj.	γράφω		γράψω	
Opt.	γράφοιμι	γράψοιμι	γράψαιμι	
Imp.	γράφε		γράψον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράψων	γράψας	γεγραφώς
	Imperfect.			Pluperfect.
Ind.	έγραφον			έγεγράφειν

### MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράψομαι	έγραψάμην	γεγράψομαι
Subj.	γράφωμαι		γράψωμαι	
Opt.	γραφοίμην	γραψοίμην	γραψαίμην	γεγραψοίμην
Imp.	γράφου		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραφόμενος	γραψάμενος	γεγραφόμενος
	Imperfect.	2 Aor. Pass.		2 Fut. Pass.
Ind.	έγραφόμην	έγράφην		γραφήσομαι
Subj.		γραφῶ		
Opt.		γραφείην		γραφησοίμην
Imp.		γράφηθι		
Inf.		γραφῆναι		γραφήσεσθαι
Part.		γραφείς		γραφησόμενος
	PERFECT, Ind.	Imp.	Inf.	PLUPERFECT.
S. 1	γέγραμμαι		γεγράφθαι	έγεγράμην
2	γέγραψαι	γέγραψο		έγέγραψο
3	γέγραπται	γεγράφθω	Part.	έγέγραπτο
P. 1	γεγράμμεθα		γεγραμμένος	έγεγράμμεθα
2	γέγραφθε	γέγραφθε		έγέγραφθε
3	γεγραμμένοι	γεγράφθωσαν,		γεγραμμένοι
	[είσι	γεγράφθων		[ῆσαν
D. 2	γέγραφθον	γέγραφθον		έγέγραφθον
3		γεγράφθων		έγεγράφθην

# Π 37. LABIAL. 2. Δείπω, to leave.

## ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	λείπω	ἔλειπον	λείψω	ἔλειπα	ἔλειόπειν
Subj.	λείπω				
Opt.	λείποιμι		λείποιμι		
Imp.	λείπε				
Inf.	λείπειν		λείπειν	ἔλειπέναι	
Part.	λείπων		λείπων	ἔλειπώς	

## AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔλειπον	λίπω	λίποιμι		λιπῆν
2	ἔλειπες	λίπῃς	λίποις	λίπε	
3	ἔλειπε	λίπῃ	λίποι	λίπέτω	Part.
P. 1	ἐλίπομεν	λίπομεν	λίπομεν		λιπών
2	ἐλίπετε	λίπητε	λίποιτε	λίπετε	λιπούσα
3	ἔλειπον	λίπωσι	λίποιεν	λίπέτωσαν, λιπόντων	λιπόν
D. 2	ἐλίπετον	λίπητον	λίποιτον	λίπετον	λιπόντος
3	ἐλίπετην		λίποιτην	λίπέτων	λιπούσης

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείψομαι	ἔλειμμαι	ἐλείφθην
Subj.	λείπωμαι			λειφθῶ
Opt.	λειπόμην	λειψομην		λειφθεῖην
Imp.	λείπου		ἔλειψο	λείφθητι
Inf.	λείπεσθαι	λείψεσθαι	ἔλεῖφθαι	λειφθῆναι
Part.	λειπόμενος	λειψόμενος	ἔλειμμένος	λειφθεὶς
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	ἐλειπόμην	ἐλείψομαι	ἐλείμην	λειφθήσομαι

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐλιπόμην	λίπομαι	λιπόμην		λιπέσθαι
2	ἐλίπου	λίπῃ	λίποιο	λιπού	
3	ἐλίπετο	λίπεται	λίποιο	λιπέσθω	Part.
P. 1	ἐλιπόμεθα	λιπώμεθα	λιποίμεθα		λιπόμενος
2	ἐλίπεσθε	λίπησθε	λίποισθε	λίπεσθε	
3	ἐλίποντο	λίπωνται	λίποιντο	λιπέσθωσαν, λιπέσθων	
D. 2	ἐλίπεσθον	λίπησθον	λίποισθον	λίπεσθον	
3	ἐλίπεσθην		λίποισθην	λιπέσθων	

# ¶ 38. ii. PALATAL. *Πράσσω* or *πράττω*, to do.

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	<i>πράσσω, πράττω</i>	<i>πράξω</i>	<i>ἔπραξα</i>	<i>πέπρωχα</i>	<i>πέπρωγα</i>
Subj.	<i>πράσσω, πράττω</i>		<i>πράξω</i>		
Opt.	<i>πράσσοιμι, πράττοιμι</i>	<i>πράξοιμι</i>	<i>πράξαιμι</i>		
Imp.	<i>πράσσε, πράττε</i>		<i>πράξον</i>	[ <i>ναι</i>	[ <i>ναι</i>
Inf.	<i>πράσσειν, πράττειν</i>	<i>πράξειν</i>	<i>πράξαι</i>	<i>πεπραχέ-</i>	<i>πεπραγέ-</i>
Part.	<i>πράσσων, πράττων</i>	<i>πράξων</i>	<i>πράξας</i>	<i>πεπραχώς</i>	<i>πεπραγώς</i>
	Imperfect.			1 Pluperfect.	2 Pluperfect.
	<i>ἔπρασσον, ἔπραττον</i>			<i>ἐπεπράχην</i>	<i>ἐπεπράγην</i>

## MIDDLE AND PASSIVE VOICES.

	Present.		Imperfect.	Future Mid.
Ind.	πράσσομαι,	πράττομαι	ἐπρασσόμην, ἐπραττόμην	πράξομαι
Subj.	πράσσωμαι,	πράττωμαι		
Opt.	πρασσοίμην,	πραττοίμην		πραξοίμην
Imp.	πράσσου,	πράττου		
Inf.	πράσσεσθαι,	πράττεσθαι		πράξεσθαι
Part.	πρασσόμενος,	πραττόμενος		πραξόμενος

	Aorist Mid.	Aorist Pass.	Future Pass.	3 Future.
Ind.	ἐπραξάμην	ἐπράχθην	πραχθήσομαι	πεπράξομαι
Subj.	πράξωμαι	πραχθῶ		
Opt.	πραξάιμην	πραχθείην	πραχθήσοιμην	πεπραξοίμην
Imp.	πράξαι	πράχθητι		
Inf.	πράξασθαι	πραχθῆναι	πραχθήσεσθαι	πεπράξεσθαι
Part.	πράξάμενος	πραχθείς	πραχθήσόμενος	πεπραξόμενος

	Ind.	PERFECT.	Inf.	PLUPERFECT.
		Imp.		
S. 1	<i>πέπραγμαi</i>		<i>πεπρώχθαι</i>	<i>ἐπεπρώγμην</i>
2	<i>πέπραξαι</i>	<i>πέπραξο</i>		<i>ἐπέπραξο</i>
3	<i>πέπρακται</i>	<i>πεπράχθω</i>		<i>ἐπέπρακτο</i>
P. 1	<i>πεπρώγμεθα</i>		<i>πεπραγμένοι</i>	<i>ἐπεπρώγμεθα</i>
2	<i>πέπραχθε</i>	<i>πέπραχθε</i>		<i>ἐπέπραχθε</i>
3	<i>πεπραγμένοι</i>	<i>πεπράχθωσαν,</i> [ <i>είσι</i> <i>πεπράχθων</i>		<i>πεπραγμένοι</i> [ <i>ῆσαν</i>
D 2	<i>πέπραχθον.</i>	<i>πέπραχθον</i>		<i>ἐπέπραχθον.</i>
3		<i>πεπράχθων</i>		<i>ἐπεπράχθην</i>

# ¶ 39. iii. LINGUAL. 1. Πείθω, to persuade.

(2 Perfect, to trust; Middle and Passive, to believe, to obey.)

## ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πείθω	πείσω	ἔπεισα	ἔπειθον	πέπεικα	πέποιθα
Subj.	πείθω		πείσω	πίθω		πεποίθω
Opt.	πείσοιμι	πείσοιμι	πείσαιμι	πίθοιμι		πεποιθοίην
Imp.	πείθε		πείσον	πίθε		πέπεισθι
Inf.	πείθειν	πείσειν	πείσαι	πίθειν	πεπεικέναι	πεποισθέναι
Part.	πείθων	πείσων	πείσας	πίθων	πεπεικώς	πεποισώς
Imperfect.					1 Pluperfect. 2 Pluperfect.	
ἔπειθον					ἐπεπείκειν ἐπεποίηεν	

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πείθομαι	πείσομαι	ἐπιθόμην	ἐπείσθην	πεισθήσομαι
Subj.	πείθωμαι		πίθωμαι	πεισθῶ	
Opt.	πειθούμην	πεισούμην	πιθούμην	πεισθίην	πεισθησούμην
Imp.	πείθου		πιθού	πείσθητι	
Inf.	πείθεσθαι	πείσεσθαι	πιθέσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πειθόμενος	πεισόμενος	πιθόμενος	πείσθεις	πεισθησόμενος
Imperfect.					
ἐπειθόμην					

## PERFECT.

## PLUPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	πέπεισμαι		πεπείσθαι	
2	πέπεισαι	πέπεισο		
3	πέπεισται	πεπείσθω		
P. 1	πεπεισμεθα		πεπεισμένοι	
2	πέπεισθε	πέπεισθε		
3	πεπεισμένοι [εἰσι]	πεπεισθωσαν, πεπεισθων		
D. 2	πέπεισθον	πέπεισθον		
3		πεπεισθων		
				ἐπέπεισθον ἐπεπείσθων

¶ 40. 2. *Κομίζω, to bring.*

(Middle, to receive.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	ἐκόμισα	κεκόμικα
Subj.	κομίζω		κομίω	
Opt.	κομίζοιμι	κομίσοιμι	κομίσαιμι	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	ἐκόμιζον			ἐκεκομικειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομίζομαι	κομίσομαι	ἐκομισάμην	ἐκομίσθην
Subj.	κομίζωμαι		κομίσωμαι	κομισθῶ
Opt.	κομίζοιμην	κομισοίμην	κομισαίμην	κομισθείην
Imp.	κομίζου		κόμισαι	κομισθῆτι
Inf.	κομίζεσθαι	κομίσεσθαι	κομίσασθαι	κομισθῆναι
Part.	κομιζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind.	ἐκομίζομην	κεκόμισμαι	ἐκεκομίσμην	κομισθήσομαι
Opt.				κομισθησοίμην
Imp.		κεκόμισο		
Inf.		κεκομίσθαι		κομισθήσεσθαι
Part.		κεκομισμένος		κομισθησόμενος

## ATTIC FUTURE.

	ACTIVE.		MIDDLE.	
	Ind.	Inf.	Ind.	Inf.
S. 1	κομιῶ	κομιεῖν	κομιούμαι	κομειῖσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομиеῖται	Part.
P. 1	κομιούμεν	κομιῶν	κομιούμεθα	κομιούμενος
2	κομιεῖτε	κομιούσα	κομειῖσθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιαῖτον	κομιούντος	κομειῖσθον	

## ¶ 41. XII. (B.) LIQUID VERBS.

## 1. Ἀγγέλλω, to announce.

## ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγελλω	ἤγγελλον	ἤγγελον	ἤγγελκα	ἤγγελκειν
Subj.	ἄγγελλω		ἄγγελω		
Opt.	ἄγγελλοιμι		ἄγγελοιμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγελλειν		ἄγγελεῖν	ἤγγελκέναι	
Part.	ἄγγελλων		ἄγγελών	ἤγγελκώς	

## FUTURE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελῶ	ἄγγελοῖμι, ἄγγελοῖην	ἄγγελεῖν	ἄγγελῶν
2	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοῖης		ἄγγελοῦσα
3	ἄγγελεῖ	ἄγγελοῖ, ἄγγελοῖη		ἄγγελοῦν
P. 1	ἄγγελοῦμεν	ἄγγελοῖμεν, ἄγγελοῖημεν		ἄγγελοῦντος
2	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοῖητε		ἄγγελοῦσης
3	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοῖητον		
3		ἄγγελοῖτην, ἄγγελοῖήτην		

## AORIST I.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἤγγειλα	ἄγγεῖλω	ἄγγεῖλαιμι	
2	ἤγγειλας	ἄγγεῖλῃς	ἄγγεῖλαις, ἄγγεῖλαις	ἄγγειλον
3	ἤγγειλε	ἄγγεῖλῃ	ἄγγεῖλαι, ἄγγεῖλεις	ἄγγεῖλάτω
P. 1	ἤγγειλαμεν	ἄγγεῖλωμεν	ἄγγεῖλαιμεν	
2	ἤγγειλατε	ἄγγεῖλῃτε	ἄγγεῖλαιτε	ἄγγεῖλατε
3	ἤγγειλαν	ἄγγεῖλωσι	ἄγγεῖλαιεν, ἄγγεῖλαιεν	ἄγγεῖλάτωσαν, ἄγγεῖλάντων
D. 2	ἤγγειλατον	ἄγγεῖλῃτον	ἄγγεῖλαιτον	ἄγγεῖλατον
3	ἤγγειλάτην		ἄγγεῖλατήν	ἄγγεῖλάτων
Inf.	ἄγγεῖλαι.	Part.	ἄγγεῖλας, -ᾱσα, -αν · G. -αντος, -άσης.	

## MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγελλομαι	ἤγγελόμην	ἤγγελθην	ἤγγελῃν
Subj.	ἄγγελλωμαι	ἄγγεῖλωμαι	ἄγγεῖθῶ	ἄγγεῖῶ
Opt.	ἄγγελλοίμην	ἄγγελοίμην	ἄγγελθείην	ἄγγελεῖην
Imp.	ἄγγελλου	ἄγγελοῦ	ἄγγελθῇτι	ἄγγελεῖθι
Inf.	ἄγγελλεσθαι	ἄγγελέσθαι	ἄγγελθῆναι	ἄγγελεῖναι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελθείς	ἄγγελεῖς

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμεν	ἡγγελθήσομαι	ἡγγελήσομαι
Opt.		ἡγγελθῇσοίμην	ἡγγελησοίμην
Inf.		ἡγγελθήσεσθαι	ἡγγελήσεσθαι
Part.		ἡγγελθισόμενος	ἡγγελησόμενος

## FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἡγγελοῦμαι	ἡγγελοίμην	ἡγγελῖσθαι	ἡγγελοῦμενος
2	ἡγγελῇ, ἡγγεῖ	ἡγγελοῖο		ἡγγελουμένη
3	ἡγγεῖται	ἡγγελοῖτο		ἡγγελούμενον
P. 1	ἡγγελούμεθα	ἡγγελοίμεθα		ἡγγελουμένου
2	ἡγγεῖσθε	ἡγγελοῖσθε		ἡγγελουμένης
3	ἡγγελοῦνται	ἡγγελοῖντο		
D. 2	ἡγγεῖσθον	ἡγγελοῖσθον		
3		ἡγγελοῖσθην		

## AORIST I. MIDDLE.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἡγγειλάμην	ἡγγεῖλωμαι	ἡγγεिलाίμην	
2	ἡγγεῖλω	ἡγγεῖλῃ	ἡγγειλαιο	ἡγγεilai
3	ἡγγεῖλατο	ἡγγεῖλῃται	ἡγγειλαιτο	ἡγγειλάσθω
P. 1	ἡγγειλάμεθα	ἡγγεῖλώμεθα	ἡγγεिलाίμεθα	
2	ἡγγεῖλασθε	ἡγγεῖλῃσθε	ἡγγειλαισθε	ἡγγεῖλασθε
3	ἡγγεῖλαντο	ἡγγεῖλονται	ἡγγειλαιντο	ἡγγειλάσθωσαν, ἡγγειλάσθων
D. 2	ἡγγεῖλασθον	ἡγγεῖλῃσθον	ἡγγειλαισθον	ἡγγεῖλασθον
3	ἡγγεῖλάσθην		ἡγγεῖλασθην	ἡγγεῖλάσθων
	Inf. ἡγγεῖλασθαι.		Part. ἡγγεῖλάμενος.	

	PERFECT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	
S. 1	ἡγγεῖμαι		ἡγγεῖλθαι	ἡγγεῖλμην
2	ἡγγεῖσαι	ἡγγεῖλσο		ἡγγεῖλσο
3	ἡγγεῖται	ἡγγεῖλθω		ἡγγεῖλτο
P. 1	ἡγγεῖλεθα		ἡγγεῖλμένοις	ἡγγεῖλεθα
2	ἡγγεῖλεθε	ἡγγεῖλεθε		ἡγγεῖλεθε
3	ἡγγεῖλμένοις εἰσι	ἡγγεῖλθωσαν, ἡγγεῖλθων		ἡγγεῖλμένοις ἦσαν
D. 2	ἡγγεῖλθον	ἡγγεῖλθον		ἡγγεῖλθον
3		ἡγγεῖλθων		ἡγγεῖλθην



# Π 42. LIQUID. 2. Φαίνω, to show.

(2 Perf. and Middle, to appear.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίρω	φανῶ	ἔφηναι	πέφαγκα	πέφηναι
Subj.	φαίρω		φήνω		
Opt.	φαίνοιμι	φανοῖμι, φανοίην	φήναιμι		
Imp.	φαῖνε		φήνον		
Inf.	φαίνειν	φανεῖν	φήναι		πεφηνέναι
Part.	φαίτων	φανῶν	φήνας		πεφηνώς
	Imperfect.				2 Pluperfect.
	ἔφαινον				ἐπεφηνέειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίρομαι	ἐφαινόμην	φανοῦμαι	ἐφηνάμην
Subj.	φαίρωμαι			φήνωμαι
Opt.	φαινόμην		φανόμην	φήναιμην
Imp.	φαίρου			φήναι
Inf.	φαίνεσθαι		φανεῖσθαι	φήνασθαι
Part.	φαινόμενος		φανούμενος	φηνάμενος
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐφάνθην	ἐφάνην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθῶμεν	φανείην	φανθησοίμην	φανησοίμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθήναι	φάνηναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθείς	φανείς	φανθησόμενος	φανησόμενος

	Ind.	PERFECT.	Inf.	PLUPERFECT.
		Imp.		
S. 1	πέφασμαι		πεφάνθαι	ἐπεφάσμην
2	πέφανσαι	πέφανσο		ἐπέφανσο
3	πέφανται	πεφάνθω		ἐπέφαντο
P. 1	πεφάσμεθα		Part.	
2	πέφανθε	πέφανθε	πεφασμένοι	ἐπεφάσμεθα
3	πεφασμένοι εισί	πεφάνθωσαν, πεφάνθων		ἐπέφανθε πεφασμένοι ἦσαν
D. 2	πέφανθον	πέφανθον		ἐπέφανθον
3		πεφάνθων		ἐπεφάνθην

## ¶ 43. XIII. (C.) DOUBLE CONSONANT VERBS.

1. *Αὖξω* or *αὖξάνω*, *to increase*.

## ACTIVE VOICE.

	Present.		Future.	Aorist.	Perfect.
Ind.	αὖξω,	αὖξάνω	αὖξήσω	ηὕξησα	ηὕξηκα
Subj.	αὖξω,	αὖξάνω		αὖξήσω	
Opt.	αὖξοιμι,	αὖξάνοιμι	αὖξήσοιμι	αὖξήσαιμι	
Imp.	αὖξε,	αὖξανε		αὖξησον	
Inf.	αὖξειν,	αὖξάνειν	αὖξήσειν	αὖξῆσαι	ηὕξηκέναι
Part.	αὖξων,	αὖξάνων	αὖξήσων	αὖξήσας	ηὕξηκώς
	Imperfect.				Pluperfect
	ηὔξον,	ηὔξανον			ηὕξηκειν

## MIDDLE AND PASSIVE VOICES.

	Present.		Future Mid.	Aorist Mid.
Ind.	αὖξομαι,	αὖξάνομαι	αὖξήσομαι	ηὕξησάμην
Subj.	αὖξωμαι,	αὖξάνωμαι		αὖξήσωμαι
Opt.	αὖξοίμην,	αὖξανοίμην	αὖξησοίμην	αὖξησαίμην
Imp.	αὖξου,	αὖξάνου		αὖξησαι
Inf.	αὖξεσθαι,	αὖξάνεσθαι	αὖξήσεσθαι	αὖξήσασθαι
Part.	αὖξόμενος,	αὖξάνόμενος	αὖξησόμενος	αὖξησάμενος
	Imperfect.			
	ηὔξόμην,	ηὔξανόμην		
	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind.	ηὔξημαι	ηὔξημην	ηὕξηθήν	αὖξηθήσομαι
Subj.			αὖξηθῶ	
Opt.			αὖξηθείην	αὖξηθησοίμην
Imp.	ηὔξησο		αὖξηθήτι	
Inf.	ηὕξηθαι		αὖξηθῆναι	αὖξηθήσεσθαι
Part.	ηὕξημένος		αὖξηθείς	αὖξηθησόμενος

¶ 44. 2. Perfect Passive of *κάμπτω*, *to bend*,  
and *ἐλέγχω*, *to convict*.

	Indicative.		Imperative.	
S. 1	κέκαμμαι	ἐλήλεγμαι		
2	κέκαμψαι	ἐλήλεγξαι	κέκαμψο	ἐλήλεγξο
3	κέκαμπται	ἐλήλεγκται	κεκάμφθω, &c.	ἐληλέγχθω, &c.
P. 1	κεκάμμεθα	ἐληλέγμεθα		
2	κέκαμφθε	ἐληλέγχθε	κεκάμφθαι	ἐληλέγχθαι
3	κεκαμμένοι	ἐληλεγμένοι		
	[εἰσὶ	[εἰσὶ	Participle.	
D. 2	κέκαμφθον	ἐληλέγχθον	κεκαμμένος	ἐληλεγμένος

## ¶ 45. XIV. (D.) PURE VERBS. i. CONTRACT

1. *Τιμάω, to honor.*

## ACTIVE VOICE.

PRESENT IND.				PRESENT SUBJ.			
S.	1	τιμάω,	τιμῶ	τιμάω,	τιμῶ		
	2	τιμάεις,	τιμάῃς	τιμάῃς,	τιμάῃς		
	3	τιμάει,	τιμάῃ	τιμάῃ,	τιμάῃ		
P.	1	τιμάομεν,	τιμῶμεν	τιμάωμεν,	τιμῶμεν		
	2	τιμάετε,	τιμάτε	τιμάητε,	τιμάτε		
	3	τιμάουσι,	τιμῶσι	τιμάωσι,	τιμῶσι		
D.	2	τιμάετον,	τιμάτον	τιμάητον,	τιμάτον		
IMPERFECT.				PRESENT OPT.			
S.	1	ἐτίμαον,	ἐτίμων	τιμάοιμι,	τιμῶμι,	τιμῶην	
	2	ἐτίμαες,	ἐτίμας	τιμάοις,	τιμῶς,	τιμῶης	
	3	ἐτίμαε,	ἐτίμα	τιμάοι,	τιμῶ,	τιμῶῃ	
P.	1	ἐτιμάομεν,	ἐτιμῶμεν	τιμάοιμεν,	τιμῶμεν,	τιμῶῃμεν	
	2	ἐτιμάετε,	ἐτιμάτε	τιμάοιτε,	τιμῶτε,	τιμῶῃτε	
	3	ἐτίμαον,	ἐτίμων	τιμάοιεν,	τιμῶεν		
D.	2	ἐτιμάετον,	ἐτιμάτον	τιμάοιτον,	τιμῶτον,	τιμῶῃτον	
	3	ἐτιμάετην,	ἐτιμάτην	τιμαόιτην,	τιμῶτην,	τιμῶῃτην	

PRESENT IMP.				PRESENT INF.			
S.	2	τίμαε,	τίμα	τιμάειν,	τιμᾶν		
	3	τιμαέτω,	τιμάτω				
				PRESENT PART.			
P.	2	τιμάετε,	τιμάτε	τιμάων,	τιμῶν		
	3	τιμαέτωσαν,	τιμάτωσαν,	τιμάουσα,	τιμῶσα		
		τιμαόντων,	τιμώντων	τιμάον,	τιμῶν		
D.	2	τιμάετον,	τιμάτον	G. τιμάοντος,	τιμῶντος		
	3	τιμαέτων,	τιμάτων	τιμαούσης,	τιμῶσης		

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	τιμήσω	ἐτίμησα	τετίμηκα	ἐτετιμήκειν
Subj.		τιμήσω		
Opt.	τιμήσοιμι	τιμήσαιμι		
Imp.		τίμησον		
Inf.	τιμήσειν	τιμήσαι	τετιμηκέναι	
Part	τιμήσων	τιμήσας	τετιμηκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	τιμάομαι,	τιμῶμαι
2	τιμάῃ,	τιμᾷ
3	τιμάεται,	τιμάται
P. 1	τιμάομεθα,	τιμώμεθα
2	τιμάεσθε,	τιμᾶσθε
3	τιμάονται,	τιμῶνται
D. 2	τιμάεσθον,	τιμᾶσθον

## PRESENT SUBJ.

τιμάωμαι,	τιμῶμαι
τιμάῃ,	τιμᾷ
τιμάηται,	τιμάται
τιμαώμεθα,	τιμώμεθα
τιμάησθε,	τιμᾶσθε
τιμάωνται,	τιμῶνται
τιμάησθον,	τιμᾶσθον

## IMPERFECT.

S. 1	ἐτιμάομην,	ἐτιμῶμην
2	ἐτιμάου,	ἐτιμῶ
3	ἐτιμάετο,	ἐτιμᾶτο
P. 1	ἐτιμάομεθα,	ἐτιμώμεθα
2	ἐτιμάεσθε,	ἐτιμᾶσθε
3	ἐτιμάοντο,	ἐτιμῶντο
D. 2	ἐτιμάεσθον,	ἐτιμᾶσθον
3	ἐτιμάεσθην,	ἐτιμᾶσθην

## PRESENT OPT.

τιμαοίμην,	τιμῶμην
τιμάοιο,	τιμῶ
τιμάοιτο,	τιμῶτο
τιμαοίμεθα,	τιμώμεθα
τιμάοισθε,	τιμῶσθε
τιμάοιντο,	τιμῶντο
τιμάοισθον,	τιμῶσθον
τιμαοίσθην,	τιμῶσθην

## PRESENT IMP.

S. 2	τιμάου,	τιμῶ
3	τιμαίσθω,	τιμᾶσθω
P. 2	τιμάεσθε,	τιμᾶσθε
3	τιμαίσθωσαν,	τιμᾶσθωσαν,
	τιμαίσθων,	τιμᾶσθων
D. 2	τιμάεσθον,	τιμᾶσθον
3	τιμαίσθων,	τιμᾶσθων

## PRESENT INF.

τιμάεσθαι,	τιμᾶσθαι
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## PRESENT PART.

τιμαόμενος,	τιμώμενος
τιμαομένη,	τιμωμένη
τιμαόμενον,	τιμώμενον

## Future Mid.

## Aorist Mid.

## Perfect.

## Aorist Pass.

Ind.	τιμήσομαι	ἐτιμησάμην
Subj.		τιμήσωμαι
Opt.	τιμησοίμην	τιμησάμην
Imp.		τιμήσαι
Inf.	τιμήσεσθαι	τιμήσασθαι
Part.	τιμησόμενος	τιμησάμενος

τετίμημαι	ἐτιμήθην
	τιμηθῶ
	τιμηθείην
τετίμησο	τιμήθῃτι
τετιμήσθαι	τιμηθῆναι
τετιμημένος	τιμηθείς

## 3 Future.

## Pluperfect.

## Future Pass.

Ind.	τετιμήσομαι
Opt.	τετιμησοίμην
Inf.	τετιμήσεσθαι
Part.	τετιμησόμενος

έτετιμήμην	τιμηθήσομαι
	τιμηθήσοίμην
	τιμηθήσεσθαι
	τιμηθήσόμενος

# ¶ 46. CONTRACT. 2. Φιλέω, to love.

## ACTIVE VOICE.

	PRESENT IND.		PRESENT SUBJ.	
S. 1	φιλέω,	φιλῶ	φιλέω,	φιλῶ
2	φιλείς,	φιλεῖς	φιλέης,	φιλής
3	φιλεῖ,	φιλεῖ	φιλή,	φιλή
P. 1	φιλόμεν,	φιλοῦμεν	φιλέωμεν,	φιλῶμεν
2	φιλέετε,	φιλεῖτε	φιλέητε,	φιλήτε
3	φιλεύσιν,	φιλοῦσιν	φιλέωσιν,	φιλῶσιν
D. 2	φιλέετον,	φιλεῖτον	φιλέητον,	φιλήτον

	IMPERFECT.		PRESENT OPT.		
S. 1	ἐφίλειον,	ἐφίλουν	φιλέοιμι,	φιλοῦμι,	φιλοίην
2	ἐφίλεες,	ἐφίλεις	φιλέοις,	φιλοῖς,	φιλοίης
3	ἐφίλεε,	ἐφίλει	φιλέοι,	φιλοῖ,	φιλοίη
P. 1	ἐφιλόμεν,	ἐφιλοῦμεν	φιλέοιμεν,	φιλοῦμεν,	φιλοίημεν
2	ἐφιλέετε,	ἐφιλεῖτε	φιλέοιτε,	φιλοῖτε,	φιλοίητε
3	ἐφίλειον,	ἐφίλουν	φιλέοιεν,	φιλοῖεν	
D. 2	ἐφιλέετον,	ἐφιλεῖτον	φιλέοιτον,	φιλοῖτον,	φιλοίητον
3	ἐφιλέετην,	ἐφιλεῖτην	φιλεοίτην,	φιλοίτην,	φιλοίήτην

	PRESENT IMP.		PRESENT INF.	
S. 2	φίλει,	φίλει	φιλέειν,	φιλεῖν
3	φιλέετω,	φιλεῖτω	PRESENT PART.	
P. 2	φιλέετε,	φιλεῖτε	φιλέων,	φιλῶν
3	φιλεέτωσαν,	φιλεῖτωσαν,	φιλέουσα,	φιλοῦσα
	φιλεόντων,	φιλούντων	φιλέον,	φιλοῦν
D. 2	φιλέετον,	φιλεῖτον	G. φιλέοντος,	φιλοῦντος
3	φιλεέτων,	φιλεῖτων	φιλεούσης,	φιλούσης

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφίληκα
Subj.		φιλήσω		
Opt.	φιλήσοιμι	φιλήσαιμι		
Imp.		φίλησον		
Inf.	φιλήσειν	φιλήσαι	πεφίληκέναι	
Part.	φιλήσων	φιλήσας	πεφίληκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	φιλέομαι,	φιλοῦμαι
2	φιλέῃ, φιλέει,	φιλεῖ, φιλεῖ
3	φιλέεται,	φιλεῖται
P. 1	φιλεόμεθα,	φιλούμεθα
2	φιλέεσθε,	φιλεῖσθε
3	φιλέονται,	φιλοῦνται
D. 2	φιλέεσθον,	φιλεῖσθον

## PRESENT SUBJ.

φιλέωμαι,	φιλωμαι
φιλέῃ,	φιλεῖ
φιλέηται,	φιλεῖται
φιλεώμεθα,	φιλωμεθα
φιλέησθε,	φιλεῖσθε
φιλέωνται,	φιλώνται
φιλέησθον,	φιλεῖσθον

## IMPERFECT.

S. 1	ἐφιλεόμην,	ἐφιλούμην
2	ἐφιλέουν,	ἐφιλοῦ
3	ἐφιλέετο,	ἐφιλεῖτο
P. 1	ἐφιλεόμεθα,	ἐφιλούμεθα
2	ἐφιλέεσθε,	ἐφιλεῖσθε
3	ἐφιλέοντο,	ἐφιλοῦντο
D. 2	ἐφιλέεσθον,	ἐφιλεῖσθον
3	ἐφιλεῖσθην,	ἐφιλεῖσθην

## PRESENT OPT.

φιλεοίμην,	φιλοίμην
φιλέοιο,	φιλοῖτο
φιλέοιτο,	φιλοῖτο
φιλεοίμεθα,	φιλοίμεθα
φιλέοισθε,	φιλοῖσθε
φιλείοιντο,	φιλοῖντο
φιλέοισθον,	φιλοῖσθον
φιλεοίσθην,	φιλοῖσθην

## PRESENT IMP.

S. 2	φιλέουν,	φιλοῦ
3	φιλεῖσθω,	φιλεῖσθω
P. 2	φιλέεσθε,	φιλεῖσθε
3	φιλεῖσθωσαν,	φιλείσθωσαν,
	φιλεῖσθων,	φιλεῖσθων
D. 2	φιλέεσθον,	φιλεῖσθον
3	φιλεῖσθων,	φιλεῖσθων

## PRESENT INF.

φιλέεσθαι,	φιλεῖσθαι
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## PRESENT PART.

φιλεόμενος,	φιλούμενος
φιλομένη,	φιλουμένη
φιλεόμενον,	φιλούμενον

	Future Mid.	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	φιλήσομαι	ἐφιλησάμην	πεφίλημαι	ἐφιλήθην
Subj.		φιλήσωμαι		φιληθῶ
Opt.	φιλησοίμην	φιλησαίμην		φιληθείην
Imp.		φίλησαι	πεφίλησο	φιλήθητι
Inf.	φιλήσεσθαι	φιλήσασθαι	πεφιλῆσθαι	φιληθῆναι
Part.	φιλησόμενος	φιλησάμενος	πεφιλημένος	φιληθείς
	3 Future.		Pluperfect.	Future Pass.
Ind.	πεφιλήσομαι		ἐπεφιλῆμην	φιληθήσομαι
Opt.	πεφιλησοίμην			φιληθήσοίμην
Inf.	πεφιλῆσεσθαι			φιληθήσεσθαι
Part.	πεφιλησόμενος			φιληθήσόμενος

• ¶ 47. CONTRACT. 3. *Δηλώω, to manifest.*

ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλώω, δηλῶ	δηλώω, δηλῶ	
2	δηλόεις, δηλοῖς	δηλόης, δηλοῖς	
3	δηλόει, δηλοῖ	δηλόῃ, δηλοῖ	
P. 1	δηλόομεν, δηλοῦμεν	δηλώομεν, δηλωῖμεν	
2	δηλόετε, δηλοῦτε	δηλόητε, δηλώτε	
3	δηλόουσι, δηλοῦσι	διλόωσι, δηλώσι	
D. 2	δηλόετον, δηλοῦτον	δηλόητον, δηλωῖτον	
IMPERFECT.		PRESENT OPT.	
S. 1	ἐδήλοον, ἐδήλουν	δηλόοιμι, δηλοῖμι, δηλοίην	
2	ἐδήλοες, ἐδήλους	δηλόοις, δηλοῖς, δηλόιης	
3	ἐδήλοε, ἐδήλου	δηλόοι, δηλοῖ, δηλόιῃ	
P. 1	ἐδηλόομεν, ἐδηλοῦμεν	δηλόοιμεν, δηλοῖμεν, δηλοίημεν	
2	ἐδηλόετε, ἐδηλοῦτε	δηλόοιτε, δηλοῖτε, δηλόιητε	
3	ἐδήλοον, ἐδήλουν	δηλόοιεν, δηλοῖεν	
D. 2	ἐδηλόετον, ἐδηλοῦτον	δηλόοιτον, δηλοῖτον, δηλοίητον	
3	ἐδηλοέτην, ἐδηλούτην	δηλοοίτην, δηλοίτην, δηλοιήτην	

PRESENT IMP.		PRESENT INF.	
S. 2	δήλος, δήλου	δηλόειν, δηλοῦν	
3	δηλοέτω, δηλούτω		
		PRESENT PART.	
P. 2	δηλόετε, δηλοῦτε	δηλῶν, δηλῶν	
3	δηλοέτωσαν, δηλούτωσαν, δηλούντων, δηλούντων	δηλόουσα, δηλοῦσα	
		δηλῶν, δηλοῦν	
D. 2	δηλόετον, δηλοῦτον	G. δηλόοντος, δηλοῦντος	
3	δηλοέτων, δηλούτων	δηλοούσης, δηλούσης	
Future.		Aorist.	
Ind.	δηλώσω	ἐδήλωσα	
Subj.		δηλώσω	
Opt.	δηλώσοιμι	δηλώσαιμι	
Imp.		δήλωσον	
Inf.	δηλώσειν	δηλώσαι	δεδηλωκέναι
Part.	δηλώσων	δηλώσας	δεδηλωκώς

## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	δηλόομαι,	δηλοῦμαι
2	δηλόη,	δηλοῖ
3	δηλόεται,	δηλοῦται
P. 1	δηλοόμεθα,	δηλούμεθα
2	δηλόεσθε,	δηλοῦσθε
3	δηλόονται,	δηλοῦνται
D. 2	δηλόεσθον,	δηλοῦσθον

## PRESENT SUBJ.

δηλόωμαι,	δηλω̃μαι
δηλόη,	δηλοῖ
δηλόηται,	δηλω̃ται
δηλω̃μεθα,	δηλω̃μεθα
δηλόησθε,	δηλω̃σθε
δηλῶνται,	δηλῶνται
δηλόησθον,	δηλω̃σθον

## IMPERFECT.

S. 1	ἐδηλοόμην,	ἐδηλούμην
2	ἐδηλόου,	ἐδηλοῦ
3	ἐδηλόετο,	ἐδηλοῦτο
P. 1	ἐδηλοόμεθα,	ἐδηλούμεθα
2	ἐδηλόεσθε,	ἐδηλοῦσθε
3	ἐδηλόοντο,	ἐδηλοῦντο
D. 2	ἐδηλόεσθον,	ἐδηλοῦσθον
3	ἐδηλοέσθην,	ἐδηλούσθην

## PRESENT OPT.

δηλοοίμην,	δηλοίμην
δηλόοιο,	δηλοῖο
δηλόοιτο,	δηλοῖτο
δηλοοίμεθα,	δηλοίμεθα
δηλόοισθε,	δηλοῖσθε
δηλόοιντο,	δηλοῖντο
δηλόοισθον,	δηλοῖσθον
δηλοοίσθην,	δηλοίσθην

## PRESENT IMP.

S. 2	δηλόου,	δηλοῦ
3	δηλοέσθω,	δηλούσθω
P. 2	δηλόεσθε,	δηλοῦσθε
3	δηλοέσθωσαν,	δηλούσθωσαν,
	δηλοέσθων,	δηλούσθων
D. 2	δηλόεσθον,	δηλοῦσθον
3	δηλοέσθων,	δηλούσθων

## PRESENT INF.

δηλόεσθαι,	δηλοῦσθαι
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## PRESENT PART.

δηλοόμενος,	δηλούμενος
δηλοομένη,	δηλουμένη
δηλοόμενον,	δηλούμενον

## Future Mid.

## Aorist Mid.

## Perfect.

## Aorist Pass.

Ind.	δηλώσομαι	ἐδηλωσάμην
Subj.		δηλώσωμαι
Opt.	δηλωσοίμην	δηλωσαίμην
Imp.		δήλωσαι
Inf.	δηλώσεσθαι	δηλώσασθαι
Part.	δηλωσόμενος	δηλωσάμενος

## δεδήλωσο

## δεδηλώσθαι

## δεδηλωμένος

## δηλωθήν

## δηλωθῶ

## δηλωθείην

## δηλώθητι

## δηλωθῆναι

## δηλωθείς

## 3 Future.

## Pluperfect.

## Future Pass.

Ind.	δεδηλώσομαι
Opt.	δεδηλωσοίμην
Inf.	δεδηλώσεσθαι
Part.	δεδηλωσόμενος

## ἐδεδηλώμην

## δηλωθήσομαι

## δηλωθήσοίμην

## δηλωθήσεσθαι

## δηλωθησόμενος



## ¶ 48. PURE VERBS. ii. VERBS IN -μι.

## 1. "ἵστημι, to place, to station.

(3 Aor., Perf., Plup., and 3 Fut., to stand.)

## ACTIVE VOICE.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἵστημι	ἵστω	ἵσταην	
2	ἵστης	ἵσῃς	ἵσταις	ἵστη
3	ἵστησι	ἵσῃ	ἵσται	ἵσάτω
P. 1	ἵσταμεν	ἵσώμεν	ἵσταίμεν, ἵσάμεν	
2	ἵστατε	ἵσῃτε	ἵσάητε, ἵσάιτε	ἵστατε
3	ἵσῃσι	ἵσῶσι	ἵσάησαν, ἵσάειν	ἵσάτωσαν.
				ἵσάντων
D. 2	ἵστατον	ἵσῆτον	ἵσταλήτον, ἵσάιτον	ἵστατον
3			ἵσαιήτην, ἵσαιήν	ἵσάτων
	Inf. ἵσάναι.	Part. ἱστάς, -ῶσα, -άν	G. -άντος, -άσης.	

## IMPERFECT.

S. 1	ἵστην	P. ἵσταμεν	D.
2	ἵστης	ἵστατε	ἵστατον
3	ἵστη	ἵστασαν	ἵσάτην

## AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔστην	στώ	σταίην		στήναι
2	ἔστης	στῆς	σταίης	στήθι (στᾶ)	
3	ἔστη	στῇ	σταίη	στήτω	Part.
P. 1	ἔστημεν	στώμεν	σταίμεν, σταῖμεν		στάς
2	ἔστητε	στήτε	σταίητε, σταῖτε	στήτε	
3	ἔστησαν	στώσι	σταίησαν, σταῖεν	στήτωσαν, σάντων	
D. 2	ἔστητον	στήτον	σταλήτον, σταῖτον	στήτον	
3	ἔστήτην		σταλήτην, σταλήν	στήτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἔστησα	ἔστηκα	ἔστήκειν, εἰστήκειν.	ἔστήξω
Subj.		στήσω	ἔσθῃ		
Opt.	στήσοιμι	στήσαιμι			ἔσθῃμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		ἔσθῃεν
Part.	στήσων	στήσας	ἔσθῃς		ἔσθῃων

## PERFECT II.

## PLUPERF. II.

	Ind.	Subj.	Opt.	Imp.	Inf.	
S. 1	*	ἔστω	ἔσταιην		ἔσταναι	*
2	*	*	ἔσταιῃς	ἔσταθι		*
3	*	*	ἔσταιη	ἔστάτω	Part.	*
P. 1	ἔσταμεν	ἔστώμεν	&c.		ἔστώς	ἔσταμεν
2	ἔστατε	*		ἔστατε	ἔστώσα	ἔστατε
3	ἔστασι	ἔστώσι		&c.	ἔστώς, ἔστός	ἔστισαν
D. 2	ἔστατον	*			ἔστώιος	ἔστατον
3					ἔστώσης	ἔστάτην

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵσταμαι	ἵστώμαι	ἵσταιμην		ἵστασθαι
2	ἵτασαι	ἵσῃ	ἵταιο	ἵτασο, ἵτω	
3	ἵταται	ἵσῃται	ἵταιτο	ἵτάσθω	Part.
P. 1	ἱστάμεθα	ἱστώμεθα	ἱσταιμέθα		ἱστάμενος
2	ἱτασθε	ἱσῆσθε	ἱταισθε	ἱτασθε	
3	ἱτάνται	ἱσώνται	ἱταιντο	ἱτάσθωσαν, ἱτάσθων	
D. 2	ἱτασθον	ἱσῆσθον	ἱταισθον	ἱτασθον	
3			ἱταίσθην	ἱτάσθων	

## IMPERFECT.

S. 1	ἱσάμην	P. ἱσάμεθα	D.	
2	ἱτασο, ἱτω	ἱτασθε	ἱτασθον	
3	ἱτατο	ἱταντο	ἱτάσθην	

Fut. Mid. στήσομαι. Aor. Mid. ἔστησάμην. Perf. ἕσταμαι.  
 Pluperf. ἕσάμην. 3 Fut. Mid. ἔστήξομαι. Aor. Pass. ἐτύθη.  
 Fut. Pass. σταθήσομαι.

## ¶ 49. 2. THE SECOND AORIST πρίασθαι, to buy.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπρίαμην	πρίωμαι	πριαίμην		πρίασθαι
2	ἐπρίω	πρίῃ	πρίαο	πρίασο, πρίω	
3	ἐπρίατο	πρίηται	πρίατο	πριάσθω	Part.
P. 1	ἐπριάμεθα	πριώμεθα	πριαίμεθα		πριάμενος
2	ἐπρίασθε	πρίησθε	πριασθε	πρίασθε	
3	ἐπριαντο	πρίωνται	πριαιντο	πριάσθωσαν, πριάσθων	
D. 2	ἐπρίασθον	πρίησθον	πριασθον	πρίασθον	
3	ἐπριάσθην		πριαίσθην	πριάσθων	

# ¶ 50. VERBS IN -μι. 3. Τιθημι, to put.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τιθημι	τιθῶ	τιθειην	•
2	τιθης	τιθῆς	τιθείης	τιθει
3	τιθησι	τιθῇ	τιθείη	τιθείτω
P. 1	τιθεμεν	τιθῶμεν	τιθείημεν, τιθεῖμεν	
2	τιθετε	τιθῆτε	τιθείητε, τιθεῖτε	τιθετε
3	τιθέασι, τιθεῖσι	τιθῶσι	τιθείησαν, τιθεῖν	τιθέτωσαν, τιθέντων
D. 2	τιθέτον	τιθῆτον	τιθείητον, τιθεῖτον	τιθέτον
3			τιθείητην, τιθείτην	τιθέτων

Inf. τιθέναι. Part. τιθείς, -εῖσα, -έν. G. -έντος, -εισης.

### IMPERFECT.

S. 1	ἐτιθεν, ἐτιθουν	P. ἐτιθεμεν	D. ἐτιθέταν
2	ἐτιθης, ἐτιθεις	ἐτιθετε	ἐτιθέτων
3	ἐτιθη, ἐτιθει	ἐτιθεσαν	ἐτιθέτην

### AORIST I.

### AORIST II.

	Ind.	Ind. *	Subj.	Opt.	Imp.
S. 1	ἔθηκα	•	θῶ	θειην	
2	ἔθηκας	•	θῆς	θείης	θές
3	ἔθηκε	•	θῇ	θείη	θέτω
P. 1	ἐθήκαμεν	ἔθεμεν	θῶμεν	θειημεν, θεῖμεν	
2	ἐθήκατε	ἔθετε	θῆτε	θείητε, θεῖτε	θέτε
3	ἔθηκαν	ἔθεσαν	θῶσι	θειησαν, θεῖεν	θέτωσαν, θέντων
D. 2		ἔθετον	θῆτον	θειητον, θεῖτον	θέτον
3		ἐθέτην		θειήτην, θείτην	θέτων

AOR. II. Inf. θείναι. Part. θείς, θεῖσα, θέν. G. θέντος, θεισης.

	Future.	Perfect.	Pluperfect.
Ind.	θήσω	τέθεικα	έτεθείκειν
Opt.	θήσοιμι		
Inf.	θήσειν	τεθεικέναι	
Part.	θήσων	τεθεικώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	
S. 1	τιθ <sup>ε</sup> μαι	τιθ <sup>ω</sup> μαι	τιθ <sup>ε</sup> ιμην,	τιθ <sup>ο</sup> ιμην
2	τιθ <sup>ε</sup> σαι, τιθ <sup>η</sup>	τιθ <sup>ῃ</sup>	τιθ <sup>ε</sup> ις,	τιθ <sup>ο</sup> ις
3	τιθ <sup>ε</sup> ται	τιθ <sup>ῇ</sup> ται	τιθ <sup>ε</sup> ιτο,	τιθ <sup>ο</sup> ιτο
P. 1	τιθ <sup>ε</sup> μεθα	τιθ <sup>ώ</sup> μεθα	τιθ <sup>ε</sup> ιμεθα,	τιθ <sup>ο</sup> ιμεθα
2	τιθ <sup>ε</sup> σθε	τιθ <sup>ῆ</sup> σθε	τιθ <sup>ε</sup> ισθε,	τιθ <sup>ο</sup> ισθε
3	τιθ <sup>ε</sup> νται	τιθ <sup>ώ</sup> νται	τιθ <sup>ε</sup> ιντο,	τιθ <sup>ο</sup> ιντο
D. 2	τιθ <sup>ε</sup> σθον	τιθ <sup>ῆ</sup> σθον	τιθ <sup>ε</sup> ισθον,	τιθ <sup>ο</sup> ισθον
3			τιθ <sup>ε</sup> ισθην,	τιθ <sup>ο</sup> ισθην

	Imp.	Inf.	IMPERFECT.	
S. 1		τιθ <sup>ε</sup> σθαι	ἐτιθ <sup>ε</sup> ιμην	
2	τιθ <sup>ε</sup> ις, τιθ <sup>ου</sup>		ἐτιθ <sup>ε</sup> ις, ἐτιθ <sup>ου</sup>	
3	τιθ <sup>ε</sup> σθω	Part.	ἐτιθ <sup>ε</sup> ιτο	
P. 1		τιθ <sup>ε</sup> μενος	ἐτιθ <sup>ε</sup> ιμεθα	
2	τιθ <sup>ε</sup> σθε		ἐτιθ <sup>ε</sup> ισθε	
3	τιθ <sup>ε</sup> σθωσαν, τιθ <sup>ε</sup> σθων		ἐτιθ <sup>ε</sup> ιντο	
D. 2	τιθ <sup>ε</sup> σθον		ἐτιθ <sup>ε</sup> ισθον	
3	τιθ <sup>ε</sup> σθων		ἐτιθ <sup>ε</sup> ισθην	

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐθ <sup>ε</sup> ιμην	θ <sup>ω</sup> μαι	θ <sup>ε</sup> ιμην (θ <sup>ο</sup> ιμην)		θ <sup>ε</sup> σθαι
2	ἐθ <sup>ου</sup>	θ <sup>ῃ</sup>	θ <sup>ε</sup> ις	θ <sup>ου</sup>	
3	ἐθ <sup>ε</sup> ιτο	θ <sup>ῇ</sup> ται	θ <sup>ε</sup> ιτο	θ <sup>ε</sup> σθω	Part.
P. 1	ἐθ <sup>ε</sup> ιμεθα	θ <sup>ώ</sup> μεθα	θ <sup>ε</sup> ιμεθα		θ <sup>ε</sup> μενος
2	ἐθ <sup>ε</sup> ισθε	θ <sup>ῆ</sup> σθε	θ <sup>ε</sup> ισθε	θ <sup>ε</sup> σθε	
3	ἐθ <sup>ε</sup> ιντο	θ <sup>ώ</sup> νται	θ <sup>ε</sup> ιντο	θ <sup>ε</sup> σθωσαν, θ <sup>ε</sup> σθων	
D. 2	ἐθ <sup>ε</sup> ισθον	θ <sup>ῆ</sup> σθον	θ <sup>ε</sup> ισθον	θ <sup>ε</sup> ισθον	
3	ἐθ <sup>ε</sup> ισθην		θ <sup>ε</sup> ισθην	θ <sup>ε</sup> ισθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θ <sup>ή</sup> σομαι	ἐτέθ <sup>η</sup> ην	τεθ <sup>ή</sup> σομαι	τέθ <sup>ε</sup> ιμαι	ἐτέθ <sup>ε</sup> ιμην
Subj.		τεθ <sup>ῶ</sup>			
Opt.	θ <sup>η</sup> σολιμην	τεθ <sup>ε</sup> ιην	τεθ <sup>η</sup> σολιμην		
Imp.		τεθ <sup>ῇ</sup> τι		τέθ <sup>ε</sup> ις	
Inf.	θ <sup>ή</sup> σεσθαι	τεθ <sup>ῆ</sup> ναι	τεθ <sup>ή</sup> σεσθαι	τέθ <sup>ε</sup> ισθαι	
Part.	θ <sup>η</sup> σόμενος	τεθ <sup>ε</sup> ις	τεθ <sup>η</sup> σόμενος	τέθ <sup>ε</sup> ιμένος	

# 151. VERBS IN-**μι**. 4. *Δίδωμι, to give.*

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδωμι	διδῶ	δίδωλην (διδῶην)	
2	δίδως	διδῷς	διδούης	δίδου
3	δίδωσι	διδῷ	δίδωη	διδότω
P. 1	δίδομεν	διδῶμεν	διδούημεν, διδοῖμεν	
2	δίδοτε	διδῶτε	διδούητε, διδοῖτε	δίδοτε
3	διδόασι, διδούσι	διδῶσι	διδούησαν, διδοῖεν	διδότωσαν, διδόντων
D. 2	δίδοτον	διδῶτον	διδούητον, διδοῖτον	δίδοτον
3			διδούητην, διδοῖτην	διδότῃν
Inf. διδόναι. Part. διδούς,-ούσα,-όν G. -όντος,-ούσης.				

### IMPERFECT.

S. 1	ἐδίδων,	ἐδίδουν	P. ἐδίδομεν	D.
2	ἐδίδως,	ἐδίδους	ἐδίδοτε	ἐδίδοτον
3	ἐδίδω,	ἐδίδου	ἐδίδοσαν	ἐδιδότην

### AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔδωκα	*	δῶ	δοίην (δῶην)	
2	ἔδωκας	*	δῷς	δοίης	δός
3	ἔδωκε	*	δῷ	δοίη	δότω
P. 1	ἔδωκαμεν	ἔδομεν	δῶμεν	δοίημεν, δοῖμεν	
2	ἔδωκατε	ἔδοτε	δῶτε	δοίητε, δοῖτε	δότε
3	ἔδωκαν	ἔδοσαν	δῶσι	δοίησαν, δοῖεν	δότωσαν, δόντων
D. 2		ἔδοτον	δῶτον	δοίητον, δοῖτον	δότον
3		ἐδότῃν		δοιήτην, δοίτην	δότῃν

AOR. II. Inf. δοῦναι. Part. δούς, δοῦσα, δόν G. δόντος, δούσης.

	Future.	Perfect.	Pluperfect.
Ind.	δώσω	δέδωκα	ἔδεδώκειν
Opt.	δώσοιμι		
Inf.	δώσειν	δεδωκέναι	
Part.	δῶσων	δεδωκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδομαι	διδῶμαι	δίδοιμην	
2	δίδοσαι	διδῷ	δίδοιο	δίδουσο, δίδου
3	δίδεται	διδῶται	δίδοιτο	δίδουσθω
P. 1	διδόμεθα	διδάμεθα	δίδοιμεθα	
2	δίδοσθε	διδάσθε	δίδοισθε	διδόσθε
3	δίδονται	διδάνται	δίδοιντο	διδόσθωσαν διδόσθων
D. 2	δίδουσθον	διδάσθον	δίδοισθον	δίδουσθον
3			διδόισθην	διδόσθων
	Inf. δίδουσαι.		Part. διδόμενος.	

## IMPERFECT.

S. 1	ἐδίδομην	P. ἐδιδόμεθα	D.
2	ἐδίδουσο, ἐδίδου	ἐδιδόσθε	ἐδίδουσθον
3	ἐδίδοτο	ἐδίδοντο	ἐδιδόσθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐδόμην	δῶμαι	δοίμην		δόσθαι
2	ἔδου	δῷ	δοῖο	δοῦ	
3	ἔδοτο	δῶται	δοῖτο	δόσθω	Part.
P. 1	ἐδόμεθα	δάμεθα	δοίμεθα		δόμενος
2	ἔδοσθε	δάσθε	δοῖσθε	δόσθε	
3	ἔδοντο	δάνται	δοῖντο	δόσθωσαν, δόσθων	
D. 2	ἔδοσθον	δάσθον	δοῖσθον	δόσθον	
3	ἐδόσθην		δοῖσθην	δόσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	δώσομαι	ἐδόσθην	δοθήσομαι	δέδομαι	ἐδέδομην
Subj.		δοθῶ			
Opt.	δωσολμην	δοθελην	δοθησολμην		
Imp.		δόθητι		δέδουσο	
Inf.	δώσεσθαι	δοθήναι	δοθήσεσθαι	δέδούσθαι	
Part.	δωσόμενος	δοθείς	δοθησόμενος	δέδομένος	

# ¶ 52. VERBS IN -μι. 5. Δείκνυμι, to show.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνυμι	δείκνῳ	δείκνύοιμι	
2	δείκνῃς	δείκνῆς	δείκνύοις	δείκνῃ
3	δείκνῃσι	δείκνῃ	δείκνύοι	δείκνύτω
P. 1	δείκνυμεν	δείκνῶμεν	δείκνύοιμεν	
2	δείκνυτε	δείκνύητε	δείκνύοιτε	δείκνῃτε
3	δείκνύσθε, δείκνῃσι	δείκνύσθε	δείκνύοιεν	δείκνύτωσαν, δείκνύντων
D. 2	δείκνυτον	δείκνύητον	δείκνύοιτον	δείκνῃτον
3			δείκνυόιτην	δείκνύτων
	Inf. δείκνύναι.	Part. δείκνύς, -ῦσα, -ύν		G. -ύντος, -ύσης.

### IMPERFECT.

S. 1	ἔδεικνυν,	ἔδεικνῶν	P. ἔδεικνύμεν	D.
2	ἔδεικνῃς,	ἔδεικνῆς	ἔδεικνυτε	ἔδεικνῃτον
3	ἔδεικνῃσι,	ἔδεικνῃ	ἔδεικνυσαν	ἔδεικνύτην

Future δείξω.

Aorist ἔδειξα.

## MIDDLE AND PASSIVE VOICES.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνύμαι	δείκνύωμαι	δείκνυόιμην	
2	δείκνυσαι	δείκνῃ	δείκνύοιο	δείκνυσσο
3	δείκνυται	δείκνύηται	δείκνύοιτο	δείκνύσθω
P. 1	δείκνύμεθα	δείκνῶμεθα	δείκνυόιμεθα	
2	δείκνυσθε	δείκνύησθε	δείκνύοισθε	δείκνυσθε
3	δείκνυνται	δείκνύωνται	δείκνύοιντο	δείκνύσθωσαν, δείκνύσθων
D. 2	δείκνυσθον	δείκνύησθον	δείκνύοισθον	δείκνυσθον
3			δείκνυόισθην	δείκνύσθων
	Inf. δείκνυσθαι.	Part. δείκνύμενος.		

### IMPERFECT.

S. 1	ἔδεικνύμην	P. ἔδεικνύμεθα	D.
2	ἔδεικνυσσο	ἔδεικνυσθε	ἔδεικνυσθον
3	ἔδεικνυτο	ἔδεικνυντο	ἔδεικνύσθην

Fut. Mid. δείξομαι. Aor. Mid. ἔδειξάμην. Perf. δέδειγμαι. Pluperf. ἔδειδείγμην. Aor. Pass. ἔδειχθην. Fut. Pass. δείχθήσομαι.

## ¶ 53. 6. Φημί, to say.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημί, ἡμί	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησί	φῇ	φαίη	φάτω	Part.
P. 1	φᾶμέν	φῶμεν	φαίημεν, φαῖμεν		φάς
2	φάτε	φῆτε	φαίητε, φαῖτε	φάτε	
3	φᾶσι	φῶσι	φαίησαν, φαῖεν	φάτωσαν, φάντων	
D. 2	φᾶτόν	φῆτον	φαίητον, φαῖτον	φάτον	
3			φαιήτην, φαίτην	φάτων	

## IMPERFECT.

S. 1	ἔφην, ἦν	P. ἔφαμεν	D. ἔφατον
2	ἔφης, ἔφησθα	ἔφατε	ἔφατον
3	ἔφη, ἦ	ἔφασαν	ἔφάτην

## SYNOPSIS OF ASSOCIATED FORMS.

## ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημί, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσχοιμι		* ἐροῖμι, ἐροίην
Imp.	φάθι, φάσκει		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φάς, φάσκων		φήσων, ἐρών

	1 Aorist.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἶρηκα	εἰρήκειν
Subj.	φήσω, εἶπω	εἶπω		
Opt.	φήσαιμι, εἵπαιμι	εἵποιμι		
Imp.	* εἶπον	εἶπέ		
Inf.	φήσαι, εἵπαι	εἵπειν	εἰρηκέναι	
Part.	φήσας, εἵπας	εἵπών	εἰρηκώς	

## MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω ·  
 Imperf. ἐφασκόμεν · Perf. εἶρημαι, Plup. εἰρήμην, 3 Fut. εἰρήσο-  
 μαι, Aor. Pass. ἐρρήθην, ἐρρήθη, Fut. Pass. ῥήθησομαι.



# II 54. VERBS IN -μι. 7. ἱημι, to send.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἱημι	ἰῶ	ἰέην		ἰέναι
	2 ἱῆς	ἰῆς	ἰέης	ἱεῖ	
	3 ἱῆσι	ἰῆ	ἰέη	ἰέτω	Part.
P	1 ἱεμεν	ἰῶμεν	ἰέημεν, ἰεῖμεν		ἰεῖς
	2 ἱετε	ἰῆτε	ἰέητε, ἰεῖτε	ἱετε	
	3 ἰᾶσι, ἰεῖσι	ἰῶσι	ἰέησαν, ἰεῖεν	ἰέτωσαν, ἰέντων	
D	2 ἱέτον	ἰῆτον	ἰέητον, ἰεῖτον	ἱέτον	
	3		ἰεήτην, ἰεῖτην	ἰέτων	

### IMPERFECT.

### AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἱήν, ἰούν (ἰεῖν)	ἦκα	* ὦ	εἶην		εἶναι
	2 ἱῆς, ἰεῖς	ἦκας	* ἦς	εἶης	ἔς	
	3 ἱῆ, ἰεῖ	ἦκε	* ἦ	εἶη, &c.	ἔτω	Part.
P	1 ἱεμεν	ἦκαμεν	εἶμεν	ὦμεν		εῖς
	2 ἱετε	ἦκατε	εἶτε	ῆτε	ἔτε	
	3 ἱεσαν	ἦκαν	εἶσαν	ᾶσι	ἔτωσαν, ἔντων	
D	2 ἱέτον		εἶτον	ῆτον	ἔτον	
	3 ἰετήν		εἶτην		ἔτων	

Future, ἦσσω.

Perfect, εἶκα.

Pluperfect, εἶκεν.

## MIDDLE AND PASSIVE VOICES.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἱεμαι	ἰῶμαι	ἰεῖμην, ἰοῖμην		ἰεσθαι
	2 ἱεσαι, ἱῆ	ἰῆ	ἰεῖο, ἰοῖο	ἱεσο, ἰου	
	3 ἱεται	ἰῆται	ἰεῖτο, ἰοῖτο	ἰεσθῶ	Part.
	&c.	&c.	&c. &c.	&c.	ἰέμενος

### IMPERFECT.

### AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἰέμην	εἶμην	οἶμαι	οἶμην	ἔσθαι
	2 ἰεσο, ἰου	εἶσο	ῆ	οἶο	οὔ
	3 ἰετο	εἶτο	ῆται	οἶτο	ἔσθῶ
	&c.	&c.	&c.	&c.	ἔμενος

Fut. Mid. ἦσομαι. 1 Aor. Mid. ἠκάμην. Perf. ἔμαι. Plup.  
εἶμην. Aor. Pass. εἶσθην. Fut. Pass. ἐθήσομαι.

¶ 55. 8. *Εἰμί, to be.*

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	εἰμί	ᾧ	εἶην		εἶναι
2	εἶς, εἶ	ᾗς	εἶης	ἴσθι	
3	εἶσι	ᾗ	εἶη	ἔστω (ῆτω)	
P. 1	ἐσμέν	ᾧμεν	εἶμεν, εἴμεν		Part. ὦν
2	εἶτε	ᾗτε	εἶητε, εἴτε	ἔσθε	οὔσα
3	εἰσι	ᾧσι	εἶσαν, εἴεν	ἔστωσαν, ἔστων, ὄντων	ὄν
D. 2	ἐστόν	ᾗτον	εἶhton, εἴτον	ἔυτον	ὄντος
3			εἶhtην, εἴτην	ἔυτων	οὔσης

## IMPERFECT.

## FUTURE.

	Ind.	Opt.	Inf.
S. 1	ἦν, ῆ, ἦμην	ἔσομαι	ἔσοίμην
2	ῆς, ῆσθα	ἔσῃ, ἔσει	ἔσοιο
3	ῆν	ἔσεται, ἔσται	ἔσοιτο
P. 1	ἦμεν	ἔσόμεθα	ἔσοίμεθα
2	ῆτε, ῆστε	ἔσευθε	ἔσοισθε
3	ῆσαν	ἔσονται	ἔσονται
D. 2	ῆτον, ῆστον	ἔσεσθων	ἔσοισθων
3	ῆτην, ῆστην		ἔσολσθην

## DIALECTIC FORMS.

## PRESENT.

Ind.	Subj.	Imp.	Part.
S. 1 ἐμὶ I.	S. 1 ἴω I.	S. 2 ἴσθι, ἴσσο P.	M. ἴω I.
2 εἶς I.	εἶω E.	Inf.	F. ἴσσο I.
3 ἐσσί P.	3 ῆσι E.	ἴμην E.	ἴσσο D.
3 ἐσσί D.	ἴησι E.	ἴμηναι E.	εἶσα D.
P. 1 εἰμίν I.	P. 1 ἴμης D.	ἴμην P.	ἴσσο D.
εἰμῖς D.	3 ἴωσι I.	ἴμηναι E. Æ.	N. ἴω I.
εἰμίν P.	Opt.	ἴμην D.	Gen.
3 ἐσσί D.	S. 2 εἴσθα P.	εἴμην D.	ἴντος I.
ἴωσι E.	ἴωι, 3 ἴω I.	εἴμηναι D.	ἴντος D.

## IMPERFECT.

S. 1 ἦν E.	S. 2 ἦς P.	S. 3 ἦν I.	P. 3 ἦσαν I. P.
ἦν E.	ἦσθα E.	ῆς D.	ἦσαν P.
ἦσαν It.	ἦας I.	ἦσαν It.	ἦσαν It.
ἦα I.	3 ἦν E.	P. 1 ἦμης D.	ἦσαν I.
ἦα I.	ῆ(ν) I.	2 ἦασι I.	ἦασι E.

## DIALECTIC FORMS OF εἰμί, to be.

## FUTURE IND.

Δ. 1 ἴσσομαι E.	S. 3 ἴσσειται E.	P. 1 ἴσσομεθα P.
2 ἴσαι I.	ἴσσειται E.	ἴσσομεθα E.
ἴσαι E.	ἴσσειται D.	2 ἴσσειται E.
ἴσσει P.	ἴσσειται D.	3 ἴσσειται E.
ἴσσει D.		ἴσσειται D.

## ¶ 56. 9. Εἶμι, to go.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part
S. 1	εἶμι	ἴω	ἴοιμι, ἰοίην		ἰέναι	ἰών
2	εἶς, εἶ	ἴῃς	ἴοις	ἴθι (εἶ)		ἰόνσα
3	εἶσι	ἴῃ	ἴοι	ἴτω		ἰόν
P. 1	ἴμεν	ἴωμεν	ἴοιμεν			
2	ἴτε	ἴητε	ἴοιτε	ἴτε		
3	ἴωσι	ἴωσι	ἴοισιν	ἴωσαν,		
				ἰόντων, ἴτων		
D. 2	ἴτον	ἴητον	ἴοιτον	ἴτον		
3			ἰοίτην	ἴτων		

## PLUPERFECT II., OR IMPERFECT.

S. 1	ἦειν, ἦα (ἦτα)	P. ἦειμεν, ἦμεν	D.	
2	ἦεις, ἦεισθα	ἦειτε, ἦτε		ἦειτον, ἦτον
3	ἦει(ν)	ἦεσαν		ἦειτην, ἦτην

MIDDLE (to hasten). Present, ἵεμαι. Imperfect, ἱέμην.

## DIALECTIC FORMS.

## PRESENT.

Ind.	Subj.	Opt.	Inf.
S. 2 εἶς I.	S. 1 εἶω P.	S. 3 εἶη E.	ἵμεν E. D.
εἶσθα E.	2 ἵσθα E.	ἵη E.	ἵμεναι E.
	3 ἵησι E.		ἵμμεναι E.
P. 3 εἶσι P.	P. 1 ἵμεν E.		ἵναι P.

## IMPERFECT.

S. 1 ἦτα I.	P. 1 ἦομεν E.	D. 3 ἦον E.
3 ἦτε I.	3 ἦσαν E.	
ἦσι E.	ἦσαν I.	
ἦε E.	ἦον E.	

MID. Fut. ἵσσομαι, Aor. ἵσάμην, Ep. (§ 252).

## ¶ 57. PURE VERBS. iii. SECOND AORISTS.

## 1. AORIST II. of βαίνω, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔβην	βῶ	βαίην		βῆναι
2	ἔβης	βῆς	βαίης	βῆθι (βῦ)	
3	ἔβη	βῇ	βαίη	βήτω	Part.
P. 1	ἔβημεν	βῶμεν	βαίημεν, βαῖμεν		βάς
2	ἔβητε	βῆτε	βαίητε, βαῖτε	βῆτε	
3	ἔβησαν	βῶσι	βαίησαν, βαῖεν	βήτωσαν, βάντων	
D. 2	ἔβητον	βῆτον	βαίητον, βαῖτον	βήτην	
3	ἔβήτην		βαίήτην, βαῖτην	βήτην	

## 2. AORIST II. of ἀποδιδράσκω, to run away.

	Ind.	Subj.	Opt.	Inf.
S. 1	ἀπέδραῶν	ἀποδρῶ	ἀποδραίην	ἀποδραῖναι
2	ἀπέδραῖς	ἀποδραῖς	ἀποδραίης	
3	ἀπέδραῖ	ἀποδραῖ	ἀποδραίη	Part.
P. 1	ἀπέδραῖμεν	ἀποδρῶμεν	ἔλκ.	ἀποδράς
2	ἀπέδραῖτε	ἀποδραῖτε		
3	ἀπέδραῖσαν	ἀποδρῶσι		
D. 2	ἀπέδραῖτον	ἀποδραῖτον		
3	ἀπέδραῖτην			

## 3. AORIST II. of γινώσκω, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔγνων	γνῶ	γνολην (γνώην)		γνῶναι
2	ἔγνης	γνῶς	γνοιῆς	γνῶθι	
3	ἔγνω	γνῶ	γνοιη	γνώτω	Part.
P. 1	ἔγνωμεν	γνῶμεν	γνοιήμεν, γνοιῖμεν		γνούς
2	ἔγνωτε	γνῶτε	γνοιήτε, γνοιῖτε	γνῶτε	
3	ἔγνωσαν	γνῶσι	γνοιήσαν, γνοιῖεν	γνώτωσαν, γνόντων	
D. 2	ἔγνωτον	γνῶτον	γνοιήτον, γνοιῖτον	γνώτων	
3	ἔγνώτην		γνοιήτην, γνοιῖτην	γνώτων	

## 4. AORIST II. of δύνω, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔδυν	δύω	δύοιμι		δύναι
2	ἔδυσ	δύης	δύοις	δύθι	
3	ἔδυ	δύη	δύοι	δύτω	Part.
P. 1	ἔδυμεν	δύωμεν	δύοιμεν		δύς
2	ἔδυτε	δύητε	δύοιτε	δύτε	
3	ἔδυσαν	δύωσι	δύοιεν	δύτωσαν, δύντων	
D. 2	ἔδυτον	δύητον	δύοιτον	δύτον	
3	ἔδύτην		δύοιτην	δύτων	

## ¶ 58. XV. (E.) PRETERITIVE VERBS.

1. *Οἶδα, to know.*

## PERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	
3	οἶδς	εἰδῇ	εἰδείη	ἴστω	Part.
P. 1	οἶδαμεν, ἴσμεν	εἰδῶμεν	&c.		εἰδώς
2	οἶδατε, ἴστε	εἰδῆτε		ἴστε	
3	οἶδᾱσι, ἴσᾱσι	εἰδῶσι		ἴτωσαν	
D. 2	οἶδατον, ἴστων	εἰδῆτον		ἴστων 3 ἴστων	

## PLUPERFECT II.

S. 1	ἤδειν, ἤδη	P. ἤδειμεν, ἤσμεν	D. ἤδειτον, ἤστον
2	ἤδεις, ἤδης,	ἤδειτε, ἤστε	ἤδειτον, ἤστον
	ἤδειςθα, ἤδησθα		
3	ἤδει(ν), ἤδη	ἤδεσαν, ἤσαν	ἤδειτην, ἤστην

Future, εἴσομαι, εἰδήσω. Aorist, εἶδον.

2. *Δέδοικα or δέδια, to be afraid.*

## PERFECT II.

## PLUPERF. II.

	Ind.	Subj.	Imp.	Inf.	
S. 1	δέδια	δεδίω		δεδιέναι	εδεδίειν
2	δέδιας	δεδείης	δεδίθι		εδεδίεις
3	δέδις	δεδείη	δεδίτω	Part.	εδεδίει
P. 1	δέδειμεν	δεδίωμεν		δεδιώς	εδεδίμεν
2	δέδιτε	δεδείητε	δεδίτε		εδεδίτε
3	δεδίᾱσι	δεδίωσι	δεδίτωσαν		εδεδίσα
D. 2	δέδιτον	δεδείητον	δεδίτον		εδεδίτον
3			δεδίτων		εδεδίτην

1 Perf. δέδοικα. 1 Pluperf. ἐδεδοίκειν. Fut. δείσομαι. Aor. ἔδεισα.

¶ 59. 3. *Ἦμαι, to sit.*

## PERFECT.

## PLUPERFECT.

	Ind.	Imp.	Inf.	Part.	
S. 1	ἦμαι		ἦσθαι	ἦμενος	ἦμην
2	ἦσαι	ἦσο			ἦσο
3	ἦσται	ἦσθω			ἦστο
P. 1	ἦμεθα				ἦμεθα
2	ἦσθε	ἦσθε			ἦσθε
3	ἦνται	ἦσθωσαν, ἦσθων			ἦντο
D. 2	ἦσθον	ἦσθον 3 ἦσθων			ἦσθον 3 ἦσθων

## PRETERITIVE VERBS.

## 4. Κάθηναι, to sit down.

## PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κάθηναι	κάθωμαι	καθολμην		καθῆσθαι
2	κάθησαι	κάθη	κάθοιο	κάθησο	
3	κάθηται	κάθηται	κάθοιτο	καθήσθω	Part.
P. 1	καθήμεθα	καθώμεθα	καθολμεθα		καθήμενος
2	κάθησθε	κάθησθε	κάθοισθε	κάθησθε	
3	κάθηνται	κάθωνται	κάθουιντο	καθήσθωσαν, καθήσθων	
D. 2	κάθησθον	κάθησθον	κάθοισθον	κάθησθον	
3			καθούισθην	καθήσθων	

## PLUPERFECT.

S. 1	ἐκάθημην,	καθήμην	P. 1	ἐκαθήμεθα,	καθήμεθα
2	ἐκάθησο,	καθήσο	2	ἐκάθησθε,	καθήσθε
3	ἐκάθητο,	καθήστο	3	ἐκάθηντο,	καθήντο
D. 2	ἐκάθησθον,	καθήσθον	D. 3	ἐκαθήσθην,	καθήσθην

## ¶ 60. Κεῖμαι, to lie down.

## PRESENT OR PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κεῖμαι	κέωμαι	κεολμην		κεῖσθαι
2	κεῖσαι	κέη	κέοιο	κεῖσο	
3	κεῖται	κέηται	κέοιτο	κεῖσθω	Part.
P. 1	κεῖμεθα	κεώμεθα	κεολμεθα		κεῖμενος
2	κεῖσθε	κέησθε	κέοισθε	κεῖσθε	
3	κεῖνται	κέωνται	κέοιντο	κεῖσθωσαν, κεῖσθων	
D. 2	κεῖσθον	κέησθον	κέοισθον	κεῖσθον	
3			κεόισθην	κεῖσθων	

## IMPERFECT OR PLUPERFECT.

S. 1	ἐκελμην	P. 1	ἐκελμεθα	D. 1	
2	ἐκεισο		ἐκεισθε		ἐκεισθον
3	ἐκειτο		ἐκειντο		ἐκεῖσθην

Future, κείσομαι.

# I 61. XVI. CHANGES IN THE ROOT

## A. EUPHONIC CHANGES.

[§§ 259-264.]

- |   |                                       |
|---|---------------------------------------|
| 1. Precession { a. of <i>a</i> to <i>i</i> .<br>b. of <i>i</i> and <i>e</i> to <i>a</i> . | 4. Metathesis.                        |
| 2. Contraction.   | 5. To avoid Double Aspiration.        |
| 3. Syncope.   | 6. Omission or Addition of Consonant. |
|   | 7. From the Omission of the Digamma.  |

## B. EMPHATIC CHANGES.

### I. BY LENGTHENING A SHORT VOWEL.

[§§ 266-270.]

- |                                  |                           |                            |
|----------------------------------|---------------------------|----------------------------|
| 1. <i>a</i> to <i>η</i> .        | 4. <i>i</i> to <i>u</i> . | 7. <i>e</i> to <i>eu</i> . |
| 2. <i>ä</i> to <i>ai</i> .       | 5. <i>ɣ</i> to <i>r</i> . | 8. <i>ū</i> to <i>ū</i> .  |
| 3. Various Changes of <i>a</i> . | 6. <i>ɣ</i> to <i>u</i> . | 9. <i>ū</i> to <i>u</i> .  |

### II. BY THE ADDITION OF CONSONANTS.

[§§ 271-282.]

- |  |  |
|--|--|
| 1. Of <i>τ</i> { a. To Labial Roots.<br>β. To Other Roots.   | 3. Of <i>ν</i> { a. Prefixed to a Consonant.<br>β. Affixed to a Consonant.<br>γ. Affixed to a Vowel.<br>δ. Prefixed to <i>a</i> .                        |
| 2. Of <i>σ</i> { a. Prefixed.<br>β. Affixed.<br>Uniting with a<br>γ. Palatal to form <i>σσ(ττ)</i> .<br>δ. " " ζ.<br>ε. γγ " ζ.<br>ζ. Lingual " ζ.<br>η. " " σσ(ττ).<br>θ. Labial " ζ, σσ. | 4. Of <i>σν</i> { a. Without further change.<br>β. Vowel changed by precession.<br>γ. Vowel lengthened. [sion<br>δ. Metathesis.<br>ε. Consonant dropped. |
|  | 5. Of <i>δ</i> , <i>γ</i> , <i>θ</i> , <i>χ</i> .  |

### III. BY INCREASING THE NUMBER OF SYLLABLES.

[§§ 283-300.]

#### 1. By Reduplication (§§ 283-286).

- |              |                              |
|--------------|------------------------------|
| a. Proper.   | a. In Verbs in <i>-μν</i> .  |
| b. Attic.    | β. In Verbs in <i>-σνν</i> . |
| c. Improper. | γ. In Other Verbs.           |

#### 2. By Syllabic Affixes (§§ 287-299).

- |  |  |
|--|--|
| a. <i>a</i> and <i>i</i> .   | d. <i>νν</i> { a. To Pure Roots.<br>β. To Palatal Roots.<br>γ. To Lingual and Liquid [Roots. |
| b. <i>ä</i> { a. Without further change.<br>β. With the Insertion of <i>ν</i> .<br>γ. With <i>ä</i> , prolonged. | e. <i>ισν</i> .  |
| c. <i>ν</i> .  | f. <i>ιζ</i> .   |
|  | g. Other Syllables.  |

#### 3. By Exchange of Letters (§ 300).

σ becoming ι.

## C. ANOMALOUS CHANGES.

[§ 301.]

## D. TABLES OF FORMATION.

## ¶ 62. I. TABLE OF DERIVATION.

## A. NOUNS.

[§§ 305-313.]

## I. FROM VERBS, denoting

1. The *Action*, in *-σις, -σία, -η, -α, -ος (-ου), -τος, -ος (-ος), -μός, -μη.*
2. The *Effect or Object*, in *-μα.*
3. The *Doer*, in *-της, -της, -τωρ, (F. -τρις, -τρις, -τρις, -τρίς), -ίς, -ος.*
4. The *Place, Instrument, &c.*, in *-τήριον, -τηρον, -τηρ.*

II. FROM ADJECTIVES, expressing the *Abstract*, in *-ία (-ια, -ια), -της, -ση, -ος (-ος), -α.*

## III. FROM OTHER NOUNS.

1. *Patrials*, in *-της (F. -τις), -ίς (F. -ις).*
2. *Patronymics*, in *-ίδης, -ίδης, -ίδης (F. -ίς, -αίς, -ιάς), -ίων (F. -ίωνη, -ίωνη).*
3. *Female Appellatives*, in *-ίς, -ων, -ια, -ια, -ια (-ια).*
4. *Diminutives*, in *-ιον (-ίδιον, -κρίον, -ύλλιον, -ύδριον, &c.), -ίς, -ιδίος, -ίχνη, -άκη, -υλλίς, -ύλος, &c.*
5. *Augmentatives*, in *-ων, -ωνία, -αξ.*

## B. ADJECTIVES.

[§§ 314-316.]

I. FROM VERBS; in *ἰός, -τής, -μω, active; -τός, -τός, -τός, passive; -ίμος, fitness; -μός, -α, &c.*II. FROM NOUNS; in *-ιος (-αίος, -ίος, -ιος, -ιος, -ιος), belonging to; -ίος, -ός, -αίος, relating to; -ίος, -ίος, -ίος, material; -ίος (ἴ), time or prevalence; -ίος, -ίος, -ίος, &c.*

*patrial; -ός, -ός, -ός, -αίος, -ήλος, -ωλός, -ις, -ώδης, fulness or quality.*

## III. FROM ADJECTIVES AND ADVERBS.

1. As from Nouns.
2. Strengthened Forms; Comparative, Superlative.

## C. PRONOUNS.

[§ 317.]

## D. VERBS.

[§§ 318, 319.]

I. FROM NOUNS AND ADJECTIVES; in *-ίω, -ύω, -α, to be or do; -ίω, -αίνω, -ύω, to make; -ίξω, -άξω, imitative, active, &c.; -ω with penult strengthened, active, &c.*II. FROM OTHER VERBS; in *-αίω, -άω, desiderative; -ζω, -σπω, &c., frequentative, intensive, inceptive, diminutive, &c.*

## E. ADVERBS.

[§§ 320-322.]

## I. OBLIQUE CASES OF NOUNS AND ADJECTIVES.

1. *Genitives*, in *-θεν, place whence; -ου, place where; -ης, &c.*
2. *Datives*, in *-σι, -σθι, -σθι, -σθι, place where; -η, -η, -αι, -ι, why, place where, time when; &c.*
3. *Accusatives*, especially Neut. Sing. and Plur. of Adjectives.

## II. DERIVATIVES SIGNIFYING

1. *Manner*, in *-ως, -ηδον, -δον, -δην, -αδην, -δω, -ι, -ίς, -ς.*
2. *Time when*, in *-τι, -τις, -τις.*
3. *Place whither*, in *-σις.*
4. *Number*, in *-αίς.*

## III. PREPOSITIONS WITH THEIR CASES.

## IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS WITHOUT CASES.



## ¶ 63. II. PRONOMINAL

[Obsolete Primitives are printed in capitals]

		Negative.				Relative.			
		Orders,	I. Interrog.	II. Indef.	III. Objective.	IV. Subjective.	V. Definite.	VI. Indefinite	
A. ADJECTIVES OF 1. Property.	Positive,	τίς :	τις,	ΠΟΣ :	ΠΟΣ,	οὗτις,	μήτις,	δε,	δούτις,
		ΠΟΣ :	ΠΟΣ,	οὐδείς,	μηδείς,	οὐδαμὴς,	μηδαμὴς,		οὐποῖς,
	Compar.,	πότις :	ποτιρός,	οὐδιτις,	μηδιτις,	οὐδοπότις,	μηδοπότις,		ἀπότις,
	Superl.,	πόστος :							ἀπόστος,
	Quantity,	πόσος :	ποσός,				δύο,		ἀπόσος,
							ἑκάς,		
	Quality,	ποιός :	ποιός,	οὐτιδανός,	μηδαμινός,		οἶος,		ἀποιός,
	Age, Size,	πηλίκος :					ἡλίκος,		ἀπηλίκος,
	Country,	ποδαπός :							ἀποδαπός,
	Day,	ποσκαίος :							ἀποσκαίος,
1. Place.	Whence,	πόθεν :	ποθί,		οὐδαμόθεν,	μήποθεν,	θεν,		ἀπόθεν,
					οὐδαμόθεν,	μηδαμόθεν,	θεν,		
	Where,	ποῦ :	πού,		οὐδιτέρωθεν,	μηδιτέρωθεν,			ἀποτέρωθεν,
					οὐδαμῶ,	μηδαμῶ,	οὐ, ἔνθα,		ἀπου,
		πόθι :	ποθί,		οὐποθί,	μηδαμῶ,	οὐ,		ἀπόθι,
					οὐδαμῶ,	μηδαμῶ,	ἔνθα,		
	Whither,	ποτέρω :	ποῖ,		οὐδαμῶ,	μηδαμῶ,	οὐ,		ἀποτέρω,
		ποῖ :	ποῖ,		οὐδαμῶ,	μηδαμῶ,	οὐ,		ἀπου,
		πόσε :			οὐδαμῶ,	μηδαμῶ,			ἀπόσε,
		ποτέρω :			οὐδαμῶ,	μηδαμῶ,			ἀποτέρω,
2. Way, or Place where,		ποῦ :	πού,		οὐποῦ,	μηδαμῶ,	οὐ,		ἀπου,
		ποσυχῶ :			οὐδαμῶ,	μηδαμῶ,	οὐ,		ἀποσυχῶ,
		ποσίτῳ :	ποσίτῳ,		οὐδιτίτῳ,	μηδιτίτῳ,			ἀποσίτῳ,
	3. Manner,	πῶς :	πῶς,		οὐπῶς,	μήπῶς,	οὐ,		ἀπῶς,
					οὐδαμῶς,	μηδαμῶς,			
		ποσίτῳ :			οὐδιτίτῳ,	μηδιτίτῳ,	οὐ,		ἀποσίτῳ,
		ποσυχῶς :			οὐδαμῶς,	μηδαμῶς,	οὐ,		ἀποσυχῶς,
		πῶ :	πῶ,		οὐπῶ,	μήπῶ,	οὐ,		ἀπῶ,
	General,	πότι :	ποτί,		οὐποτί,	μήποτι,	οὐ,		ἀπότι,
					οὐδιποτι,	μηδιποτι,			
4. Time.	Specific,	πηνίκα :					ἡνίκα,		ἀπηνίκα,
	Various,	πῆμος :					ἡμος, ἡμέ,		ἀπῆμος,
5. Number.		ποσάνκι :			οὐδενάνκι,		οὐ,		ἀποσάνκι,
							οὐ,		

DERIVATIVE NOUNS. ποσότης, ποιότης, πηλικότης, οὐδαμινότης, ἀποσότης, ἰτιρότης, ἰτιροῖότης, ὁμοῖότης, ἰσότης, ἰτιρώσεις, ὁμοῖώσεις, ἴσωσης, ἀλλοῖώσεις, &c.



### III. PRINCIPAL RULES OF SYNTAX.

¶ 64. I. An **APPOSITIVE** agrees in *case* with its *subject*. § 331.

II. The **SUBJECT OF A FINITE VERB** is put in the **Nominative**. § 342.

III. **SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION** are put in the **Nominative**. § 343.

**GENERAL RULE FOR THE GENITIVE.** THE **POINT OF DEPARTURE** AND THE **CAUSE** ARE PUT IN THE **GENITIVE**. § 345.

IV. Words of **SEPARATION** and **DISTINCTION** govern the **Genitive**. § 346

V. The **COMPARATIVE DEGREE** governs the **Genitive**. § 351.

VI. The **ORIGIN, SOURCE, and MATERIAL** are put in the **Genitive**. § 355

VII. The **THEME OF DISCOURSE** OR OF **THOUGHT** is put in the **Genitive**. § 356.

VIII. Words of **PLENTY** and **WANT** govern the **Genitive**. § 357.

IX. The **WHOLE OF WHICH A PART IS TAKEN** is put in the **Genitive**. § 358.

X. Words of **SHARING** and **TOUCH** govern the **Genitive**. § 367.

XI. The **MOTIVE, REASON, and END IN VIEW** are put in the **Genitive**. § 372.

XII. **PRICE, VALUE, MERIT, and CRIME** are put in the **Genitive**. § 374.

XIII. Words of **SENSATION** and of **MENTAL STATE OR ACTION** govern the **Genitive**. § 375.

XIV. The **TIME and PLACE** in *which* are put in the **Genitive**. § 378.

XV. The **AUTHOR, AGENT, and GIVER** are put in the **Genitive**. § 380.

XVI. An **ADJUNCT DEFINING A THING OR PROPERTY** is put in the **Genitive**. § 382.

**GENERAL RULE FOR THE DATIVE OBJECTIVE.** THE **OBJECT OF APPROACH** AND OF **INFLUENCE** IS PUT IN THE **DATIVE**; or, AN **INDIRECT OBJECT** IS PUT IN THE **DATIVE**. § 397.

XVII. Words of **NEARNESS** and **LIKENESS** govern the **Dative**. § 398.

XVIII. The **OBJECT OF INFLUENCE** is put in the **Dative**. § 401.

**GENERAL RULE FOR THE DATIVE RESIDUAL.** AN **ATTENDANT THING** OR **CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE**. § 414.

XIX. The **MEANS** and **MODE** are put in the **Dative**. § 415.

XX. The **TIME** and **PLACE** at *which* are put in the **Dative**. § 420.

**GENERAL RULE FOR THE ACCUSATIVE.** AN **ADJUNCT EXPRESSING DIRECT LIMIT** IS PUT IN THE **ACCUSATIVE**. § 422.

XXI. The **DIRECT OBJECT** and the **EFFECT** of an action are put in the **Accusative**. § 423.

**ADVERBS OF SWEARING** are followed by the **Accusative**. § 426.

**CAUSATIVES** govern the **Accusative** together with the case of the included verb. § 430.

The same verb often governs two **ACCUSATIVES**, which may be, — (I.) The **DIRECT OBJECT** and the **EFFECT in apposition** with each other; as with verbs of *making, appointing, choosing, esteeming, naming, &c.* — (II.) The **DIRECT OBJECT** and the **EFFECT, not in apposition**; as with verbs of *doing, saying, &c.* — (III.) Two **OBJECTS** differently related, but which are both regarded as **DIRECT**; as with verbs of *asking and requiring, of clothing and unclothing, of concealing and depriving, of persuading and teaching, &c.* §§ 434–436.

**XXII.** An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, OR PERSON, is put in the Accusative. § 437.

**XXIII.** EXTENT OF TIME AND SPACE is put in the Accusative. § 439.

**XXIV.** The Accusative is often used ADVERBIALLY, to express DEGREE, MANNER, ORDER, &c. § 440.

**XXV.** The COMPELLATIVE of a sentence is put in the Vocative. § 442.

**XXVI.** An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*. § 444.

**XXVII.** The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. § 469.

**XXVIII.** A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*. § 494.

The RELATIVE commonly takes the case of the antecedent, when the ANTECEDENT is a Genitive or Dative, and the RELATIVE would properly be an Accusative depending upon a verb. § 526.

**XXIX.** A VERB agrees with its *subject* in *number* and *person*. § 543.

The NEUTER PLURAL has its VERB in the singular. § 549.

The PASSIVE VOICE has for its SUBJECT an *object of the Active*, commonly a *direct*, but sometimes an *indirect* object. Any other word governed by the Active remains unchanged with the Passive. THE SUBJECT OF THE ACTIVE is commonly expressed, with the Passive, by the Genitive with a preposition. § 562.

An action is represented by the { Definite Tenses, as (a.) *continued* or *prolonged*;  
Aorist, as (a.) *momentary* or *transient*;

{ (b.) a *habit* or *continued course of conduct*; (c.) *doing at the time of, or until an*  
{ (b.) a *single act*; (c.) *simply done in its own time*;

{ *other action*; (d.) *begun, attempted, or designed*; (e.) *introductory*. } §§ 570 - 574.  
{ (d.) *accomplished*; (e.) *conclusive*.

The generic Aorist often supplies the place of the *specific Perfect and Pluperfect*. § 580.

The INDICATIVE expresses the *actual*; the SUBJUNCTIVE and OPTATIVE, the *contingent*. § 587.

PRESENT CONTINGENCY is expressed by the *primary tenses*; PAST CONTINGENCY, by the *secondary*. § 589.

The SUBJUNCTIVE, for the most part, follows the *primary tenses*; and the OPTATIVE, the *secondary*. § 592.

*Supposition as fact* is expressed by the appropriate tense of the Indicative; *supposition that may become fact*, by the Subjunctive; *supposition without regard to fact*, by the Optative; and *supposition contrary to fact*, by the past tenses of the Indicative. § 593.

The OPTATIVE is the distinct mode appropriate to the *oratio obliqua in past time*. § 608.

**XXX.** The INFINITIVE is construed as a *neuter noun*. § 620.

The INFINITIVE often forms an elliptical *command, request, counsel, salutation, exclamation, or question*. § 625.

**XXXI.** The SUBJECT OF THE INFINITIVE is put in the Accusative. § 626.

**XXXII.** A PARTICIPLE AND SUBSTANTIVE are put absolute in the Genitive; an IMPERSONAL PARTICIPLE, in the Accusative. § 638.

The INTERJECTION is independent of grammatical construction. § 645.

**XXXIII.** ADVERBS modify *sentences, phrases, and words*; particularly *verbs, adjectives, and other adverbs*. § 646.

**XXXIV.** PREPOSITIONS govern substantives in the oblique cases, and mark their relations. § 648.

**XXXV.** CONJUNCTIONS connect sentences and like parts of a sentence § 654

## IV. FORMS OF ANALYSIS AND PARSING.

## ¶ 65. A. OF WORDS.

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— is a  $\left. \begin{array}{l} \text{Common} \\ \text{Proper} \\ \text{Abstract} \\ \text{Collective} \\ \text{Irregular} \\ \text{\&c.} \end{array} \right\} \text{NOUN of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Dec., } \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \\ \text{Comm.} \end{array} \right\}, \text{ from } —$

(*decline*);  $\left[ \begin{array}{l} \text{Derived from } \text{---} \\ \text{Compounded of } \text{---}, \end{array} \right] \text{Root } \text{---}, \text{Affix } \text{---}; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{Dat.} \\ \text{Acc.} \\ \text{Voc.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\}$

$\left\{ \begin{array}{l} \text{the subject of } \text{---} \\ \text{governed by } \text{---} \\ \text{the Gen. of } \text{---} \\ \text{the Dat. of } \text{---} \\ \text{the Acc. of } \text{---}, \text{\&c.}, \end{array} \right\} \text{Rule. Remarks.}$

---

— is an ADJECTIVE  $\left[ \begin{array}{l} \text{Pos.} \\ \text{in the Comp.} \\ \text{Sup.} \end{array} \right\} \text{Degree, from } \text{---} \text{---} \text{---} \text{ (compare);}$

of  $\left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Terminations (decline); } \left[ \begin{array}{l} \text{Derived from } \text{---} \\ \text{Compounded of } \text{---}, \end{array} \right] \text{Root } \text{---}, \text{Affix } \text{---};$

$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left\{ \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\}; \text{ agreeing with } \text{---} \\ \text{used substantively, \&c.}, \text{ Rule. Remarks.}$

---

— is a  $\left. \begin{array}{l} \text{Personal} \\ \text{Reflexive} \\ \text{Relative} \\ \text{\&c.} \end{array} \right\} \text{PRONOUN, of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Pers. } \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\}, \text{ from } \text{---} \text{---} \text{---} \text{ (de-}$

*cline*);  $\left[ \begin{array}{l} \text{Derived from } \text{---} \\ \text{Compounded of } \text{---}, \end{array} \right] \text{Root } \text{---}, \text{Affix } \text{---}; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\};$

$\left\{ \begin{array}{l} \text{the subject of } \text{---} \\ \text{governed by } \text{---} \\ \text{agreeing with } \text{---}, \text{\&c.}, \end{array} \right\} \text{Rule. [It refers to } \text{---} \text{ as its } \left. \begin{array}{l} \text{Subject} \\ \text{Antecedent} \end{array} \right\}, \text{ Rule;}$

and connects — to —.] *Remarks.*

---

— is a  $\left. \begin{array}{l} \text{Transitive VERB,} \\ \text{Intransitive "} \\ \text{Deponent "} \\ \text{Barytone "} \\ \text{Contract "} \\ \text{VERB in } \mu, \text{\&c.}, \end{array} \right\} \text{from } \text{---} \text{---} \text{---} \text{ (conjugate); } \left[ \begin{array}{l} \text{Derived from} \\ \text{Compounded} \end{array} \right]$

—,] {Root —}, [Prefix —,] Affix —; the

Pres.	} Ind.	} Act.	
Impf.			Subj.
Fut.			Opt.
2 Fut.			Imp.
1 Aor.			Inf.
&c.	Part.	Pass.	

(vary and inflect); {

(if <i>finite</i> ) the 1	} Pers.	Sing.	}, agreeing with —,		
2		Plur.			
3		Dual			
(if <i>Inf.</i> ) having for its subject —, and {depending on —,	}				
(if <i>Part.</i> ) the . Nom.				Sing.	Masc.
Gen.				Plur.	Fem.
&c.	Dual	Neut.	; agreeing with —,		
			used substantively, &c.,		

Rule. *Remarks.*

— is an

Interrogative	} ADVERB of	Place	} Pos.
Indefinite		Time	
Demonstrative		Manner	
Complementary		Order	
&c.		&c.	
			[in the Comp.] } De-

gree, from — (*compare*), [Derived from —,]  
[Compounded of —,] modifying —, Rule. [It  
refers to — as its antecedent, and connects — to —.] *Remarks.*

— is a PREPOSITION, [Derived from —,]  
[Compounded of —,] governing —, and marking  
its relation to —, Rule. *Remarks.*

— is a

Copulative	} CONJUNCTION, [Derived from —,] [Compounded of —,]	} connect-
Conditional		
Complementary		
&c.		

ing — to —, Rule. *Remarks.*

— is an INTERJECTION, [Derived from —,]  
[Compounded of —,] and independent of gram-  
matical construction (§ 645). *Remarks.*

NOTES (a) When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. (if in use), to which it is also well to add the 2 Aor. if used. (c) The term "*vary*" is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term "*inflect*," to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (d) After completing the formula above, which, to avoid confusion and consequent omission or delay, should always be given in the prescribed order, add such *Remarks* as may properly be made upon the *form*, *signification*, and *use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule, remark, or note. (e) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets.

## ¶ 66. B. OF SENTENCES.

## I. Describe the Sentence.

It is { Simple, Compound, } Distinct, { Intellectual, { Declarative, { Actual, { Pos-  
 { Volitive, { Interrogative, { Contingent, { Neg-  
 { Incorporated in the sentence — as a { Substantive.  
 { Adjective.  
 tive; } connected by — to —, as a { Coordinate Sentence.  
 ative; } following — by simple succession. { Subordinate Clause, performing the office  
 of a { Substantive.  
 { Adjective.  
 { Adverb.

## II. Analyze the Sentence into its Logical and Grammatical Divisions, its Primary and Secondary Parts, &amp;c.

The Logical Subject } is —, containing the Simple Compound } Grammatical Com-  
 Predicate } Sub-  
 Compellative }  
 pellative } —, modified by the Adjective }  
 ject } Adverb }  
 dicat } Appositive }  
 Adjunct }  
 Dependent Clause }

ified, and analyze Subordinate or Incorporated Clauses, until the Sentence is ex-  
 hausted.

## ¶ 67. C. OF METRES.

## I. Give a general description of the Metre in which the Poem is written.

## II. Describe the particular Verse.

It is Iambic } Monometer } Acatalectic }  
 Dactylic } Dimeter } Catalectic }  
 &c. } &c. } &c. }  
 consisting of  $\frac{1}{2}$  } Feet, which are

— The Cæsura is the [Masc.] Penthemim,  
 [Fem.] Hephthemim, } after —.  
 Pastoral, &c., }

## III. Analyze by [Dipodies and] Feet.

— is a Dactyl, } the  $\frac{1}{2}$  } Syllable Long } by Nature, }  
 Spondee, } the  $\frac{2}{2}$  } Syllable Short } Position, }  
 &c., } &c., } &c., }

## INTRODUCTION.

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§ 1. THE Ancient Greeks were divided into three principal races ; the Ionic, of which the Attic was a branch, the Doric, and the Æolic. These races spoke the same general language, but with many dialectic peculiarities.

The ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has been accordingly divided by grammarians into four principal DIALECTS, the ATTIC, the IONIC, the DORIC, and the ÆOLIC. Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended, and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric ; the former prevailing in the Læconic, Tarentine, Cretan, Cyrenian, and some other varieties ; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

§ 2. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement ; and the first development of Greek literature which secured permanence for its productions, was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems. The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard



would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed, and critics are unknown. Epic poetry was followed in Ionia by the Elegiac, of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets, the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

§ 3. The next dialect which attained distinction in literature was the Æolic of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any thing remaining of the dialect except some brief fragments. There arose later among the Æolians of Bœotia another school of Lyric Poetry, of which Pindar was the most illustrious ornament. As writing, however for the public festivals of Greece, he rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and Æolic, but which was greatly enriched from the now universally familiar Epic. He is commonly said, but loosely, to have written in the Doric.

§ 4. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual preëminence among the states of Greece, that their dialect, adorned by such dramatists as Æschylus, Sophocles, Euripides, Aristophanes, and Menander, by such historians as Thucydides and Xenophon, by such philosophers as Plato and Aristotle, and by such orators as Lysias, Æschines, and Demosthenes, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, which will be hereafter noticed, the universal language of composition. This diffusion of the Attic dialect was especially promoted by the conquests of the Macedonians, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the COMMON DIALECT OR LANGUAGE.

The Attic and Common dialects, therefore, do not differ in

any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

The pure Attic has been divided into three periods; the *Old*, used by Thucydides, the Tragedians, and Aristophanes; the *Middle*, used by Xenophon and Plato; and the *New*, used by the Orators and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians.

§ 5. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimedes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry by Theocritus, Bion, and Moschus.

§ 6. To the universality acquired by the Attic dialect, an exception must be made in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long *α*, which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. Pastoral Poetry was confined to the Doric. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

§ 7. Grammar flourished only in the decline of the Greek language, and the Greek grammarians usually treated the dia-

# BOOK I.

## ORTHOGRAPHY AND ORTHOËPY.

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Γραμμάτων τε συνθήκαι  
Ἐξήκον αὐταί.

Æschylus, Prom. Vinc.

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## CHAPTER I.

### CHARACTERS.

[TT 1, 2.]

§ 10. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation, and a few other characters.*

1. For the LETTERS, see Table, T 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written  $\varsigma$ ; *not final*,  $\sigma$ ; as,  $\sigma\acute{\alpha}\sigma\iota\varsigma$ . In compound words, some editors, without authority from manuscripts, use  $\varsigma$  at the end of each component word; thus,  $\pi\rho\omicron\varsigma\epsilon\iota\varsigma\phi\acute{\epsilon}\rho\epsilon\iota\varsigma$ . The other double forms are used indifferently; as,  $\beta\omicron\upsilon\varsigma$  or  $\beta\omicron\upsilon\varsigma$ .

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (*ligatūra, tie*); as,  $\kappa\lambda$  for  $\kappa\alpha\iota$ ,  $\sigma\upsilon$  for  $\sigma\upsilon$ ,  $\sigma\theta$  for  $\sigma\theta$ ,  $\sigma\tau$  (named  $\sigma\tau\acute{\iota}$  or  $\sigma\tau\acute{\iota}\mu\alpha$ ) for  $\sigma\tau$ . For a list of the principal ligatures, see Table, T 2.

§ 11. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark (') over them; as,  $\alpha'$  1,  $\iota'$  10,  $\iota\beta'$  12,  $\kappa\gamma'$  123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *beneath* - as,  $\epsilon'$  5,  $\epsilon$  5,000,  $\kappa\gamma'$  23,  $\kappa\gamma$  or  $\kappa\gamma$  23,000,  $\alpha\omega\mu\acute{\alpha}$  1841.

NOTES. *α*. Vau, in its usual small form (ϵ), resembles the ligature for *στ* (§ 10). Hence some editors confound them, and employ ΣΤ, as the large form of Vau, to denote 6.

β. Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as, Ἰλιάδες, Α, Ζ, Ω, *The Iliad, Books I., VI., XXIV.*

γ. Another method of writing numerals occurs in old inscriptions, by which Ι denotes *one*, ΙΙ (for *Πέντε*) *five*, Δ (for *Δέκα*) *ten*, Η (for *ἑκατόν*, § 22. *α*) *a hundred*, Χ (for *Χίλιοι*) *a thousand*, Μ (for *Μύριοι*) *ten thousand*. ΙΙ drawn around another numeral multiplies it by five. Thus, ΜΧΧ [ΙΙ] Η [ΙΙ] ΔΔΙΙΙ = 12,676.

§ 12. 4. ROMAN LETTERS. By the side of the Greek letters in the table (§ 1), are placed the Roman letters which take their place when Greek words are transferred into Latin or English; as, Κύκλωψ, *Cyclops*.

NOTES. *α*. The letter γ becomes *η*, when followed by another palatal; but, otherwise, *g*; as, ἄγγελος, Lat. *angelus*, Eng. *angel*; συγχοπή, *syncope*; λάρυγξ, *larynx*; ἄγινα, *Egina*.

β. The diphthong αι becomes in Latin *æ*; *ε*, *α*; *υ*, *ι* or *ē* (before a consonant almost always *i*); *ου*, *ū*; and *υι*, *yi*; as, Φαίδρος, *Phædrus*; Βοιωτία, *Boeotia*; Νεῖλος, *Nîlus*; Δαρείος, *Darius*; Μήδεια, *Medæa*; Μοῦσα, *Mûsa*, *Eilsiðuia*, *Ilithyia*.

A few words ending in *αια* and *αια* are excepted; as, Μαῖα, *Maia*, Τροία, *Troia* or *Troja*; so also Αἴας, *Ajax*.

γ. The improper diphthongs *αη*, *ηη*, *οη*, are written in Latin simply *α*, *ε*, *ο*; as, Θράκη, *Thracæ*, Ἡδης, *Hædæ*, Θρήσσα, *Thressa*, ᾠδή, *ôdê*. But in a few compounds of ᾠδή, *ο* becomes *α*; as, τραγῳδία, *tragedia*, Eng. *tragedy*.

δ. The rough breathing becomes, in Latin and English, *h*, while the smooth is not written; as, Ἑκτωρ, *Hector*, Ἐρυξ, *Eryx*, Ῥέα, *Rhea* (the *h* being placed after the *r* by the same inaccuracy as after the *w* in our *while*, pronounced *hoo-ile*; since in both cases the breathing introduces the word).

§ 13. II. The BREATHINGS are the SMOOTH or SOFT (´), and the ROUGH (´), also called the ASPIRATE (*aspiro, to breathe*). The first denotes a gentle emission of the breath, such as must precede every initial vowel; the second, a strong emission, such as in English is represented by *h*. One of these is placed over every initial vowel, and over every initial or doubled *ρ*.

NOTES. 1. An initial *υ* has always the rough breathing to assist in its utterance (as in English an initial long *u* is always preceded by the sound of *y*; thus, *υς*, *ύμῳ*, as, in English, *use*, pronounced *yuse*, *union*); except in the Æolic dialect, and in the Epic forms *ύμμις*, *ύμμι* or *ύμμιν*, *ύμμι*.

2. An *initial*  $\epsilon$  requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing; as,  $\epsilon\acute{\iota}\omega$ . When  $\epsilon$  is *doubled*, the first  $\epsilon$  has the smooth breathing, and the second the rough; as,  $\Pi\acute{\upsilon}\rho\epsilon\omicron\varsigma$ . See § 62.  $\beta$ .

3. In diphthongs (except  $\alpha\iota$ ,  $\eta$ , and  $\omega$ ), the breathing is placed over the second vowel; as,  $\alpha\acute{\upsilon}\tau\acute{\omicron}\varsigma$ ,  $\epsilon\acute{\upsilon}\tau\epsilon\varsigma$ . See § 26.

4. In place of the rough breathing, the *Æolic* seems commonly, and the *Epic* often, to have used the digamma (§ 22.  $\delta$ ), or the smooth breathing. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way; as,  $\iota\tilde{\upsilon}\kappa\eta\lambda\omicron\varsigma$ ,  $\epsilon\tilde{\upsilon}\lambda\omicron\varsigma$ ,  $\epsilon\tilde{\upsilon}\rho\omicron\varsigma$ ,  $\eta\acute{\iota}\lambda\omicron\varsigma$ ,  $\tilde{\upsilon}\mu\mu\epsilon\iota\varsigma$ , for  $\iota\kappa\eta\lambda\omicron\varsigma$ ,  $\epsilon\lambda\omicron\varsigma$ ,  $\epsilon\rho\omicron\varsigma$ ,  $\eta\lambda\omicron\varsigma$ ,  $\tilde{\upsilon}\mu\epsilon\iota\varsigma$ .

§ 14. III. The ACCENTS are the ACUTE ( $\acute{\phantom{a}}$ ), the GRAVE ( $\grave{\phantom{a}}$ ), and the CIRCUMFLEX ( $\circ$  or  $\frown$ ). For their use, see Prosody.

§ 15. IV. The MARKS OF PUNCTUATION are the COMMA (,), the COLON (:), the PERIOD (.), and the NOTE OF INTERROGATION (;), which has the form of ours ( $\text{?}$ ) inverted.

To these, some editors have judiciously added the NOTE OF EXCLAMATION (!).

## § 16. V. OTHER CHARACTERS.

1. CORONIS and APOSTROPHE. The mark ( $\text{'}$ ), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORONIS ( $\kappa\epsilon\rho\upsilon\nu\acute{\iota}\varsigma$ , *crook-ed mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (§ 30); as,  $\tau\acute{\alpha}\ \tau\acute{\alpha}\ \alpha\acute{\upsilon}\tau\acute{\omicron}$ ,  $\acute{\alpha}\lambda\lambda\text{'}$   $\iota\gamma\acute{\omega}$  for  $\acute{\alpha}\lambda\lambda\acute{\alpha}\ \iota\gamma\acute{\omega}$ .

2. The HYPODIASTOLE ( $\text{ὑποδιαστολή}$ , *separation beneath*), or DIASTOLE ( $\text{διαστολή}$ , *separation*), is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics  $\tau\acute{\iota}$  and  $\tau\iota$ ; as,  $\tilde{\epsilon}\tau\iota$ ,  $\tau\acute{\omicron}\tilde{\iota}\tau\iota$ ,  $\tilde{\epsilon}\tau\iota$ , to distinguish them from the particles  $\tilde{\delta}\tau\iota$ ,  $\tau\acute{\omicron}\tilde{\delta}\tau\iota$ ,  $\tilde{\delta}\tau\iota$ . Some editors more wisely omit it, and merely separate the enclitic by a space.

3. The HYPHEN, DIÆRESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in Greek as in English.

4. Among the other signs used by critics and editors, are BRACKETS [ $\text{ }]$ , to inclose words of doubtful authenticity; the OBELISK ( $\dagger$  or  $\text{—}$ ), to mark verses or words as faulty; the ASTERISK ( $\ast$ ), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. ( $\text{—}$ ), to mark a vowel or syllable as *long*; ( $\text{˘}$ ), as *short*; ( $\text{ˉ}$  or  $\text{˘˘}$ ), as *either long or short*.

## PRONUNCIATION.

§ 17. There are three methods of pronouncing Greek which deserve notice; the ENGLISH, the MODERN GREEK, and the ERASMIAN.

The pronunciation of every language, from the very laws of language, is in a continual process of change, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as there is no art of embalming sounds, the ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. Modern scholars have commonly pronounced it according to the analogy of their respective languages. The English method, which has prevailed in the schools of England and this country, conforms, in general, to the analogy of our own tongue, and to our method of pronouncing the Latin. The Modern Greek method (also called the Reuchlinian, from its distinguished advocate, the learned Reuchlin\*) is that which now prevails in Greece itself. It is given below, as exhibited in the Grammar of Sophocles. The Erasmian method (so named from the celebrated Erasmus) is that which is most extensively followed in the schools upon the continent of Europe, and which conforms most nearly to the prevailing analogy of the continental tongues.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below to denote what, in English orthoëpy, we commonly call *long* and *short* sounds; and the term *ictus* (*stroke, beat*), to denote that stress of the voice which in English we commonly call *accent*. For the proper use of the terms *long* and *short*, and *accent*, in Greek grammar, see Prosody.

## A. ENGLISH METHOD.

§ 18. 1. SIMPLE VOWELS.  $\eta$ ,  $v$ , and  $\omega$  have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as,  $\Theta\eta\rho\sigma\acute{\iota}$ ,  $\tau\acute{\upsilon}\pi\tau\omega$ ,  $\sigma\phi\omega\tilde{\nu}$ .

$\epsilon$  and  $o$  have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as,  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\lambda\acute{o}\gamma\omicron\varsigma$  ·  $\theta\epsilon\acute{o}\varsigma$ ,  $\nu\acute{o}\omicron\varsigma$  ·  $\delta\acute{\epsilon}$ ,  $\tau\acute{o}$ .

$\alpha$  and  $\iota$  are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pin*. At the end of a word,  $\iota$  always maintains its protracted sound; but  $\alpha$ , except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as,  $\Theta\eta\rho\acute{\iota}$ ,  $\lambda\acute{\epsilon}\omicron\nu\tau\iota$  ·  $\pi\rho\tilde{\alpha}\gamma\mu\alpha$ ,  $\phi\iota\lambda\acute{\iota}\alpha$  ·  $\tau\acute{\alpha}$ .

NOTE. If  $\alpha$  or  $\iota$  receives the *ictus*, whether primary or secondary, and is followed by a single consonant or  $\zeta$ , it is protracted in the penult, but abrupt in any preceding syllable; as,  $\tilde{\alpha}\gamma\omega$ ,  $\iota\lambda\pi\acute{\iota}\omega$  ·  $\gamma\rho\acute{\alpha}\phi\iota\tau\iota$ ,  $\phi\iota\lambda\acute{\iota}\omega$ ,  $\text{Ἀθηναῖος}$ . From this rule is excepted  $\alpha$  in any syllable preceding the penult, when the vowel of the next syllable is  $\epsilon$  or  $\iota$  before another vowel (both without the *ictus*), in which case  $\alpha$  is protracted; as,  $\pi\alpha\tau\acute{\iota}\omega$ ,  $\nu\alpha\tilde{\nu}\acute{\iota}\alpha\varsigma$ ,  $\gamma\alpha\lambda\lambda\omicron\mu\omicron\mu\alpha\chi\acute{\iota}\alpha$ .

2. **DIPHTHONGS.** The diphthongs are, for the most part, pronounced according to the prevailing sound of the same combinations in our own language; *ει* like *ei* in *height*, *οι* like *oi* in *boil*, *υι* like *ui* in *quiet*, *αυ* like *au* in *aught*, *ευ* and *ηυ* like *eu* in *Europe*, *neuter*, *ου* and *ων* like *ou* in *thou*; *αι* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *υι* like *whi* in *while*. Thus, *εἰδύια αὐτοί, πλεουσῶμαι, ἡῦξον, θωῦμα, νιός.*

3. **CONSONANTS.** The consonants are pronounced like the corresponding letters in our own alphabet, with the following special remarks.

*γ*, *κ*, and *χ* are always hard in sound: *γ* being pronounced like *g* in *go* (except before a palatal, where it has the sound of *ng* in *long*, § 49); *κ* and *χ* like *c* in *cap*, and *ch* in *chaos*, i. e. like *k*; as, *γίves, ἄγγες* (pron. *ang-gos*), *κῆρυξ, χίω.*

*θ* has the sharp sound of *th* in *thin*; as, *θιός.*

*σ* has the sharp sound of *s* in *say*; except in the middle of a word before *μ*, and at the end of a word after *η* and *ω*, where it sounds like *z*; as, *σέϊσαι, πόσμος, τῆς, ὤς.*

*ς* and *τ* never have the sound of *sh*; thus *Ἀσία* is pronounced *A'-si-a*, not *A'-shi-a*; *Κριτίας*, *Krit'-i-as*, not *Krish'-i-as*.

At the beginning of a word, *ξ* sounds like *z*, and *ψ* like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; as, *Ξενοφῶν, Ψηφίζω, Πτελεμαῖος, βδίσλλον.* So, in English, *zebec, psalm, &c.*

4. **BREATHINGS.** The *rough* has the sound of *h*; the *smooth* has no sound; as, *ὄρος, ὄρος.* See § 13.

5. **ICTUS.** The primary ictus is placed according to the following

**RULE.** In *dissyllables*, the *penult* takes the ictus. In *polysyllables*, the penult, if *long*, takes the ictus; but, if *short*, throws it upon the antepenult. Thus, *πατήρ*, pron. *pá-tēr*, *γράφητε*, *gra-phē-te*, *γράφετε*, *graph'-e-te*.

**NOTE.** If two or more syllables precede the primary ictus, one of these, receives a secondary ictus, in placing which the ear and formation of the word will decide.

## B. MODERN GREEK METHOD.

§ 19. " *a* and *α* are pronounced like *a* in *father*; after the sound *I* (*i, η, υ, οι, υ, υ*) it is pronounced like *a* in *peculiarity*. *αι* like *i*. *αυ, ου, ηυ, ωυ*, before a vowel, a liquid, or a middle mute (*β, γ, δ*) are pronounced like *av, ev, eev, ov*, respectively; in all other cases, like *af, ef, eef, off*. *β* like *v*. *γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes, York*; in all other cases it is guttural, like the German *g* in *Tag*. *γγ* and *γκ* like *ng* in *strongest*. *γξ* like *nx*. *γχ* like *ng-h*, nearly. *δ* like *th* in *that*. *ς* like *e* in *fellow*, nearly. *ι* like *i*. *υ*, see *av*. *ζ* like *z*. *η* and *η* like *i*. *ηυ*, see *av*. *θ* like *th* in *thin*. *ι* like *i* in *machine*. *κ* like *k*. *λ* like *l*; before the sound *I*, like *ll* in *William*. *μ* like *m*. *μν* like *mb*, as, *ἔμπε-*

εν pronounced *embrosten*. μψ (μπε) like *mb*s. • like *n*; before the sound *I*, like *n* in *oNion*. The words εν, την, ιν, εν, before a word beginning with *κ* or *ξ*, are pronounced like τὸν, τὴν, ἰν, ἐν before *κ* or *ξ* (see γκ, γξ); e. g. τὸν καίρὸν, ἰν' ἐυλόχῳ, pronounced τὸγκαιρόν, ἰν'ευλόχῳ; before *σ* or *ψ* they are pronounced τὸμ, τὴμ, ἰμ, ἐμ; e. g. τὸν πονηρόν, ἐν ψυχῇ, pronounced τὸμπονηρόν, ἐμψυχῇ. ντ like *nd*, as, ἔντιμος pronounced *éndimos*. ξ like *x* or *ks*. • like *o* in *porter*. υ like *u*. ου like *oo* in *moon*. σ, ς, like *p*, *r*. ς like *s* in *soft*; before β, γ, δ, μ, ς, it is sounded like ζ; e. g. κόσμος, σβίσαι, Σμύρνη, pronounced κόζμος, ζβίσαι, Ζμύρνη; so also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς. τ like *t* in *tell*. υ like *u*. υι like *u*. φ like *ph* or *f*. χ like German *ch* or Spanish *j*. ψ like *ps*. ω and ω like *o*. αυ, see αυ.

"The rough breathing is silent in Modern Greek. So far as quantity is concerned, all the short vowels are equivalent to the long ones. The written accent guides the stress of the voice. The accent of the enclitic, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. διῴζον μοι, pronounced διῴζονμοι, but λίλιπταί μοι has the primary accent on the first syllable λῆ, and the secondary on πται."—*Soph. Gr. Gr.*, pp. 21, 22.

### C. ERASMIAN METHOD.

§ 20. The Erasmian method differs from the English chiefly in sounding *α* protracted like *a* in *futher*, *ι* protracted like *i* in *machine*, *η* like *ey* in *they*, *ου* like *ou* in *our*, *ου* like *ou* in *ragout*, *υι* like our pronoun *we*, and ζ like *a* soft *dz*.

### HISTORY OF GREEK ORTHOGRAPHY.

§ 21. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes. In illustration, we give the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing the corresponding Greek letters by the side. It should be remarked, however, that the forms of the letters in both alphabets have undergone much change. It will be noticed that most of the Oriental names of the letters, when transferred to the Greek, require modification in accordance with the law respecting final letters (§ 63), and that this is commonly effected by adding *α*.

Hebrew.	Greek.	Hebrew.	Greek.
א Aleph	Α α Alpha	ל Lamed	Λ λ Lambda
ב Beth	Β β Beta	מ Mem	Μ μ Mu
ג Gimel	Γ γ Gamma	נ Nun	Ν ν Nu
ד Daleth	Δ δ Delta	ס Samech	Σ σ Sigma
ה He	Ε ε E (psilon)	ע Ayin	Ο ο O (micron)
ו Vau	Φ φ Vau	פ Pe	Π π Pi
ז Zayin	Ζ ζ Zeta	צ Tsade	Ξ ξ Xi
ח Hheth	Η η Eta	ק Koph	Ϟ ϟ Koppa
ט Teth	Θ θ Theta	ר Resh	Ρ ρ Rho
י Iod	Ι ι Iota	ש Shin	Ϻ san or Sampl
כ Kaph	Κ κ Kappa	ט Tau	Τ τ Tau



§ 22. This borrowed alphabet received in the course of time important modifications.

α. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which were nearest akin to vowels; viz. Α, Ε, Φ, Η, Ι, and Ο. In the transition of these letters into vowels there appears to have been nothing arbitrary. Α, as the soft or entirely open breathing, naturally passed into the most open and deepest of the vowels. Ε and Η, as weaker and stronger forms of the palatal breathing, naturally became signs of the shorter and longer sounds of the palatal vowel *e*; in like manner, the lingual breathing Ι passed into the lingual vowel *i*, and the labial breathing Φ into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); Ο appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*. The aspirate use of Ε and Φ still continued for a period, and hence these letters when employed as vowels were distinguished by the addition of ψιλόν, *smooth*; thus \*Ε ψιλόν, \*Ι ψιλόν. It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of Η prevailed still later, even to the period of the highest Greek refinement, and when at length it had yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria, about 200 years B. C., is said to have divided the old character into the two marks, † for the rough, and † for the smooth breathing. These marks were abbreviated to † or †, and were afterwards rounded to their present forms, ' . To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

β. The sibilants Σ, Ξ, and Ψ exchanged places in the alphabet; so that Ξ came after Ν, Ψ after ΙΙ (hence called Σαμψι, *the S which stood next to Pi*), and Σ after Ρ.

γ. To the Phœnician alphabet, the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long *o*, Ω. These new letters they placed at the end. In distinction the short *o* was now termed \*Ο μικρόν, *small O*; and the long *o*, \*Ω μέγα, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them; thus, Φι, Χι, as, in English, *be, ce*.

δ. In the softening of the language, the labial breathing Φ, and also Ψ and Ψ, which were only rougher forms of Κ and Σ, fell into disuse, and these letters were retained only as numeral characters; Φ and Ψ in their proper places in the alphabet, but Ψ at the end. Thus employed, they were termed *Episēma* (ἑπισήμα, *sign, mark*). See ¶ 1, § 11.

Φ was also named from its form the *Digamma*, i. e. the double gamma; and from its being longest retained among the *Æolians*, the *Æolic Digamma*. It is still found upon some inscriptions and coins. In Latin it commonly appears as *v*; thus, Φιδίς, *video, to see*, Φείως, *vinum, wine*. Its restoration by Bentley to the poems of Homer has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. The general law in respect to the disappearance of Φ, appears to be the following: *Before a vowel or an initial g, it is usually dropped, or becomes one of the common breathings; but otherwise, it usually passes into the cognate vowel u*; thus, βοΦός, βοΦί, βίΦις (Lat. *bovis, bovi, boves*) become βός, βοί, βόις; but βίΦις, βέΦις, βίΦις, βοΦοί become βούς, βούς, βού, βούρι (¶ 14).

§ 23. The alphabet in its present complete form was first adopted by the Ionians (cf. § 2), and hence termed *Ἰωνικὰ γράμματα*. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403.

The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, *βορροσφρόν*, i.e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (§ 4).

## CHAPTER II.

### VOWELS.

[§ 3.]

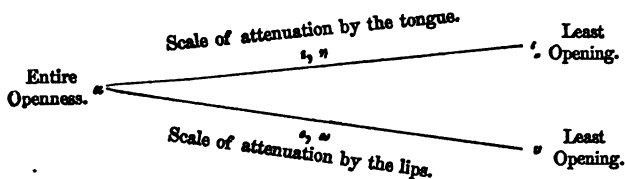
§ 24. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

REMARKS. 1. Of three vowels, the long and short sounds are represented by the same letters (*ᾱ, ᾰ; ῆ, ῆ; ῖ, ῖ*); but of the other two, by different letters (*ῃ, ῃ; ὤ, ὤ*).

NOTES. α. The long sounds of these two vowels occur far more frequently than those of the other three, and are hence distinguished by separate characters.

β. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call *ε* and *ο* the *short vowels*, because they always represent short sounds, *η* and *ω* the *long vowels*, because they always represent long sounds, and *αι, ι*, and *υ*, the *doubtful vowels*, because their form leaves it doubtful whether the sound is long or short.

γ. There is strong evidence, that, in general, these vowels were pronounced in the same manner as the corresponding vowels are now pronounced upon the continent of Europe; i. e. *α*, like *a* in *father, wall, fan* (not as in *kate*); *η, ε*, like *e* in *they, then* (not as in *mete*); *ι* like *i* in *machine, pin* (not as in *pine*); *ο, ο*, like *o* in *note, not*; *υ* like *u* in *tube, bull*. They will hence be thus placed upon the *scale of precession or attenuation*.



In general, *α*, *ι*, and *ε* are termed the *open*, and *υ* and *ι* the *close* vowels; but *α* is more open than *ι* and *ε*, and *ι* is somewhat closer than *υ*.

§ 25. 2. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel is always *ι* or *υ*. Hence the combinations possible are only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, *ωυ* scarcely occurs, except in the Ionic dialect.

A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

3. After *α* long, *η*, and *ω*, the subjunctive *ι* so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. Thus, *Ἄιδης* or *ἄιδης*, pron. *Hādēs*, *Ἡιδη* or *ῆιδη*, *ēdē*; *Ἰδῆ* or *ῖδῆ*, *ōdē*.

NOTES. *α*. The *ι* subscript is often written where it does not belong, from false views of etymology; as in the Epic dative *Δύρηφι*, for *Δύρηφιν* (§ 8); and in the aorist of liquid verbs, which have *αι* in the penult of the theme; thus, from *φαίνω*, *αἶρω* (roots *φαν-*, *ἄρ-*), *ἴφρηα*, *ῆρα*, *ἄρω*, for *ἴφρηα*, *ῆρα*, *ἄρω*. so Perf. II. *πίφρηα*, for *πῖφρηα*.

*β*. In some cases the best critics differ; thus, in the infinitive of verbs in *-έω*, some write *τιμᾶν*, as contracted from *τιμάειν*, and others *τιμᾶν*, as contracted from an older form *τιμάειν*. So in the adverbial forms *πῆ*, *ῶπῆ*, or *πῆ*, *ῶπῆ*, and the like.

§ 26. 4. In diphthongs, except the three just mentioned (*αι*, *ηι*, and *ωι*), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels; as, *αὐτή*, *herself*, but *ἄυτή*, *cry*; *ἡῦδα*, but *ῆῦδα*. *αἰρεσις* (*ᾱ*), but *Ἄιδης* (*ᾱ*).

If two vowels which might form a diphthong are pronounced separately, the second is marked with a diæresis (§ 16. 3); as, *ἄυτή*, *ῆῦσι*.

For a full exhibition of the Greek vowels, simple and

compound, see the Table (§ 3). They are there divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c. ; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. The classes are arranged according to the openness of the vowel from which they are named. Vowels belonging to the same class are termed *cognate*.

§ 27. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

These changes diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus, and lessening the number of syllables.

## I. PRECESSION OF VOWELS.

§ 28. The great tendency in Greek to the precession or attenuation of vowel sounds shows itself,

### 1.) In the change of simple vowels.

Precession especially affects  $\alpha$ , as the most open of the vowels, changing it, when short, to  $\epsilon$  and  $o$ , and, when long, to  $\eta$ , and sometimes to  $\omega$ .

Hence these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs  $\tau\rho\acute{\iota}\pi\omega$ ,  $\sigma\rho\acute{\epsilon}\phi\omega$ , we find the root in three forms,  $\tau\rho\alpha\pi$ -,  $\tau\rho\epsilon\pi$ -, and  $\tau\rho\omicron\pi$ -,  $\sigma\rho\alpha\phi$ -,  $\sigma\rho\epsilon\phi$ -, and  $\sigma\rho\omicron\phi$ -; and in  $\rho\acute{\eta}\gamma\gamma\acute{\upsilon}\mu\iota$ , we find the forms  $\rho\alpha\gamma$ -,  $\rho\eta\gamma$ -, and  $\rho\omega\gamma$ -. This interchange is also illustrated by the connecting vowels inserted, for the sake of euphony, in the inflection of words. Thus, in the first declension, the connecting vowel is  $\alpha$ , but in the second,  $\epsilon$ , for which in one case  $\iota$  appears. In the indicative active, the connecting vowel in the aorist and perfect is  $\alpha$  (passing, however, into  $\epsilon$  in the 3d pers. sing.; compare the imperative  $\beta\acute{o}\upsilon\lambda\epsilon\upsilon\sigma\theta\iota$ ), while in the present, imperfect, and future, it is  $\epsilon$  before a liquid, but otherwise  $\iota$ .

§ 29. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

$\alpha$ . The long vowel is regarded as the short vowel doubled that is,  $\bar{\alpha} = \alpha\alpha$ ,  $\eta = \epsilon\epsilon$ ,  $\omega = \omicron\omicron$ ,  $\bar{\upsilon} = \upsilon\upsilon$ , and  $\bar{\iota} = \iota\iota$ . Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united

in sound, the corresponding long vowel ought to result. But through precession, which especially affects the long open vowels,  $\alpha$ , unless it follows  $\epsilon$ ,  $\iota$ ,  $\rho$ , or  $\phi\sigma$ , is usually lengthened, not to  $\bar{\alpha}$ , but to the closer  $\eta$ , and  $\epsilon\epsilon$  and  $oo$  commonly form, not  $\eta$  and  $\omega$ , but the closer diphthongs  $\epsilon\iota$  and  $ou$ , which are hence termed the *corresponding diphthongs* of  $\epsilon$  and  $o$ .

$\beta$ . Contraction more frequently exhibits some attenuation of vowel sound. See §§ 31–37. This naturally appears less in the earlier than in the later contractions. Compare  $\beta\alpha\alpha\iota\lambda\eta\varsigma$  with  $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$  (§ 37. 2).

NOTE. A similar tendency to pass from a more open to a closer sound appears in the general law for the formation of diphthongs (§ 25. 2).

## II. UNION OF SYLLABLES.

§ 30. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word; B. CRASIS ( $\kappa\rho\bar{\alpha}\sigma\iota\varsigma$ , *mingling*), which unites the *final* and *initial* vowels of successive words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* ( $\sigma\upsilon\nu\iota\zeta\eta\sigma\iota\varsigma$ , *placing together*), or *synecphonēsis* ( $\sigma\upsilon\nu\epsilon\phi\acute{o}\nu\eta\sigma\iota\varsigma$ , *pronouncing together*).

### A. CONTRACTION.

§ 31. Contraction takes place in three ways; by *simple union*, by *absorption*, and by *union with precession*. From the law of diphthongs (§ 25. 2), two vowels can unite without change only when the latter is  $\iota$  or  $\upsilon$ , and the former a more open vowel. In other cases, therefore, either one of the vowels is *absorbed*, i. e. simply lost in the other, which, if before short, now of course becomes long; or else *precession* takes place, changing one of the vowels to  $\iota$  or  $\upsilon$ , which then forms a diphthong with the other vowel. The following are the general rules of contraction, with the principal cases belonging to each, and the prominent exceptions.

NOTE. An  $\iota$ , when absorbed in  $\alpha$ ,  $\eta$ , or  $\omega$ , is written beneath it. The laws of contraction take effect, without regard to an  $\iota$  subscript, or the subjunctive  $\iota$  of the diphthong  $\upsilon\iota$ ; as,  $\alpha\eta\iota$ ,  $\alpha\upsilon\iota$  (§ 33).

§ 32. 1. Two vowels, which can form a diphthong, unite without further change. Thus,

become		as		become		as	
ᾱĩ	αῖ	ῥᾱῖστος	ῥῥστος.	οῖ	οῖ	ἄχῳ	ἄχῳ.
εῖ	εῖ	ταῖχῳ	ταῖχῳ.	οῖ	οῖ	λάῳστος	λάστος.
ῆĩ	ῆῖ	Θεῖσσαν	Θεῖσσαν.	οῖ	οῖ	ῖανῳ	ῖανῳ (Ep.).

EXCEPTION. αῖ, like αῖ, becomes εῖ; αῖ, γῆαῖ, γῆαε · unless, with Thiersch, we prefer to write γῆαι.

§ 33. II. α, (1.) before an E sound (ἤ 3), absorbs it; but (2.) before another A sound, is itself absorbed. (3.) α, or (4.) η, with an O sound, forms ω. Thus,

become		as		become		as	
(1.) αῖ	αῖ	τίμας	τίμα.	οῖ	οῖ	ἄχῳ	ἄχῳ.
αῖ	αῖ	τιμάεις	τιμάει.	οῖ	οῖ	τιμάω	τιμάω.
αῖ	αῖ	τιμάητι	τιμάῃτι.	οῖ	οῖ	ῥεας	ῥεας.
αῖ	αῖ	τιμάη	τιμάη.	οῖ	οῖ	τιμάοιμι	τιμάοιμι.
(2.) αῖ	αῖ	γῆαα	γῆα.	οῖ	οῖ	τιμάουσι	τιμάουσι.
αῖ	αῖ	μνάα	μνά.	οῖ	οῖ	οῖατος	οῖατος.
αῖ	αῖ	μνάι	μνάι.	(4.) οῖ	οῖ	δηλόητι	δηλώῃτι.
(3.) αῖ	αῖ	τιμάοιμι	τιμάωμι.	οῖ	οῖ	διδόητι	διδόητι.

EXCEPTIONS. α. The closer η takes the place of α in the contract forms of four every-day verbs; viz. πινάω, to *hunger*, διψάω, to *thirst*, χρεάομαι, to *use*, and ζάω, to *live*; αῖ, πινάειν πινῆν, χρεάομαι χρεῖσθαι. Add the verbs πινάω, σμάω, and ψάω · the Subjunctive of verbs in -μι, αῖ, ἵσταῖ (from ἵστημι) ἵσται · and the liquid Aorist (see § 56).

β. In *adjectives*, α before α and η is absorbed; αῖ, διπλάα διπλά, διπλάαι διπλάι, ἀπλόη ἀπλόη.

γ. In οῖα, ear, the Nominative singular becomes οῖα by an absorption of the α, but the other forms are contracted according to the rule; αῖ, οῖα, οῖα.

δ. For the change of οῖα into αῖ, in verbs in -αω, see § 37. 3.

§ 34. REMARKS. 1. α, taking the place of ν before σ (§ 50) is contracted like ε; thus, in the Acc. plur., (λόγους, λόγους) (γλώσσας, γλώσσας) γλώσσας, (οῖνς) οῖας οῖς, ἰχθύας ἰχθύς, πόλεας πόλεις, βόας βοῦς, μελίζονας (μελίζοντας) μελίζοντας · in themes of Dec. III., (ἔνς, ἑας) εἰς, (φανέντις, φανεας) φανείς, (ὀδόντις, ὀδοας) ὀδοῦς, (ῥίνς, ῥις) ῥίς · in feminine adjectives and participles, (φανέντις, φανεας) φανείσα, (ἄγοντις, ἄγοας) ἄγουσα · in the 3d pers. plur. of verbs, (βουλευόντις, βουλευοας) βουλευούσιν, (τίθεντις) τιθεῖσιν, (δίδοντις) διδοῦσιν, (δείκνυντις) δεικνύσιν.

NOTES. α. By a similar contraction with βόας βοῦς, we find also νᾶας νᾶς and γῆας γῆς (§ 14). In like manner νᾶς occurs in the Nom. plur. by contraction from νᾶις, but only in late writers.

β. For *χοῖα*, *χοῖα*, see § 116. ζ. For *Κλήμης*, *Ούάλης*, see § 109. β.

§ 35. 2. When *α* long is contracted with an *Ο* sound, there is usually inserted before the *ω* an *ε*, which, however, is not regarded in the accentuation as a distinct syllable; as, *ναός* (*νως*) *νεώς* (§ 9), *Μενέλαος* *Μενέλεως*, *Ἀτρεΐδω* *Ἀτρεΐδεω* (§ 8).

So sometimes, chiefly in the Ion. (§§ 48. 1, 242. α), when *α* is short.

§ 36. III. (1.) *εα* becomes *η*, and (2.) *εε*, *ει*. (3.) *ε* and *ο*, with *ο*, form *ου*; but (4.) with other *Ο* sounds are absorbed. (5.) In other combinations not already given (§ 32, 33), *ε* is absorbed. Thus,

	become		as		become		as
(1.)	<i>εα</i>	<i>η</i>	<i>τείχια</i>	<i>τείχη</i> .	<i>οι</i>	<i>οι</i>	<i>οἷς</i>
	<i>εφ</i>	<i>η</i>	<i>χευσίφ</i>	<i>χευσῆ</i> .	<i>ου</i>	<i>ου</i>	<i>φιλοῦσι</i>
(2.)	<i>εε</i>	<i>ει</i>	<i>πέλιεε</i>	<i>πέλιεις</i> .	<i>οω</i>	<i>ω</i>	<i>δηλώω</i>
	<i>ει</i>	<i>ει</i>	<i>φιλείιν</i>	<i>φιλιῶν</i> .	<i>οφ</i>	<i>φ</i>	<i>νόφ</i>
	<i>ει</i>	<i>ει</i>	<i>κλιεῖς</i>	<i>κλιεῖς</i> .	<i>οι</i>	<i>οι</i>	<i>νοί</i>
(3.)	<i>εο</i>	<i>ου</i>	<i>ἰφίλιον</i>	<i>ἰφίλου</i> .	<i>οου</i>	<i>ου</i>	<i>δηλώω</i>
	<i>οε</i>	<i>ου</i>	<i>δηλόετι</i>	<i>δηλοῦται</i> .	(5.) <i>οαι</i>	<i>αι</i>	<i>χρύσαι</i>
	<i>οι</i>	<i>ου</i>	<i>μελιτόεις</i>	<i>μελιτοῦς</i> .	<i>οη</i>	<i>η</i>	<i>φιλήται</i>
	<i>οο</i>	<i>ου</i>	<i>νόεε</i>	<i>νοῦς</i> .	<i>οη</i>	<i>η</i>	<i>φιλή</i>
(4.)	<i>εω</i>	<i>ω</i>	<i>φιλίω</i>	<i>φιλῶ</i> .	<i>οη</i>	<i>η</i>	<i>τιμῆντος</i>
	<i>εφ</i>	<i>φ</i>	<i>ἔστίφ</i>	<i>ἔστω</i> .	<i>οη</i>	<i>η</i>	<i>τιμῆς</i>
	<i>οι</i>	<i>οι</i>	<i>φιλείετι</i>	<i>φιλοῦται</i> .	<i>οι</i>	<i>ι</i>	<i>ἰχθύς</i>

§ 37. EXCEPTIONS. 1. *εα* preceded by *ι*, *ι*, *ε*, or *εο* (§ 29), or in the plural or dual of the first or second declension, becomes *ε̄*; as, *ὕγία* *ὕγιᾶ*, *ἀργυρία* *ἀργυρεᾶς*, *ἀργυρία* *ἀργυρεᾶ*, *συκία* *συκαῆς*, *συκία* *συκαῆ*, *ἔστία* *ἔσταῆ*. Yet *φρία*, Gen. *φρίατος* *φρητίς* (§ 104).

2. In the dual of the third declension, *ει* becomes *η*; as, *τείχεε* *τείχη*. In the older Attic writers, we find the same contraction in the Nom. plur. of nouns in *-υς*; as, *βασιλῆες* *βασιλῆς* (incorrectly written *-ῆς*), instead of the common *βασιλῆις*.

3. In verbs in *-ω*, the syllables *οη* and *οι*, except in the Infinitive, become *οι* (i. e. the *ο* and *ι* unite, absorbing the *η* and *ι*); as, *δηλόη* *δηλοῖ*, *δηλόις* *δηλοῖς*. But *δηλόειν* (Infinitive) *δηλοῦν*, *διδέη* (from *δίδωμι*) *διδῶς* (§ 33).

4. In the termination of the second person singular passive, *οι* is contracted into *η* or *ι*, and *οι* into *η*; as, *βουλεύοι* *βουλεύη* or *βουλεύι*, *βουλεύοι* *βουλεύη*.

5. For special contractions of *ι* in the augment, see §§ 188, 189.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in *-ω*.

## B. CRASIS.

§ 38. Crasis (1.), for the most part, follows the

laws of contraction, disregarding, however, an *ε* final, which, according to the best usage, is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crisis occurs mostly in poetry. It is commonly indicated by the coronis ( ) (§ 16), except when this mark is excluded by the rough breathing; as, *τάμα, οὔμοι*. When an initial vowel has been absorbed without any further change, the words are more frequently separated in writing; as, *οἱ μοί*. The same is sometimes done when a final vowel has been absorbed. And, hence, cases are often referred to *aphæresis* and *apostrophe* which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 65. For the accent, see Prosody.

§ 39. The principal words in which the final vowel is subject to crasis are the following:

*α. The article; thus, for*

(1.) ὁ ἱκ, ὁ ἱκί,	οὐκ, οὐπί.	For ἡ ἀρετή,	ἀρετή.
οἱ ἱμοί,	οὔμοι.	αἱ ἀγαθαί,	ἀγαθαί.
ὁ ἱενίς,	οὔενίς.	τοῦ αὐτοῦ,	ταυτοῦ.
τῶ ἱμῶ, τῇ ἱμῇ,	τῶμῶ, τῇμῇ.	τοῦ ἡμιστρέου,	ἡμιστρέου.
(2.) ὁ ἀνῆρ,	ἀνῆρ, or, less	(3.) ὁ αἰώς,	ῥῖος.
	Attic, ἀνῆρ.	οἱ ἱμοί,	οἱ μοί.
τῷ ἀνδρί,	τᾶνδρί.	τοῦ ὕδατος,	δεῦδατος.

NOTES. 1. The neuter forms *τό* and *τά* are especially subject to crasis thus, for

(1.) τὸ ἱναντίον,	τοῦναντίον.	For τὰ ὄπλα,	ὄπλα.
τὸ ὄνομα,	τοῦνομα.	(2.) τὸ ἀληθές,	τάληθές.
τὸ ἱμάτιον,	δοίμάτιον.	(3.) τὰ αἰσχροτά,	τᾶσχρετά.

2. In crasis, *ἴτιρος*, *other*, retains the old form *ἄτιρος* · thus, for

(2.) ὁ ἴτιρος,	ἄτιρος.	For τοῦ ἱτίρου,	δατίρου.
τὸ ἴτιρον,	δατίρον.	τῷ ἱτίρῳ,	δατίρῳ.

§ 40. *β. The conjunction καί, and; thus, for*

(1.) καὶ ἄν, καὶ ἰάν,	κᾶν.	For καὶ ὁ, καὶ οἱ,	χᾶ, χῶ.
καὶ ἰν, καὶ ἰκ,	κᾶν, κᾶκ.	(2.) καὶ ἰί, καὶ οὐ,	κίί, κού.
καὶ ἴτιρος,	χᾶτιρος.	καὶ ὑπό,	χῦπό.
καὶ ἰῖτα,	κᾶτα.	(2, 3.) καὶ ἡ ἀγκουσα,	χᾶγκουσα

*γ. A few other particles; thus, for*

ἥτοι ἄρα,	ἥτᾶρα.	For μηδίσω ἰν,	μηδίσω 'ν.
μίντοι ἄν,	μιντᾶν.	ποῦ ἴστιν,	ποῦ 'στιν.
οὔτοι ἄρα,	οὔτᾶρα.	πρὸ ἔργου,	προῦργου.
οὐ μὴ ἰχοίμι,	οὐ μὴ 'χοίμι.	ὦ ἀγαθή,	ὦ 'γαθή.
μὴ ἴδρω,	μὴ 'ἴδρω.	ὦ ἀνδρασι,	ὦ 'νδρασι.



δ. Some forms of the *pronouns*; thus, for

ἐγὼ οἶδα,	ἐγὼδα.	For ἰ ἰθίμεν,	οὐφίμεν.
ἐγὼ οἶμαι,	ἐγὼμαι.	οὐ ἴνικα,	οὐνικα.
μοὶ ἰδίαται,	μοὶδίαται.	ἴεν ἴνικα,	ἰθύνικα.
σοὶ ἰστέν,	σοῦστέν.	ἄ ἄν, ἄ ἰμέ,	ἄν, ἄμέ.

The few cases which remain are best learned from observation.

### C. APOSTROPHE, OR ELISION.

§ 41. Apostrophe affects only the short vowels *α*, *ε*, *ι*, and *ο*, and sometimes, in poetry, the passive terminations in *αι* (and perhaps *οι* in the enclitics *μοί*, *σοί*, *τοί*). In monosyllables (except the Ep. *ῥά*, and a few rare or doubtful cases), *ε* only is elided.

For the mark of apostrophe, see § 16. For the accentuation, see Prosody.

Elision is most common,

1.) In the prepositions, and other particles of constant use; as, *ἀφ' ἑαυτοῦ* (for *ἀπὸ ἑαυτοῦ*, § 65), *ἐπ' ἐκείνον*, *κατ' ἐμέ*, and, in composition (where the sign is omitted), *ἀνέρχομαι*, *διελαύνω*, *πάρειμι* · *ἀλλ' ἐγώ*, *ἀρ' οὖν*, *γ' οὐδέν*, *μὰλ' ἄν*, *ὄθ' ὅ* (*ὄτις ὅ*), *τάχ' ἄν*.

2.) In a few pronouns, and in some phrases of frequent occurrence; as, *τοῦτ' ἄλλο*, *ταῦτ' ἤδη* · *γένοιτ' ἄν*, *ἔσθ' ὅπου* (*ἔστι ὅπου*), *λέγοιμ' ἄν*, *οἶδ' ὅτι*, *φῆμ' ἐγώ*.

§ 42. REMARKS. α. Elision is less frequent in *ι*, than in the other short vowels above mentioned. Particularly, it is never elided by the Attics in *εἰς* or *ὅτι* (which might then be confounded with *ὅτις*); and never in the Epic *ἑστί* (2d person singular of *εἰμί*). It is never in prose, and very rarely in Attic poetry, elided in the Dative singular, which might then be confounded with the Accusative. The forms which take *paraqotic* (§ 66) are not elided in prose, except *ἑστί*.

β. Elision is least frequent in Ionic prose. In Attic prose, it is found chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided, its use is far more extended. In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts.

### DIALECTIC VARIATIONS.

§ 43. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

§ 44. I. PRECESSION prevailed most in the soft Ionic, and

least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

1. Long *α*, for the most part, is retained in the Doric and Æolic, but in the Ionic passes into *η*; while in the Attic it is retained after *ι*, *ι*, *ε*, and *ε*, but otherwise passes into *η* (§ 29). Thus, Dor. *ἄμειβ̃*, Att. *ἡμειβ̃*, Ion. *ἡμειβ̃*. Dor. *ἄμειβ̃*, Att. *ἡμειβ̃*, Ion. *ἡμειβ̃*. Dor. *ἄμειβ̃*, Att. *ἡμειβ̃*, Ion. *ἡμειβ̃*. So, even in diphthongs, Ion. *νῆς*, γερῆς, for *ναῦς*, γερῆς, and in Dat. pl. of Dec. I., -*ησι*, -*ης*, for -*ασι*, -*αις*.

NOTE. The use of this long *α* produced, in great measure, the Doric feature called *πλατυσμός*, broad pronunciation, which was imitated by the Attics in the lyric parts of their drama (§ 6).

2. Short *α* is retained by the Doric in some words, where, in the Attic, it passes into *ε*; and in some (particularly verbs in -*αω*) by the Attic, where it becomes *ε* in the Ionic. Thus, Dor. *τεῖσθω*, *ἄετ' αἰς*, *ὄρεσι*, Att. *τεῖσθω*, *ἄετ' αἰς*, *ὄρεσι*. Att. *ἔρ' αἰς*, *φοιτᾶν*, *τίσσαις*, *ἄρην*, Ion. *ἔρ' αἰς*, *φοιτᾶν*, *τίσσαις*, *ἄρην*.

3. In nouns in -*ις*, -*ιως*, the characteristic *ι* commonly passes, in the Ionic, into *ε* throughout; as, *πῶλις*, *ιως*, *ι* (contracted into *ι* according to § 29. α), *ι*, *ις*, *ιων*, *ισι*, *ιας* (contr. *ις*).

4. As the long of *ε* and *ο*, or the contraction of *εε* and *οο* or *οι*, the stricter Doric prefers the long vowels *η* and *ω* to the closer diphthongs *ει* and *ου*; while, on the other hand, the Ionic is particularly fond of protracting *ε* and *ο* to *η* and *ου* or *οι*. Thus, Dor. *χῆρ*, *δῶλος*. Gen. of Dec. II., *τῶ ὄρεσιν*. Inf. *εὔρεν*, *χαίρειν*, *ὕπνουν* for *χῆρ*, *δούλος*, *τοῦ ὄρεσιν*, *χαίρειν*, *ὕπνουν*. Ion. *ξῆνος*, *μῶνος*, *πῶν*, for *ξῆνος*, *μόνος*, *πῶν*. Att. *κῆρος*, *ὄνομα*, *ὄρος*. Ion. *κῆρος*, *ὄνομα*, *ὄρος*. Both the Doric and Ionic have *δν* for *δν*, therefore, contracted from *δόν*.

5. Other examples of precession or the interchange of kindred vowels (§ 28) are the following; in some of which, contrary to the general law of the dialects, the Ionic has a more open sound than the Attic, or the Attic than the Doric or Æolic; Att. *ἄει*, *ἄειτός*, Ion. *αἰί*, *αἰτός*. Att. *κᾶν*, *κλᾶν*, Ion. and Com. *καίω*, *κλαίω*. Att. *θᾶκος*, Ion. *θᾶκος*. Ion. *τεῖσθω*, *τάμνω*, *μείγαθος*, Att. *τεῖσθω*, *τίμνω*, *μείγας*. Ion. *ἡρῶδιον*, Att. *ἡρῶδιον*. Ion. *μασημβρία*, Att. *μησημβρία*. Dor. and Ep. *αι*, Att. *ει*. Dor. *θᾶκος*, Ion. and Att. *θᾶκος*, Æol. *θᾶκος*. Att. *σρατός*, *βραχίως*, *πᾶδαλις*, Æol. *σρατός*, *βραχίως*, *πᾶδαλις*. Att. *ὄνομα*, Æol. *ὄνομα*. Att. *ἔρπιδον*, Æol. *ἔρπιδον*.

§ 45. II. UNION OR RESOLUTION. A. THE CONTRACTION of vowels prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

1. In contracting *α* with an *ο* sound, the Doric often prefers *ᾶ* to the closer *ω*; in the first declension, regularly. Thus, Dor. *Ἀτρεῖδᾶ*, *τῶν θυρῶν* (§ 8), *Πησίδᾶν*, *-ᾶνος*, *πινᾶντι*, *διαπινᾶμις*, *πρᾶτος*, for *Ἀτρείδου* (uncontracted -*ᾶο*), *τῶν θυρῶν* (-*ᾶων*), *Πησίδᾶν*, *-ᾶνος* (-*ᾶων*, -*ᾶονος*), *πινᾶντι* (-*ᾶοντι*), *διαπινᾶμις* (-*ᾶομις*), *πρᾶτος* (-*ᾶατος*). A like contraction appears in proper names in -*λαος*; as, Dor. *Μινιάᾶς*, for *Μινιάωας*.

2. For the contraction of *αι* and *οο* or *οι*, see § 44. 4.

3. With the Ionics and some of the Dorics, the favorite contraction of *αι* and *ου* is into *ευ*, instead of *ου*. This use of *ευ* for *ου* sometimes extends to cases where this diphthong results from a different contraction. Thus, *φιλιῦ-μιν*, *φιλιῦ*, *ἱμιῦ*, *θίρις*, for *φιλοῦμεν* (-ίμεν), *φιλοῦ* (-ίου), *ἱμοῦ* (-ίο), *θίρις* (-ις)· *ἰδικαίειν*, *ἰδικαίειν*, *δικαίουσι*, in Herodotus for *ἰδικαίου* (-αι), *ἰδικαίουσι* (-ου), *δικαίουσι* (-ίουσι)· *λωτιῦντα* M. 283, for *λωτεύντα* (-έντα).

4. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract *αι* with an *Ε* sound following, into *η*; as, *ἱρώτη, σιγῆν, λῆς*, from *ἱρώται, σιγάειν, λάης*. Cf. § 33. α.

5. In the contractions which follow the change of *υ* before *σ* (§ 58), the Æolic often employs *αι* and *οι*, for *ᾱ* and *ου*; as, Acc. pl. *ταῖς τιμαῖς, ταῖς νόμοις*, for *τὰς τιμάς, τοὺς νόμους*· Nom. sing. of adj. and partic. *μίλαις, τύφαις, τύφαισα, ἔχουσα*, for *μίλας, τύφας, τύφασα, ἔχουσα*· 3d pers. pl. of verbs, *φαισί, κρύπτοισι*, for *φᾱσί, κρύπτουσι*. The Doric has here great variety, both employing the simple long vowels, the short vowels (as though *υ* were simply dropped before *σ*), the common diphthongs of contraction (§ 34), and the Æolic diphthongs; thus, Acc. pl. *τίχνᾱς* and *τίχνᾱς* (Theoc. 21. 1); *τοὺς λύκους* and *τῶς λύκος* (Theoc. 4. 11); *εἷς* and *ἦς, one*; *Μοῦσα, Μῶσα* (Theoc.), *Μοῖσα* (Pind.), and Laconic *Μῶα*· Nom. sing. of partic. *φράσαις* (Pind. OL 2. 108), *ἰδοῖσα* (Ib. 73). So, likewise, *αι* for *ου* before *σ* in *ἁκίσαις*, Theoc. 11. 78.

6. The Ionic use of *ου* for *αι* in a few words, appears, at least in some of them, to have arisen from a union of *σ* and *α* to form *ω*; thus, for *ταῦτέ, ἱμαντοῦ, σιμαντοῦ, ἰαντοῦ*, Ion. *ταυτέ, ἱμαντοῦ, σιμαντοῦ, ἰαντοῦ*, from *τὸ αὐτό, ἡμῖς αὐτοῦ, εἰς αὐτοῦ, ἵε αὐτοῦ*. In the reciprocal pronouns, the *ου* passed into the other cases. We find also Ion. *θωῦμα, τραῦμα* (yet better *τρώμα*), for *θαῦμα, τραῦμα*. In all these words, *ου* is written by some with a diæresis; as, *θωῶμα*.

§ 46. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds. In the Ionic, the resolution of *ει*, with *ε* prolonged, into *ηῖ*, is especially common; as *βασιληῖη, κληῖς*, for *βασιλεία, κλείς*.

NOTES. α. On the other hand, the Ionic in a few cases employs contraction where the Attic omits it, particularly of *ση* into *ω*; as, *ἱρός, ἱβωσα, ἱνωσα, βωθῖω, ἐγδῶποντα*, for *ἱρός, ἱβόησα, ἱνόησα, βονθῖω, ἐγδοηποντα*.

β. The fondness of the Ionic for a concurrence of vowels leads it, in some cases, to change *υ* to *α* (§ 50) after a vowel (which, if before *α*, now becomes *ι*); as, *Ἀρισταγόρεα, ἰδυῖατο*, for *Ἀρισταγόρεα, ἰδύαντο*.

C. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *ο* of the article with *α* and *αι* initial, to form *ω* and *φ*; as, *τὸ ἀληθές, τῶλθές· οἱ ἄνδρες, ὦνδρες· οἱ αἰπόλοι, ὦπόλοι*.

In the following crases, which are found in Herodotus, and the two first also in Homer, the smooth breathing has taken the place of the rough; *ἰ ἄρι-*

στος, ὄριστος · ὁ αὐτός, ὡνός · οἱ ἄλλοι, ὄλλοι. Other dialectic crases are, Dor. ὁ ἱλαφος, ὄλλαφος · ὁ ἱξ, ὄξ · καὶ ἱκ, κῆκ · καὶ ἱπι, κῆπι · Ion. ὁ ἱταρος, οὐπιταρος.

§ 47. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse. Thus,

Ion. διαπλήσιος for διαπλήσιος · Ion. ἱπιτηδῖος, εὐρίη, ἀποδιξίς, μίζων, κρίσσαν, for ἱπιτηδῖος, εὐρεῖα, ἀποδιξις, μίζων, κρίσσαν · Dor. and Ep. ἱτάρος for ἱταίρος · Æol. Ἀλπαῖος, ἀρχαῖος, for Ἀλκαῖος, ἀρχαῖος. See §§ 44. 4; 45. 5.

NOTE. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel when lengthened in Epic verse usually passes into a cognate diphthong; as, εἰλήλουθας for ἰλήλουθας, A. 202.

§ 48. IV. INSERTION OR OMISSION. Vowels are often inserted in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often double a vowel, or insert the half of it (i. e. the *short* for the *long*), for the sake of the metre, particularly in *contract verbs*; as, κρήνην ἐέλωρ, for κρήνην ἔλωρ, A. 41, φάανθεν, ἡβῶσα, ὀρόω, ὀράης, γελῶντες, φῶς, γαλόως, εἰκοσι, for φάνθεν, ἡβῶσα, ὀρώ, ὀράς, γελῶντες, φῶς, γάλως, εἴκοσι.

REMARKS. 1. The Ionic is especially fond of the insertion of *ε*; as, Gen. pl. ἐνδρίων, χηνίων, αὐτίων, for ἐνδρῶν, &c.; 2 Aor. infin. εὐρίειν, λιπίειν, for εὐρεῖν, λιπιεῖν.

2. In the Doric and Epic, the particles ἄρα, ἀνά, κατά, παρά, ἀπό, ὑπό, and ποτί (Dor. for πρὸς), often omit the final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require; as, ἄρ σφωι, ἄμ βωμοῖσι, ἄγκρισσι, ἀνστάς (68. 3), καὶ δὲ δύναμιν, καὶ παρὰ φάλαρα (§ 62. β), καὶ κε κεφαλῇς, καὶ γόνυ, καὶ χεῖρ, καὶ ῥόον, κάλλιπον, καμμιζας, παρὰ Ζηνί, ἀπτιμψι, ὑββάλλειν, πῶς τόν. When three consonants are thus brought together, the first is sometimes rejected; as, κάκκτανι, ἀμνάσι, for κάκκτανι, ἀμνάσι. So, sometimes in the Doric, even before a single consonant; as, καβαίνων.

NOTES. α. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in § 63. Compare § 68. β. The two words are often written together, even when there is no composition; as, καδδύναμιν, ποττίον.

β. In these words, the final vowel was probably a euphonic addition to the original form. Compare ἀπό and ὑπό with the Latin *ab* and *sub*. The old form πρὸς, in accordance with the rule (§ 63), became πρὸς and ποττί, whence ποττί.

γ. Some of these forms even passed into the Attic, and into Ionic prose; as, κατθανεῖν (poet.), ἀμβάτης (Xen.), ἀμπαύομαι (Herod.).

δ. Ἄρα has also, by aphæresis, the Epic form ῥά, which is enclitic.

## CHAPTER III.

## CONSONANTS.

[¶ 3.]

§ 49. The Greek has eighteen CONSONANTS, represented by seventeen letters.

They are exhibited in the Table (¶ 3) according to two methods of division, employed by orthoëpists. Consonants of the same class, according to the first method, are termed *cognate*; of the same order, *coördinate*.

REMARKS. 1. The letter  $\gamma$  performs a double office. When followed by another palatal, it is a *nasal*; otherwise a *middle mute*. As a nasal, it has  $r$  for its corresponding Roman letter; as a middle mute,  $g$  (§ 12). For its pronunciation, see § 18. 3.

2. From the representation of the Latin  $v$  by  $\beta$  (*Virgilius*, *Βεργίλιος*), it is probable that in the ancient, as in the modern Greek (§ 19), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 50. 3. The semivowels  $\nu$  and  $\sigma$  have corresponding vowels in  $\alpha$  and  $\varepsilon$ ; that is,  $\alpha$  may take the place of  $\nu$ , and  $\varepsilon$  of  $\sigma$ , when euphony forbids the use of these consonants; as,  $\epsilon\phi\theta\acute{\alpha}\rho\alpha\iota$  for  $\epsilon\phi\theta\alpha\rho\nu\alpha\iota$ ,  $\sigma\pi\epsilon\rho\acute{\epsilon}\omega$  (contracted  $\sigma\pi\epsilon\rho\omega$ ) for  $\sigma\tau\epsilon\rho\omega$ . See §§ 34, 46.  $\beta$ , 56 – 58, 60, 63. R., &c.

NOTE. In like manner,  $\upsilon$  is the corresponding vowel of the old consonant  $\phi$ . See § 22. 2.

§ 51. The following laws, mostly euphonic, are observed in the formation and connection of words

## A. IN THE FORMATION OF WORDS.

I. A *labial mute* before  $\sigma$  forms with it  $\psi$ ; and a *palatal*,  $\xi$ ; thus,

become		as		become		as	
$\pi\sigma$	$\psi$ ,	$\lambda\acute{\iota}\sigma\sigma\omega$	$\lambda\acute{\iota}\psi\omega$ .	$\pi\sigma$	$\xi$ ,	$\pi\acute{\epsilon}\rho\alpha\pi\sigma$	$\pi\acute{\epsilon}\rho\alpha\xi$ .
$\beta\sigma$	$\psi$ ,	$\lambda\epsilon\alpha\beta\iota$	$\lambda\epsilon\alpha\psi$ .	$\gamma\sigma$	$\xi$ ,	$\lambda\acute{\iota}\gamma\sigma\omega$	$\lambda\acute{\iota}\xi\omega$ .
$\phi\sigma$	$\psi$ ,	$\gamma\acute{\epsilon}\alpha\phi\omega$	$\gamma\acute{\epsilon}\psi\omega$ .	$\chi\sigma$	$\xi$ ,	$\delta\acute{\epsilon}\iota\chi\sigma$	$\delta\acute{\epsilon}\iota\xi$ .

NOTE. In like manner,  $\zeta$  is the union of a lingual with a sibilant sound, and in many words has taken the place of  $\sigma\delta$ ; e. g. adverbs of place in  $-\zeta\iota$ ; as, for  $\lambda\acute{\alpha}\theta\eta\kappa\alpha\sigma\delta\iota$ ,  $\lambda\acute{\alpha}\theta\eta\kappa\alpha\zeta\iota$ , for  $\theta\acute{\eta}\beta\alpha\sigma\delta\iota$ ,  $\theta\acute{\eta}\beta\alpha\zeta\iota$ . and many verbs in  $-\zeta\omega$ ; as, for  $\mu\epsilon\lambda\acute{\iota}\sigma\delta\omega$ ,  $\mu\epsilon\lambda\acute{\iota}\zeta\omega$ , for  $\phi\epsilon\acute{\alpha}\sigma\delta\omega$ ,  $\phi\epsilon\acute{\alpha}\zeta\omega$ . In these verbs, the old forms remain in the Æolic and Doric (§ 70. V.). For a lingual before  $\sigma$ , see § 55.

§ 52. II. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* becomes *coördinate* (§ 49, ¶ 3), and (3.) a *lingual mute*, *σ*; thus,

become	as	become	as
(1.) βτ πτ, τίτριβται τίτριπται.	χδ γδ, βρύχδην βρύγδην.		
φτ πτ, γίγγραφται γίγγραπται.	κθ χθ, ιτλίκθην ιτλίχθην.		
πδ βδ, ἱπδρομος ἱπδρομος.	γθ χθ, ιπράγθην ιπράχθην.		
φδ βδ, γράφδην γράβδην.	(3.) στ στ, ὀνόμασται ὀνόμασται.		
πθ φθ, ἱλείπθην ἱλείφθην.	δτ στ, ψιῦδτης ψιῦστης.		
βθ φθ, ἱτρίβθην ἱτρίφθην.	θτ στ, πίπιυθται πίπιυσται.		
(2.) γτ κτ, λίλιγται λίλιπται.	τθ σθ, ὀνομάσθην ὀνομάσθην.		
χτ κτ, τίτυχται τίτυπται.	δθ σθ, ἱφράδθην ἱφράσθην.		
κδ γδ, πλίκδην πλίγδην.	θθ σθ, ἱπρίθθην ἱπρίσθην.		

EXCEPTION. Two lingual mutes may remain together, if both are radical; as, πρᾶττω, Ἄσθις.

§ 53. III. Before *μ*, a *labial mute* becomes *μ*, a *palatal*, *γ*, and a *lingual*, *σ*; thus,

become	as	become	as
πμ μμ, λίλιπμαι λίλιμμαι.	χμ γμ, τίτυχμαι τίτυγμαι.		
βμ μμ, τριβμα τριμμα.	σμ μμ, ὀνόμασμαι ὀνόμασμαι.		
φμ μμ, γράφμα γράμμα.	δμ σμ, ᾄδμα ᾄσμα.		
κμ γμ, πίπλιπμαι πίπλιγμαι.	θμ σμ, πίπιυθμαι πίπιυσμαι.		

Except in a few such words as ἀκμή, κυδμών, νοχμός, πότμος and some others from the dialects; as, in Homer, ὀδμή, ἰδοιμ, ἱπίπιδμιν, κικροδμήνους, ἀπαχμήνους.

§ 54. IV. *ν* before a (1.) *labial* or (2.) *palatal*, is changed into the *cognate nasal* (§ 49, ¶ 3); and (3.) before a *liquid*, into that liquid; thus,

become	as	become	as
(1.) νπ μπ, συνπᾶσχω συμπᾶσχω.	νγ γγ, συγγιγής συγγιγής.		
νβ μπ, ἱνβάλλω ἱμβάλλω.	νχ γχ, συγχάιρω συγχάιρω.		
νφ μπ, συνφίρω συμφίρω.	νξ γξ, ἱνξίω ἱγξίω.		
νμ μπ, ἱνμίνω ἱμμίνω.	(3.) νλ λλ, ἱνλογος ἱλλογος.		
νψ μπ, ἱνψύχω ἱμψύχω.	νρ ρρ, συρᾶπτω συρᾶπτω.		
(2.) νκ γκ, ἱνκαλίω ἱγκαλίω.			

NOTES. α. Enditics are here regarded as distinct words; thus, ὄντις, τόνγς. We find, however, final *ν* changed in like manner upon old inscriptions; as, ΜΕΜΦΕΥΤΑΣ, for μὲν ψυχᾶς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΛΛΟΓΟΝ, and even ΕΣΣΑΜΟΙ (cf. §§ 57. 5, 68. 3), for ἀν καί, τὸν λόγον, ἐν Σάμῳ.

β. Before *μ* in the Perfect passive, *ν* sometimes becomes *σ* and is sometimes dropped; as, for πίφασμαι, πίφασμαι for κίκλινμαι, κίκλινμαι.

γ. Before *κ* in the Perfect active, *ν* was commonly dropped, or the form avoided, except by later writers; as, for κίκρινα, κίκρινα.

§ 55. V. A *lingual* or *liquid* should not precede  $\sigma$ . This is prevented in various ways.

1. A *lingual mute* is simply dropped before  $\sigma$ ; thus,  $\sigma\acute{\omega}\mu\alpha\tau\iota\varsigma$ ,  $\pi\alpha\acute{\iota}\delta\varsigma$ ,  $\pi\epsilon\acute{\iota}\theta\omega$  become  $\sigma\acute{\omega}\mu\alpha\sigma\iota$ ,  $\pi\alpha\acute{\iota}\varsigma$ ,  $\pi\epsilon\acute{\iota}\omega$ .

§ 56. 2. In *liquid verbs*, the  $\sigma$  formative of the Future and Aorist is changed into  $\epsilon$  (§ 50), which (1.) in the *Future* is contracted with the *affix*, but (2.) in the *Aorist* is transposed and contracted with the vowel of the *penult*.

Thus, in the Fut. and Aor. of the liquid verbs,  $\acute{\alpha}\gamma\gamma\acute{\iota}\lambda\lambda\omega$ , to announce,  $\nu\acute{\iota}\mu\omega$ , to distribute,  $\kappa\acute{\rho}\acute{\iota}\omega$ , to judge,  $\pi\lambda\acute{\upsilon}\nu\omega$ , to wash, and  $\delta\acute{\iota}\rho\omega$ , to flay, for

(1.) $\acute{\alpha}\gamma\gamma\acute{\iota}\lambda\sigma\omega$ ,	( $\acute{\alpha}\gamma\gamma\acute{\iota}\lambda\acute{\omega}$ )	$\acute{\alpha}\gamma\gamma\acute{\iota}\lambda\acute{\omega}$ .	(2.) $\acute{\eta}\gamma\gamma\acute{\iota}\lambda\sigma\alpha$ ,	( $\acute{\eta}\gamma\gamma\acute{\iota}\lambda\acute{\alpha}$ )	$\acute{\eta}\gamma\gamma\acute{\iota}\lambda\acute{\alpha}$ .
$\nu\acute{\iota}\mu\omega$ ,	( $\nu\acute{\iota}\mu\acute{\omega}$ )	$\nu\acute{\iota}\mu\acute{\omega}$ .	$\acute{\iota}\nu\acute{\iota}\mu\sigma\alpha$ ,	( $\acute{\iota}\nu\acute{\iota}\mu\acute{\alpha}$ )	$\acute{\iota}\nu\acute{\iota}\mu\acute{\alpha}$ .
$\kappa\acute{\rho}\acute{\iota}\nu\omega$ ,	( $\kappa\acute{\rho}\acute{\iota}\nu\acute{\omega}$ )	$\kappa\acute{\rho}\acute{\iota}\nu\acute{\omega}$ .	$\acute{\iota}\kappa\acute{\rho}\acute{\iota}\nu\sigma\alpha$ ,	( $\acute{\iota}\kappa\acute{\rho}\acute{\iota}\nu\acute{\alpha}$ )	$\acute{\iota}\kappa\acute{\rho}\acute{\iota}\nu\acute{\alpha}$ .
$\pi\lambda\acute{\upsilon}\nu\omega$ ,	( $\pi\lambda\acute{\upsilon}\nu\acute{\omega}$ )	$\pi\lambda\acute{\upsilon}\nu\acute{\omega}$ .	$\acute{\iota}\pi\lambda\acute{\upsilon}\nu\sigma\alpha$ ,	( $\acute{\iota}\pi\lambda\acute{\upsilon}\nu\acute{\alpha}$ )	$\acute{\iota}\pi\lambda\acute{\upsilon}\nu\acute{\alpha}$ .
$\delta\acute{\iota}\rho\omega$ ,	( $\delta\acute{\iota}\rho\acute{\omega}$ )	$\delta\acute{\iota}\rho\acute{\omega}$ .	$\acute{\iota}\delta\acute{\iota}\rho\sigma\alpha$ ,	( $\acute{\iota}\delta\acute{\iota}\rho\acute{\alpha}$ )	$\acute{\iota}\delta\acute{\iota}\rho\acute{\alpha}$ .

NOTES. *a.* Here *as* commonly passes into  $\eta$ , unless *i* or *e* precedes; thus,  $\sigma\phi\acute{\alpha}\lambda\lambda\omega$ , to cause to slip,  $\phi\alpha\acute{\iota}\nu\omega$ , to show (roots  $\sigma\phi\alpha\lambda$ -,  $\phi\alpha\eta$ -), have in the Aor. ( $\acute{\iota}\sigma\phi\alpha\lambda\sigma\alpha$ ,  $\acute{\iota}\sigma\phi\alpha\eta\alpha$ )  $\acute{\iota}\sigma\phi\eta\lambda\alpha$ ,  $\acute{\iota}\sigma\phi\eta\alpha$  while  $\pi\acute{\iota}\alpha\acute{\iota}\nu\omega$ , to fatten,  $\tau\acute{\iota}\rho\alpha\acute{\iota}\nu\omega$ , to complete (roots  $\pi\acute{\iota}\alpha\eta$ -,  $\tau\acute{\iota}\rho\alpha\eta$ -), have  $\acute{\iota}\pi\acute{\alpha}\acute{\iota}\nu\alpha$ ,  $\acute{\iota}\tau\acute{\epsilon}\rho\acute{\alpha}\nu\alpha$ . But  $\acute{\iota}\sigma\chi\eta\alpha\acute{\iota}\nu\omega$ , to make lean,  $\kappa\acute{\iota}\rho\delta\alpha\acute{\iota}\nu\omega$ , to gain,  $\kappa\omega\acute{\iota}\lambda\alpha\acute{\iota}\nu\omega$ , to hollow out,  $\lambda\upsilon\kappa\alpha\acute{\iota}\nu\omega$ , to whiten,  $\delta\epsilon\gamma\chi\alpha\acute{\iota}\nu\omega$ , to enrage,  $\pi\acute{\iota}\sigma\tau\alpha\acute{\iota}\nu\omega$ , to ripen, have  $\acute{\alpha}$  in the penult of the Aor.;  $\tau\acute{\iota}\tau\epsilon\rho\alpha\acute{\iota}\nu\omega$ , to bore,  $\eta$ ; and  $\sigma\eta\mu\alpha\acute{\iota}\nu\omega$ , to give a signal,  $\mu\alpha\acute{\iota}\nu\omega$ , to stain, both  $\eta$  and  $\acute{\alpha}$ .  $\alpha\acute{\iota}\rho\omega$ , to raise, and  $\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$ , to leap, have  $\acute{\alpha}$ , which in the Indicative is changed by the augment into  $\eta$ ; thus,  $\acute{\eta}\rho\alpha$ ,  $\acute{\alpha}\rho\omega$ ,  $\acute{\alpha}\rho\alpha\mu\iota$ .

*$\beta$ .* A few poetic verbs retain the old forms with  $\sigma$ ; as,  $\kappa\acute{\iota}\lambda\lambda\omega$ , to land,  $\kappa\acute{\iota}\lambda\omega$ ,  $\acute{\iota}\kappa\acute{\iota}\lambda\sigma\alpha$  ·  $\kappa\acute{\upsilon}\rho\omega$ , to meet with, to chance,  $\kappa\acute{\upsilon}\rho\sigma\omega$ ,  $\acute{\iota}\kappa\upsilon\rho\sigma\alpha$  ·  $\delta\rho\acute{\nu}\mu\iota$  ( $\tau$ .  $\delta\rho$ -), to rouse,  $\delta\rho\omega$ ,  $\acute{\alpha}\rho\sigma\alpha$  ·  $\phi\acute{\upsilon}\rho\omega$ , to knead,  $\acute{\iota}\phi\upsilon\rho\sigma\alpha$ . Add these forms, mostly from Homer,  $\acute{\eta}\rho\sigma\alpha$ ,  $\acute{\iota}\lambda\sigma\alpha$ ,  $\acute{\iota}\rho\sigma\alpha$ ,  $\delta\acute{\iota}\rho\sigma\sigma\alpha\mu\iota$ ,  $\kappa\acute{\iota}\rho\sigma\omega$ ,  $\acute{\iota}\kappa\acute{\iota}\rho\sigma\alpha$ ,  $\delta\iota\alpha\phi\theta\acute{\iota}\rho\omega$ ,  $\acute{\eta}\rho\sigma\alpha$ .

§ 57. 3. In the *Nominative*, the formative  $\sigma$  (1.) after  $\rho$ , and sometimes (2.) after  $\nu$ , becomes  $\epsilon$ , which is then transposed, and absorbed (§ 31) by the preceding vowel; as, for

(1.) $\psi\acute{\alpha}\rho\epsilon\varsigma$ ,	( $\psi\alpha\acute{\iota}\rho$ )	$\psi\acute{\alpha}\rho$ .	(2.) $\pi\alpha\acute{\iota}\acute{\alpha}\nu\epsilon\varsigma$ ,	( $\pi\alpha\acute{\iota}\alpha\acute{\iota}\nu$ )	$\pi\alpha\acute{\iota}\acute{\alpha}\nu$ .
$\sigma\alpha\tau\acute{\iota}\rho\epsilon\varsigma$ ,	( $\sigma\alpha\tau\acute{\iota}\rho$ )	$\sigma\alpha\tau\acute{\eta}\rho$ .	$\lambda\acute{\iota}\mu\acute{\iota}\nu\epsilon\varsigma$ ,	( $\lambda\acute{\iota}\mu\acute{\iota}\nu$ )	$\lambda\acute{\iota}\mu\acute{\iota}\nu$ .
$\rho\acute{\eta}\tau\omicron\rho\epsilon\varsigma$ ,	( $\rho\acute{\eta}\tau\omicron\iota\rho$ )	$\rho\acute{\eta}\tau\omega\rho$ .	$\delta\alpha\acute{\iota}\mu\omicron\nu\epsilon\varsigma$ ,	( $\delta\alpha\acute{\iota}\mu\omicron\nu$ )	$\delta\alpha\acute{\iota}\mu\omicron\nu$ .

Except in  $\delta\acute{\alpha}\mu\alpha\epsilon\rho$  (§ 109).

4. In the *Dative plural* of the third declension,  $\nu$  preceding  $\sigma$  without an intervening  $\tau$ , is dropped; as, for

$\mu\acute{\iota}\lambda\alpha\nu\sigma\iota$ ,	$\mu\acute{\iota}\lambda\alpha\sigma\iota$ .	For $\delta\alpha\acute{\iota}\mu\omicron\nu\sigma\iota$ ,	$\delta\alpha\acute{\iota}\mu\omicron\nu\sigma\iota$ .
$\lambda\acute{\iota}\mu\acute{\iota}\nu\sigma\iota$ ,	$\lambda\acute{\iota}\mu\acute{\iota}\sigma\iota$ .	$\rho\acute{\iota}\nu\sigma\iota$ ,	$\rho\acute{\iota}\sigma\iota$ .

So also with  $\tau$ , in the Dat. pl. of *adjectives* in  $-\iota\varsigma$ ; as, for  $\chi\alpha\rho\acute{\epsilon}\iota\sigma\tau\epsilon\varsigma$ ,  $\chi\alpha\rho\acute{\epsilon}\iota\sigma\iota$ .

5. In the *feminine of adjectives* in  $-\epsilon\iota\varsigma$ ,  $\nu$  before  $\sigma$  becomes  $\sigma$ ; as, for  $\chi\alpha\rho\acute{\epsilon}\nu\tau\sigma\alpha$ , ( $\chi\alpha\rho\acute{\epsilon}\nu\sigma\alpha$ )  $\chi\alpha\rho\acute{\epsilon}\sigma\sigma\alpha$ .

§ 58. 6. Otherwise, *ν* before *σ* is changed into *α*, which is then *contracted* with the preceding vowel (§§ 34, 50); as, for

Nom. Masc.			Nom. Fem.		
μίλανς,	(μιλαας)	μίλᾱς.	For πάντσα,	(πάασα)	πᾱσα.
φανίντς,	(φανιας)	φανίς.	φανίντσα,	(φανίασα)	φανίσα.
δόντς,	(δοας)	δούς.	δόντσα,	(δόασα)	δούσα.
δύντς,	(δυας)	δύς.	δύντσα,	(δύασα)	δύσα.
ρίνς,	(ρίας)	ρίς.			
Verbs in 3d Pers. Plur.			Dat. Plur.		
ἴστανσι,	(ἴστάασι)	ἴστᾱσι.	πάντσι,	(πάασι)	πᾱσι.
τιθίνσι,	τιθίᾱσι,	τιθίσι.	φανίντσι,	(φανίασι)	φανίσι.
δίδονσι,	διδόᾱσι,	διδούσι.	δόντσι,	(δόασι)	δούσι.
δύκνυνσι,	δυκνύᾱσι,	δυκνύσι.	δύντσι,	(δύασι)	δύσι.
ἴνσι,	ἴᾱσι.				
			Future.		
			πίνδομαι,	(πιανομαι)	πίσομαι.
			σπίνδω,	(σπιασω)	σπίσω.

NOTES. *α*. The forms *τιθίᾱσι*, *διδόᾱσι*, and *δυκνύᾱσι* were used by the Attics, for the most part, without contraction; *ἴᾱσι* received no contraction.

*β*. In nouns, if *ν* precede *σ*, the *ν* is retained; as, for *ἱλμιν*ς, *ἱλμινς*, for *ἱλμιν*θσι, *ἱλμιν*σι (yet others, *ἱλμί*σι). It is also retained in some forms in *σαι* and derivatives in *-σις*, from verbs in *-αίνω*, as *πίφαι*σαι from *φαίνω*, *πίφαι*σις from *τεπαίνω* and sometimes in the adverb *πᾶλιν*, and the adjective *πᾶν*, in composition. Add the Homeric *κίσι*σαι, Ψ. 337. For *ιν*, *ούν*, and *έν*, see § 68. 3. In the rough Argive and Cretan, *ν* seems to have been extensively retained before *σ*; thus, *ένς*, *τιθίνς*, for *ίς*, *τιθίς*.

§ 59. 7. In the Dative plural of *syncopated liquids*, and of *ἀστήρ*, *star*, the combination *-ερω-*, by metathesis and the change of *ε* to *α*, became *-ρασ-*; as, for *πατέρ*σι, *πατρά*σι for *ἀστέρ*σι, *ἀστρά*σι.

8. Elsewhere the combinations *λσ* and *ρσ* were permitted to stand, except as *σ* radical after *ρ* was softened in the new Attic to *ϱ* (§ 70); as, *ἄρῃ*ην, *male*, *θάρά*ος, *courage*, *κόρῃ*η, *temple*, *cheek*, for the older *ἄρσ*ην, *θάρά*σος, *κόρσ*η. The combination *μσ* is unknown in classic Greek.

§ 60. VI. Between two consonants, *σ* *formative* is dropped, and *ν* is changed to *α* (§ 50); as, for

*γινγράφ*σαι, *γινγράφ*θαι for *λίλιγ*σθαι, *λίλιχ*θαι for *ἰφθαρ*εσαι, *ἰφθάρ*εσαι.

NOTE. So the compound *προσσχών* is written by some *προσχών*.

§ 61. VII. Before *κ* *formative*, a *labial* or *palatal mute* unites with it in the cognate *rough*, and a *lingual mute* is dropped; thus,



become			as	become			as
π	φ,	πίπλοσκα	πίπλοφα.	χ	χ,	διδίδαχκα	διδίδαχα.
β	φ,	εἴληβκα	εἴληφα.	π	π,	ἀνίματκα	ἀνίμακα.
φ	φ,	γίγραφα	γίγραφα.	δ	π,	πίφραδκα	πίφρακα.
κ	χ,	δίδικκα	δίδικχα.	θ	π,	πίτιθκα	πίτικα.
γ	χ,	πίπραγα	πίπρεχα.				

§ 62. VIII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the *second person singular* of the *Aorist imperative passive*, the *second rough mute* is changed; thus, for

(1.)	φιφίληκα,	πιφίληκα.	(2.)	θριχίς,	τριχίς.
	χίχρημαι,	κίχρημαι.		θαχύς,	ταχύς.
	θίθυκα,	τίθυκα.		θρίχων,	τριχων.
	θίθημι,	τίθημι.	(3.)	βουλιύθηθι,	βουλιύθητι.

NOTES. *a.* Upon the same principle, *ἴχω* becomes *ἴχω* and whenever *ῖ* is reduplicated, the first *ῖ* becomes *smooth*, and, as it then cannot stand at the beginning of a word (§ 13. 2), is transposed; as, for *ῖῖφι*, *ἔῖφι*. Yet we find, by a softening of the second *ρ*, *ῖρυσωμίνα* ζ. 59, *ῖραπισμίνα* Anacr. Fr. 105, *ῖρεῖφθα* Pind. Fr. 281.

*β.* So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth; as, the Epic *κατ φάλαρα*, for *καφ φάλαρα* (§ 48. 2); so, *Σαπφώ*, *Βάνχης*, *Ἄτθίς* and, upon the same principle, *Πύρρος* (§ 13. 2).

§ 63. IX. The semivowels *ν*, *ρ*, and *ς*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped*, or (2.) *changed* into one of these, or (3.) *assumes a vowel*; thus, for

(1.)	σῶματ,	σῶμα.	For	κίρατ,	κίρας.
	μίλιτ,	μίλι.		ιδότ,	ιδός.
	ἄγοντ,	ἄγον.		ἦπατ,	ἦπαρ.
	ιβούλιουοντ,	ιβούλιουον.		ιβούλιουομ,	ιβούλιουον.
	παῖδ,	παῖ.		ἴσσημ,	ἴσσην.
	γύναι,	γύναι.		ἰτίθημ,	ἰτίθην.
	ἄνακτ,	ἄνα.	(3.)	βουλιύοιμ,	βουλιύοιμι.
	γάλακτ,	γάλα.		τίθημ,	τίθηναι.
(2.)	φῶτ,	φῶς.		σσηθ,	σσηθι.

REMARK. A word can end with two consonants, only when the last is *σ*; as, *ἄλς*, *γύψ* (*γύψς*), *νύξ* (*νύξς*), *κόρυξ*. Hence the *formative ν* of the Accusative is changed into *α* (§ 50) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

γύψν,	γύψα.	For	κλειδν,	κλειδα and κλειν.
κίρακν,	κίρακα.		ἔρνιν,	ἔρνινα and ἔρην.
παῖδν,	παῖδα.		γίλωνν,	γίλωτα and γίλων.

§ 64. X. A consonant is sometimes *inserted* or *transposed*, to soften the sound. Thus,

1. When a *simple vowel* is brought by inflection or composition before an *initial ρ*, a smooth ρ is inserted; as, ἐρῶσα, ἄρῶστος, ἐπιρῶννυμι, from ῥώννυμι (ε-, α-, and ἐπὶ prefixed)· but εὔρωστος (the *diphthong* εὔ prefixed).

2. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted; as, from ἀνέρος, (ἀνρός) ἀνδρός, from μεσημερία, μεσημβρία.

NOTE. If the nasal is initial, it is then dropped from the difficulty of sounding it; e. g., the roots of βλίσσω and βλάσκω are thus changed; μιλίτ-, μβλίτ-, βλίτ-; μολ-, μλο-, μβλο-, βλο-; so βροτός, *mortal*, derived from μόρος, Lat. *mors*.

3. Transposition especially affects a liquid coming before another consonant; as, for θόρσσκω, θρώσκω, for βέβαλκα, βέβληκα.

## § 65. B. IN THE CONNECTION OF WORDS.

I. When a *smooth mute* is brought by (1.) *cra-sis* or (2.) *elision* before the *rough breathing*, it is changed into its cognate *rough*; as, for

(1.) καὶ ὁ, καὶ οἱ,	χω, χφ.	For νόκτα ἔλην,	νόχθ' ἔλην.
τὸ ἰμάτιον,	δοίμάτιον.	And in composition, from	
τοῦ ἰτίρου,	δοίτίρου.	ἀπό and ἡμι,	ἀφίημι.
δοῦ ἱνικα,	δοῖνικα.	δικα and ἡμίρα,	διχημίρας.
(2.) ἀπὸ οὗ,	ἀφ' οὗ.	ἱπτά and ἡμίρα,	ἱφθήμερος.

NOTE. In some compounds, this change takes place with an intervening ρ; and in some words, it appears simply to have arisen from the tendency of ρ to aspiration (cf. § 13. 2); as, φρεῦδος (from πρέ and ἰδός), φρουρός (πρέ ἰράω), τίθριππον (τίτταρις, ἵππος); φροίμιον (πρέ, οἶμος), θράσσω from ταράσσω.

§ 66. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm.

In most of these cases, the consonant appears not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful.

1. *Datives plural in ι*, and *verbs of the third person in ε* and *ι*, assume ν at the end of a sentence, or when the next word begins with a vowel; as,

Πᾶσι γὰρ εἶπε τοῦτο· but, Εἶπεν αὐτὸ πᾶσιν.  
Πᾶσι λίσσεται τοῦτο· but, Πᾶσιν αὐτὸ λίσσεται.

NOTES. α. So, likewise, *adverbs of place* in -σι (properly datives plural the adverb *πέρυε*, *last year*, the numeral *εἴκοσι* (commonly), the demonstrative -ι preceded by σ (sometimes), the Epic case-ending -φι, and the Epic particles *κί*, *νύ*, and *νόσφι*: as, ἡ Ἰλαστειῶσιν ἡγεμονία· εἴκοσιν ἔτη. See § 211. N.

β. The *ν* thus assumed is called *ν paragogic*. It is sometimes employed by the poets before a consonant to make a syllable long by position; and in most kinds of verse, some of the best editors write it uniformly at the end of a line. In Ionic prose it is generally neglected, but in Attic prose it is sometimes found even before a consonant in the middle of a sentence. In grammars and lexicons, a paragogic letter is commonly marked thus: *εἴκοσι(ν)*.

§ 67. 2. The adverb *οὕτως*, *thus*, commonly loses σ before a consonant; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel; as, οὕτω φησί· μέχρις οὗ.

3. Some other words have poetic or dialectic forms, in which a final *ν* or *ς* is dropped or assumed; as, local adverbs in -σιν (poet, chiefly Ep., -σι), numeral adverbs in -σις (Ion. -σι), *ἀντικρυς*, *ἀντίμας*, *ἱμας*, *πάλιν*, *εὐθύς(ς)*, *εὐθύ(ς)*.

## § 68. C. SPECIAL RULES.

1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change; as *ἐκ κακῶν*, *ἐκσεύω*, *ἐκγελάω*, *ἐκθετος*, *ἐκμάσσω*.

2. The adverb *οὐ*, *not*, before a vowel, assumes *κ*, which becomes *χ* before the rough breathing; as *οὐ φησι*, *οὐκ ἔρεσιν*, *οὐχ ὕει*, *οὐκέτι*.

NOTES. α. The adverb *μείστω*, from *μή* and *ἵτω*, follows the analogy of *εὐκρίτω*.

β. In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in § 63. When orthotone, they conform to the rule, the one by assuming *ς*, and the other by dropping *κ*.

3. In composition, the preposition *ἐν*, *in*, retains its *ν* before *ρ* and *σ*; while *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ*; but before *σ* followed by a vowel, changes *ν* to *σ*; as, *ἐνθάπτιω*, *ἐνσεῖω* (yet *ἐρῶθυμος* oftener than *ἐρῶθυμος*); *σύστημα* (for *σύνστημα*), *συζυγία*· *συσσεύω* (for *συνσεύω*), *συσσιτία*.

NOTE. The Epic *ἐν* for *ἐνά* (§ 48. 2) here imitates *ἐν*· as, *ἐνστάς*, *ἐνσχινοί*.

## DIALECTIC VARIATIONS.

§ 69. A. The dialects often *interchange* consonants; most frequently,

I. COGNATE MUTES (§ 49); as, Ion. *ἄδεις*, *δίνομαι*, for *ἄδεις*, *δίχομαι*· Æol. *ἀμπί* for *ἀμφί*.

NOTES. α. The soft Ionic was less inclined than the Attic to the rough mutes; hence, in the Ionic, the smooth mute remains before the rough breathing (§ § 65, 68. 2); as, ἀπ' οὐ, διπήμαρος, οὐκ ὕι. In some compounds, this passed into the Attic; as, ἀπηλιώτης, from ἀπὸ and ἥλιος.

β. Aspiration is sometimes *transposed*; as, Ion. κιδών, ἰνθαῦτα, ἰνθιῦτιν, Καλχηδών, for χιδών, ἰνθαῦτα, ἰνθιῦτιν, Χαλκηδών.

II. COÖRDINATE MUTES (§ 49); as, Ion. and Æol., κ for σ in *interrogative and indefinite pronouns and adverbs*; thus, ποῖος, κοῦ, ποτί, for ποῖος, ποῦ, ποτί. Dor., κ for τ in τόκα, ὅκα, τόκα, for τίς, ὅτι, τότι, and in similar adverbs of time; Æol. τίμπι for πέντι, φήρ for θήρ. Æol. and Dor. γλίφαρον for βλίφαρον, δᾶ for γῆ. Dor. ἔδιλός for ἔβιλός, ἐνίχες for ἐνίθες.

III. LIQUIDS; as, Dor. ἦνθον, βίντιστος, for ἦλθον, βίλτιστος. Ion. πλιύμων for πνιύμων.

### § 70. IV. σ with other letters; e. g.

1. The Ionic and Old Attic σσ and ρσ pass, for the most part, in the later Attic, into ττ and ρρ; as, τάσσω τάττω, γλῶσσα γλῶττα, ἄρσση ἄρρην. See § 59. 8.

2. Dor. τ for σ; as, Πισιδάν, ἴσισιν, ἴσκασι, for Πισιδῶν, ἴσισιν, ἴσκασι. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs; as, τύ, τί, for σύ, σί (Lat. tu, te); φασί, φαντί, λίγοντι, for φησί, φασί, λίγουσι (Lat. legunt).

3. Dor. σ for ρ in the verb-ending of 1st pers. pl. μισ for μιν (Lat. mus); as, λίγομις for λίγομιν (Lat. legimus).

4. The Laconic often changes θ to σ, and final ς to ρ; as, παλιός Ar. Lys. 988, σίρ, σίλω, for παλαιός, θιός, θίλω. παῖρ for παῖς (Lat. puer, compare Marciapor).

V. The DOUBLE CONSONANTS with other letters; as, old ξύν, later and common σύν (in the Lat. cum the σ has been dropped, instead of the π); Æol. Ψαπφώ for Σαπφώ. Æol. σκίνος, σκίφος, for ξίνος, ξίφος. Dor. ψί, ψίν, for σφί, σφίν. Ion. διξός, τριξός, for δισός, τρισός.

For ζ, we find, in the Æolic and Doric, σδ, δδ, and δ; as, ὕσδος, μιλίσδω (§ 51. N.), παῖδω, μάδδα, Διύς, for ὄζος, μιλίζω, παίζω, μάζα, Ζεύς.

§ 71. B. Consonants are often *doubled, inserted, omitted, and transposed* by the poets, especially the Epic, for the sake of the metre; as, ἔλλαβον, φράσσομαι, νέκνυσσι, ὕσσοις, ὕππῳ, ἔδδεις, for ἔλαβον, &c.; πτόλεμος, πτόλις, διχθιά, ρώνυμος, ἀπάλαμνος, for πόλεμος, πόλις, δίχνα, ρώνυμος, ἀπάλαμος. ἔρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος, for ἔρρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος. κραδίη, κάρτερος, βάμδιστος, for καρδία, κράτερος, βράδιπτος.

## BOOK II.

### ETYMOLOGY.

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*Ἔρις ὀρίβιρα.*

Homer.

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§ 72. Etymology treats of the INFLECTION and of the FORMATION OF WORDS; the former including DECLENSION, COMPARISON, and CONJUGATION, and the latter, DERIVATION and COMPOSITION.

For the distinction between the *radical* and the *formative* part of words, and the use of the terms *root*, *prefix*, *affix*, *open* and *close* or *vowel* and *consonant* affixes, *characteristic*, *pure* and *impure* words, *mute*, *liquid*, *liquid-mute*, *labial*, *palatal*, and *lingual* words, *theme*, *paradigm*, &c., see General Grammar.

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## CHAPTER I.

### PRINCIPLES OF DECLENSION.

§ 73. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

NOTE. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

#### A. GENDER.

§ 74. The Greek has three genders; the MASCULINE, the FEMININE, and the NEUTER.

NOTES. a. Nouns which are both masculine and feminine, are said to be of the *common* gender.

β. To mark the genders of Greek nouns, we employ the different forms of the article, in the singular, for the masculine, *ὁ*; for the feminine, *ἡ*; for the common, *ὁ, ἡ*; and for the neuter, *τό*: in the plural, for the masculine, *οἱ*; for the feminine, *αἱ*; for the common, *οἱ, αἱ*; and, for the neuter, *τά*:. as, *ὁ ταμίας*, steward, *ἡ ἡ τροφός*, nurse, *τὸ εὔκον*, fig.

In like manner, the different cases and numbers, according to their gender, are marked by different forms of the article; as the Gen. sing. masc. by *οὗ*, &c.

γ. In the case of most animals it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (*ἑπίκαινοι*, *promiscuous*). Thus, *ὁ λύκος*, wolf, *ἡ ἀλώπηξ*, fox, whether the male or the female is spoken of.

δ. Words which change their forms to denote change of gender are termed *movable*; and this change is termed *motion*; as, *ὁ βασιλεύς*, king, *ἡ βασίλισσα*, queen; *ὁ σοφός*, wise, *ἡ σοφή*, *τὸ σοφόν*.

ε. In words in which the feminine may either have a common form with the masculine or a distinct form, the Attic sometimes prefers the common form, where the Ionic and Common dialects prefer the distinct form; as, *ὁ θεός*, god, goddess, and *ἡ θεά* or *θεία*, goddess. So, likewise, in adjectives.

§ 75. The masculine gender belongs properly to words denoting *males*; the feminine, to words denoting *females*; and the neuter to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are *masculine*; and the names of *trees*, *plants*, *countries*, *islands*, and *cities* (regarded as mothers of their products or inhabitants) are *feminine*; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter*; as, *ὁ ἄνεμος*, wind, *ὁ βορέης*, Boreas, *ὁ ποταμός*, river, *ὁ Νεῖλος*, the Nile, *ὁ μήν*, month, *ὁ ἑκατομβαιών*, June-July, *ἡ συκῆ*, fig-tree, *ἡ μηλιά*, apple-tree, *ἡ ἄπριος*, pear-tree, *ἡ ἄμπελος*, vine, *ἡ βύβλος*, papyrus, *ἡ χώρα*, country, *ἡ Αἴγυπτος*, Egypt, *ἡ νῆσος*, island, *ἡ Σάμος*, Samos, *ἡ πόλις*, city, *ἡ Λακεδαιμών*, Lacedæmon; *τὸ εὔκον*, fig, *τὸ μήλον*, apple, *τὸ τέκνον*, child, *τὸ ἀνδράποδον*, slave, *τὸ γύναιον*, dim. of *γυνή*, woman, *τὸ παιδίον*, little boy or girl.

§ 76. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or root, according to the following rules.

I. In the FIRST DECLENSION (§ 7), all words in *-ας* and *-ης*

are *masculine*; all in *-α* and *-η*, *feminine*; as, ὁ ταμίας, ὁ ναύτης· ἡ οἰκία, ἡ τιμή.

II. In the SECOND DECLENSION (§ 9), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*; as, ὁ λόγος, ὁ νεώς· ἡ ὁδός, ἡ ἔως, δαῶν; ὁ, ἡ θεός, god, ὁ, ἡ ἄρκτος, bear; τὸ σῦκον, τὸ ἀνώγειον.

Except when the diminutive form in *-ων* is given to feminine proper names; as, ἡ Λιόντιον, ἡ Γλυκίριον.

III. In the THIRD DECLENSION (§§ 11–14),

a. All words in *-εως* are *masculine*; all in *-ω* and *-αυς*, *feminine*; and all in *-α*, *-ι*, *-υ*, and *-ος*, *neuter*; as, ὁ ἱππέυς, ὁ ἀμφορεύς, amphora; ἡ ἡχώ, ἡ ναῦς· τὸ σῶμα, τὸ μέλι, honey, τὸ ἄστυ, τὸ τεῖχος.

b. All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*; as, ἡ γλυκύτης, sweetness; ἡ δύναμις, power, ἡ ποίησις, poesy; ἡ ψίς, ἡ πόλις.

c. All *labials* and *palatals*, all *liquids* (except a few in which *ρ* is the characteristic), and all *liquid-mutes* are either *masculine* or *feminine*.

d. Nouns in which the root ends in,

1.) *-ωτ-*, *-εν-*, or *-ντ-*, are *masculine*; as, ὁ γέλως, -ωτος, laugh ter; ὁ λιμήν, -ένος· ὁ λέων, -οντος, ὁ ὁδούς, ὁ γίγας, ὁ ἱμάς, -άντος, thong.

Except τὸ οὖς, ὠτίς, ear, τὸ φῶς, φωτός, light (both contracts), ἡ φρενίς, φρενός, mind, and a few names of cities (§ 75); as, ἡ Ῥαμνιοῦς, -εῦντος, Rhamnus.

2.) *-δ-*, or *-θ-*, are *feminine*; as, ἡ λαμπάς, -άδος, torch, ἡ ἔρις, -ιδος, strife, ἡ χλαμύς, -ύδος, cloak; ἡ κόρυς, -υθός, helmet.

Except ἡ παῖς, παιδός, child, ἡ πούς, ποδός, foot, ἡ ἄρτις, -ῖθις, bird.

3.) *-ατ-*, or *-ᾱ-*, are *neuter*; as, τὸ ἥπαρ, -ατος, τὸ κέρας, -ᾱτος, τὸ γέρας, -ᾱος.

## B. NUMBER.

§ 77. The Greek has three numbers; the SINGULAR, denoting *one*; the PLURAL, denoting *more than one*; and the DUAL (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἀνδρῶτος signifies *man*, the plural ἀνδρῶται, *men* (wheta er two or more), and the dual ἀνδρώτω, *two men*.

REMARK. The dual is most used in the Attic Greek. In the Æolic dialect

(as in the Latin, which it approaches the most nearly of the Greek dialects), and in the Hellenistic Greek, the dual does not occur, except in δύο, *two*, and ἀμφω, *both* (Lat. *duo*, *ambo*).

## C. CASE.

### § 78. The Greek has five cases;

1. The Nominative, expressing the subject of a sentence.
2. " Genitive, " the point of departure, or cause.
3. " Dative, " the indirect object, or accompaniment.
4. " Accusative, " direct limit.
5. " Vocative, " address.

NOTES. α. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases.

β. The Nominative and Vocative are also termed *casus recti*, the *right cases* and the other three, *casus obliqui*, the *oblique cases*.

γ. For a fuller statement of the use of the cases, see Syntax.

## D. METHODS OF DECLENSION.

§ 79. Words are declined, in Greek, by annexing to the root certain AFFIXES, which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 74, β). From the theme (i. e. the Nom. sing.) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is commonly done by giving, with the theme, the Genitive singular, or its ending. If the Genitive singular ends in -ας or -ης, or in -ου from a theme in -ας or -ης, the word is of the first declension; if it ends in -ου from a theme in -ος or -ου, the word is of the second declension; if it ends in -ου, the word is of the third declension. The root is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.

Thus the nouns, ὁ ταμίας, *steward*, ἡ οἰκία, *house*, ἡ γλῶσσα, *tongue*, ὁ δῆμος,



*people*, and ἡ Ἀραβ, *Arab*, make in the Genitive, ταμίῳ, οἰκίᾳ, γλώσσης, δῆμου, and Ἀραβί. From these genitives, we ascertain that ταμίᾱς, οἰκία, and γλώσσα belong to the first declension, δῆμοι to the second, and Ἀραβ to the third. By throwing off the affixes -ου, -ας, -ης, and -εις, we obtain the roots ταμι-, οἰκι-, γλωσσ-, δημ-, and Ἀραβ-. The words are then declined by annexing to these roots the affixes in the table (§ 5).

§ 80. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter affixes are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

II. In *neuters*, the three *direct* cases have the same affix, and in the plural this affix is always *α*.

III. The dual has but two forms; one for the *direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* is the same with the *Nominative*.

§ 81. REMARKS. 1. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives and epithets, are sufficiently employed in address to require a separate form for this purpose. Hence the *participle*, *pronoun*, *article*, and *numeral* have no distinct Voc.; and in respect to other words which are declined, the following observations may be made.

*α. Masculines* of Dec. I. are commonly names or epithets of persons, and therefore form the Voc. sing.

*β. In* Dec. II., the distinct form of the Voc. is commonly used, except for euphony or rhythm; as, ὦ φίλος, ὦ φίλος, *my friend! my friend!* Ar. Nub. 1167. Φίλος ὦ Μισιλλᾶς Δ. 189. Ἡερίος τῆς T. 277. To avoid the double *ι*, Σείς, *god* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Οἶ St. Matth. 27. 46.

*γ. In* Dec. III., few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Attic writers; thus, ὦ παῖσα πόλις Ar. Ach. 971; but ὦ πόλις Soph. Phil. 1213. Αἶψα Soph. Aj. 89: but ὦ φίλ' Αἶψα Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the root as scarcely to leave it intelligible (§§ 63, 101).

§ 82. 2. An inspection of the table (§ 5) will likewise show, that, in regular declension,

α.) The Nom. sing. masc. and (except in Dec. I.) fem. always ends in *ς*.

β.) The Dat. sing. always ends in *ι*, either written in the line or subscribed.

γ.) The Acc. sing. (except in neuters of Dec. III.) always ends in *ν*, or its corresponding vowel α (§ 50); and the Acc. plur. masc. and fem. is always formed by adding *ς* to the Acc. sing. (§§ 34, 58).

δ.) The Gen. plur. always ends in *ων*.

ε.) In Dec. I. and II., the affixes are all *open* (i. e. begin with a vowel), and all constitute a distinct syllable. In Dec. III., three of the affixes, *α*, *ν*, and *αι*, are *close* (i. e. begin with a consonant), and of these the two first, having no vowel, must unite with the last syllable of the root.

ζ.) In the singular of Dec. III., the direct cases neut., and the Voc. masc. and fem., have no affixes.

NOTE. It follows, from nos. ε and ζ, that words of Dec. I. and II. are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of Dec. III. are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

3. The Table (§ 6) exhibits the affixes as resolved into their two classes of ELEMENTS; I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are *euphonic* in their origin, and serve to unite the flexible endings with the root. For farther illustration, see the following sections upon the history of Greek declension.

## E. HISTORY OF GREEK DECLENSION.

§ 83. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases.

Greek declension was progressive. At first, the simple root was used, as in some languages even at the present day, without any change to denote number or case; thus, *ἰχθύς*, fish, *γύς*, vulture, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the root *ς*, the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms; thus,

Singular, <i>ἰχθύς</i> , fish,	Plural, <i>ἰχθύς</i> , fishes.
<i>γύς</i> , vulture,	<i>γύς</i> , vultures.

The next step was to make a separate form, to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case; thus,

	Singular.	Plural.
Direct Case,	$\dot{\iota}\chi\theta\acute{\upsilon}$ $\gamma\acute{\upsilon}\nu$	$\dot{\iota}\chi\theta\acute{\upsilon}\varsigma$ $\gamma\ddot{\upsilon}\nu\varsigma$
Indirect Case,	$\dot{\iota}\chi\theta\acute{\upsilon}\bar{\iota}$ $\gamma\upsilon\bar{\iota}$	$\dot{\iota}\chi\theta\acute{\upsilon}\bar{\iota}\nu$ $\gamma\upsilon\bar{\iota}\nu$

§ 84. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative*, and *Accusative* cases.

The *Nominative* was formed by adding  $\varsigma$ , as the sign of the *subject*, to the old Direct forms; thus, Sing.  $\dot{\iota}\chi\theta\acute{\upsilon}\varsigma$ ,  $\gamma\acute{\upsilon}\nu\varsigma$ , Plur.  $\dot{\iota}\chi\theta\acute{\upsilon}\varsigma\varsigma$ ,  $\gamma\ddot{\upsilon}\nu\varsigma\varsigma$ .

The *Accusative* was formed by adding to the root, as the sign of the *direct object*,  $\nu$ , which in the plural took one of the common signs of the plural,  $\varsigma$ ; thus, Sing.  $\dot{\iota}\chi\theta\acute{\upsilon}\nu$ ,  $\gamma\acute{\upsilon}\nu\nu$ , Plur.  $\dot{\iota}\chi\theta\acute{\upsilon}\nu\varsigma$ ,  $\gamma\acute{\upsilon}\nu\nu\varsigma$ , or, by the euphonic change of  $\nu$  into its corresponding vowel (§§ 58, 63, R.), Sing.  $\gamma\acute{\upsilon}\nu\alpha$ , Plur.  $\dot{\iota}\chi\theta\acute{\upsilon}\nu\varsigma$ ,  $\gamma\ddot{\upsilon}\nu\alpha\varsigma$ .

(B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing  $\theta$ , or commonly, with a euphonic vowel,  $\epsilon\theta$ . In the plural, this took the plural affix  $\nu$ ; thus,  $\epsilon\theta\nu$ . But by the laws of euphony, which afterwards prevailed, neither  $\theta$ , nor  $\epsilon\theta$  could end a word (§ 63). Therefore,  $\theta$  either was changed to  $\varsigma$ , or was dropped, or assumed the vowel  $\iota$  (commonly written with  $\nu$  paragogic  $\iota$ , § 67. 3); and  $\epsilon\theta\nu$  became  $\epsilon\nu$  by the absorption of the  $\theta$  ( $\theta$ , perhaps, first passing into  $\epsilon$ , as in the singular, then  $\epsilon$  being changed into its corresponding vowel  $\iota$ , and this absorbed). Thus  $\epsilon\theta$  became  $\epsilon\varsigma$ ,  $\epsilon$ , or  $\epsilon\theta\iota$ ; and  $\epsilon\theta\nu$ ,  $\epsilon\nu$ .

The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign  $\iota$  (§ 83) to the Nominative plural.

§ 85. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The simple form of the root was likewise retained in the singular as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural the Vocative had never any form distinct from the Nominative. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus.

Sing. Nom.	$-\varsigma$	$\dot{\iota}\chi\theta\acute{\upsilon}\varsigma$	$\gamma\acute{\upsilon}\nu\varsigma$ ( $\gamma\acute{\upsilon}\nu\psi$ )
Gen.	$-\epsilon\varsigma$	$\dot{\iota}\chi\theta\acute{\upsilon}\varsigma\epsilon\varsigma$	$\gamma\upsilon\nu\epsilon\varsigma$
Dat.	$-\iota$	$\dot{\iota}\chi\theta\acute{\upsilon}\bar{\iota}$	$\gamma\upsilon\bar{\iota}$
Acc.	$-\nu$ , $-\alpha$	$\dot{\iota}\chi\theta\acute{\upsilon}\nu$	$\gamma\ddot{\upsilon}\nu\alpha$
Voc.	$\ast$	$\dot{\iota}\chi\theta\acute{\upsilon}$	
Plur. N. V.	$-\varsigma\varsigma$	$\dot{\iota}\chi\theta\acute{\upsilon}\varsigma\varsigma$	$\gamma\ddot{\upsilon}\nu\varsigma\varsigma$
Gen.	$-\epsilon\nu$	$\dot{\iota}\chi\theta\acute{\upsilon}\nu\epsilon\nu$	$\gamma\upsilon\nu\epsilon\nu$
Dat.	$-\iota\iota$	$\dot{\iota}\chi\theta\acute{\upsilon}\iota\iota$ ( $\dot{\iota}\chi\theta\acute{\upsilon}\iota\varsigma$ )	$\gamma\acute{\upsilon}\nu\iota\iota$ ( $\gamma\upsilon\nu\psi$ )
Acc.	$-\alpha\varsigma$	$\dot{\iota}\chi\theta\acute{\upsilon}\alpha\varsigma$	$\gamma\ddot{\upsilon}\nu\alpha\varsigma$

Dual Dir. -s	ἰχθύς	γῦπι
Indir. -iv	ἰχθύν (ἰχθύον)	γυπίν (γυπιόν).

For the sake of completeness, we have added in the table above two later modifications; viz., the common shorter Dat. plur., formed by dropping *s* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *s*); and the Indirect Case dual prolonged by inserting *s*, after the analogy of the Gen. sing. and plur.

§ 86. We have exhibited above the primitive nude declension, now called the *third*. But subsequently two other modes of declension sprang up, having connecting vowels, which united the flexible endings to the root; the one having *a*, now called the *second* declension; and the other, *i*, now called the *first*. These declensions chose rather to drop than to change the final *s* of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. plur., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place in one or another of its forms; and in the Dat. plur. a shorter form became the more common one, made either by dropping *i* from the longer form, or by adding the plural sign *s* to the Dat. sing. For *i* in the Voc., instead of *e*, see § 28. We give as an example of Dec. II., ἰ λόγος, *word*, and of Dec. I., ἰ ταμίης, *steward*.

Sing. Nom.	λόγ-ος, λόγος	ταμί-α-ς, ταμίης
Gen.	λόγ-ου, λόγου	ταμί-α-ς, ταμίου
Dat.	λόγ-οι, λόγῳ	ταμί-α-ι, ταμίῳ
Acc.	λόγ-ον, λόγον	ταμί-αν, ταμίαν
Voc.	λόγ-ε, λόγε	ταμί-α, ταμία
Plur. N. V.	λόγ-οι, λόγοι	ταμί-α-ι, ταμίαι
Gen.	λόγ-ων, λόγων	ταμι-ά-ων, ταμιῶν
Dat.	λόγ-οις, λόγοις, -αις	ταμι-ά-ισι, ταμίαισι, -αις
Acc.	λόγ-ους, λόγους	ταμί-α-ας, ταμίας
Dual N. A. V.	λόγ-οι, λόγω	ταμί-α-ι, ταμίαι
G. D.	λόγ-οιν, λόγων	ταμί-α-ιν, ταμίαιν

In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *s* or *v* appended, was sometimes retained; as, Nom. Θυίστα, ἰππότα (§ 95. 2; compare the Latin *pauta*, *poëta*), ἰ. Acc. τῷ, ἰω, ἰΑΩ (§ 97). So the neuters τὸ, ἄλλο, αὐτό, ἰκτῖνο, ῥ (§ 97).

§ 87. We have thus far treated only of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. III. was the simple root, and in the singular of Dec. II. ended in *ον* (the *v* being either euphonic, or more probably having the same force as in the Acc., and marking the *objective* character of the gender). The plural has the same form in both declensions, simply appending, instead of the old *i*, *α* (which, as the corresponding vowel of *v* (§ 50), is more *objective* in its character), and without a connecting vowel. We give, as examples, τὸ δάκρυ (poetic), *tear*, of Dec. III., and τὸ εὔκρον, *fig*, of Dec. II.

Sing. N. A. V.	δάκρυ	εὖκ-ος
Gen.	δάκρυ-ος	εὖκ-ου
Dat.	δάκρυ-ι	εὖκ-φ
Plur. N. A. V.	δάκρυ-α	εὖκ-α
Gen.	δάκρυ-ων	εὖκ-ων
Dat.	δάκρυ-σι	εὖκ-σις
Dual N. A. V.	δάκρυ-ι	εὖκ-ω
G. D.	δάκρυ-σις	εὖκ-σις

§ 88. The distinction of subject and object is less striking in the *feminine* than in the masculine; and hence, in the *first* declension, where there are no neuters with which a distinction must be maintained, the feminine is distinguished from the masculine by not appending the *subjective* *ς* in the Nom. sing. (§ 84), and by retaining the form *ος* in the Gen. sing., as the reason for preferring the shorter form does not now exist (§ 86). The *ο* of this ending is absorbed in the preceding *α*, unless one chooses to consider the *ς* as here appended without the euphonic vowel (§ 84. B). In all the other cases, the feminine has precisely the same form as the masculine. Thus, *σκιὰ*, shadow,

Sing. Nom.	σκι-ά,	σκιὰ	Plur. Nom.	σκιαι
Gen.	σκι-ά-ος,	σκιᾶς	Gen.	σκιῶν
Dat.	σκι-ά-ι,	σκιᾷ	Dat.	σκιᾶς
Acc.	σκι-ά-ν,	σκιάν	Acc.	σκιᾶς

For the precession which has taken place so extensively in the singular of Dec. I., see § 93.

§ 89. In the earlier Greek, the prevalent mode of avoiding hiatus was not, as afterwards, by contraction, but by the insertion of a strong breathing or aspirate consonant (cf. § 117). Of these the most prominent appears to have been the digamma (§ 22. δ). And, although this has disappeared from the language, yet it has left other consonants which have either taken its place, or which were used in like manner with it. The insertion of these consonants, together with different modes of contraction, has given an especial variety of form, in the *first* and *second* declensions, to the *Dative singular*, which, as the primitive indirect case (§ 83), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ι* appended with the insertion of *φ*, the natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and sometimes even supplying the place of these cases in the plural, is evidently of great antiquity. E. g.

Gen. Sing. Dec. I. *ἰξ ἰνῆφι* O. 580, β. 2; *ἀπὸ νιυῆφι* Θ. 300; Dec. II. *ἀπὸ πασσαλόφι* Ω. 268; *ἰκ ποιντόφι* ω. 83; *ἀπὸ πλαστῆς πτυόφι* N. 588; *Ἰλιόφι κλυτὰ τεύχεα* Φ. 295; *ἀπ' αὐτόφι* Λ. 44.

Dat. Sing. Dec. I. *ἦφι βίηφι* πιδήσας X. 107; *ἄμ' ἡὶ φαινομένηφι* δ. 407, I. 618; *ἰρίηφι* II. 734; *Σύρηφι* ι. 238; Dec. II. *παρ' αὐτόφι* M. 302; *ἰπιδιόφι* N. 308; *Σιόφι* H. 366.

Gen. and Dat. Plur. Dec. II. *ἴσσι δακρυόφι* κλησθῆν P. 696, Ψ. 397, δ. 705; *ἀπ' ἰσσιόφι* ξ. 134; *ἄμφ' ἰσσιόφι* π. 145; *ἰκρίόφι* μ. 414.

NOTES. α. The *φ* likewise appears in the *Dative plural* of a few words of the *third* declension, where it seems to have been inserted for the sake of

lengthening the preceding syllable; as,  $\delta\chi\iota\sigma\phi\iota$  for  $\delta\chi\iota\sigma\iota$ . These forms were also used as both Gen. and Dat.; thus, Gen.  $\kappa\alpha\sigma'$   $\delta\epsilon\iota\sigma\phi\iota$  Δ. 452;  $\pi\epsilon\acute{\rho}\epsilon\theta'$ ...  $\delta\chi\iota\sigma\phi\iota$  E. 107;  $\alpha\pi\acute{o}$   $\sigma\tau\acute{\eta}\theta\iota\sigma\phi\iota$  Ξ. 214;  $\delta\iota\alpha$   $\delta\epsilon$   $\sigma\tau\acute{\eta}\theta\iota\sigma\phi\iota$  E. 41: Dat.  $\sigma\acute{\upsilon}\nu$   $\delta\chi\iota\sigma\phi\iota$  Π. 811;  $\delta\epsilon\iota\sigma\phi\iota$  Δ. 474 (cf. 479), X. 139.

β. The following forms in  $-\phi\iota(\nu)$  require special notice; (a)  $\theta\chi\alpha\epsilon\acute{\rho}\phi\iota\iota$  ι. 59, and  $\kappa\omicron\tau\upsilon\lambda\eta\theta\acute{o}\nu\phi\iota\iota$  ι. 433, which are formed as from nouns of Dec. II., while the themes in use are  $\iota\sigma\chi\acute{\alpha}\rho\eta$  of Dec. I., and  $\kappa\omicron\tau\upsilon\lambda\eta\theta\acute{\omega}\nu$  of Dec. III.; (b)  $\kappa\epsilon\acute{\alpha}\tau\iota\sigma\phi\iota$  K. 156, and  $\epsilon\gamma\acute{\epsilon}\beta\iota\sigma\phi\iota$  (probably the correct form for  $\epsilon\gamma\acute{\epsilon}\beta\iota\sigma\iota$  I. 572, Hom. Cer. 350, Hes. Th. 669), which appear to have plural forms, though singular in their use; (c)  $\kappa\alpha\tilde{\upsilon}\phi\iota\iota$ , an irregular plural form for  $\kappa\alpha\tilde{\upsilon}\sigma\iota$ , N. 700; also used as Gen. Π. 246, &c.; (d) the Epic adverb  $\iota\phi\iota$ , with might, A. 38, which appears to be an old Dat. sing. from  $\iota\phi$ .

γ. Compare with these forms in  $-\phi\iota$ , the Latin Datives *tibi, sibi, nobis, vobis, deabus, sermonibus, rebus*, and the Latin adverbs of place in  $-bi$ ; as, *ibi, alibi, tibi*, from *is, alius, uter*. The forms in  $-\eta\phi\iota$  when used as Datives are often written incorrectly with an  $\iota$  subscript ( $-\eta\phi\iota\iota$ , § 25. α), as though  $\phi\iota$  had been added to the complete Dat. form. For the  $\nu$  paragogic, see § 66. α.

§ 90. 2.) The  $\iota$  appended with the insertion of  $\theta$ . This form became adverbial (chiefly poetic), denoting the *place where*; as,  $\epsilon\iota\kappa\alpha\theta\iota$ , *at home*,  $\acute{\alpha}\lambda\lambda\omicron\theta\iota$ , *elsewhere*,  $\alpha\upsilon\tau\acute{o}\theta\iota$ ,  $\iota\theta\iota$ ,  $\kappa\epsilon\gamma\iota\nu\theta\acute{\iota}\theta\iota$ . It was mostly confined to the *second declension*, and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer; thus, Gen.  $\epsilon\upsilon\epsilon\kappa\alpha\nu\acute{\theta}\theta\iota$   $\pi\epsilon\acute{\rho}\acute{\iota}$ , =  $\pi\epsilon\acute{\rho}\acute{\iota}$   $\epsilon\upsilon\epsilon\kappa\alpha\nu\theta\iota$ , Γ. 3,  $\iota\lambda\acute{\iota}\theta\theta\iota$   $\pi\epsilon\acute{\rho}\acute{\iota}$  Θ. 561,  $\eta\tilde{\omega}\theta\iota$   $\pi\epsilon\acute{\rho}\acute{\iota}$  ζ. 36; Dat.  $\kappa\eta\gamma\acute{\epsilon}\theta\iota$  I. 300, α. 370.

3.) The  $\iota$  appended with the insertion of  $\chi$ . This form appears only in the Epic  $\eta\chi\iota$  (improperly written by some  $\eta\chi\iota\iota$ , cf. 89. γ), for the adverbial Dative  $\eta$ , *where*, A. 607.

4.) The  $\iota$  contracted with the preceding  $\epsilon$  in the second declension into  $\omicron$  (§ 32). This simpler mode of contraction now scarcely appears except in adverbial Datives; as,  $\epsilon\iota\kappa\omicron\iota$ , *at home* (but  $\epsilon\iota\kappa\eta$ , *to a house*; cf. in Latin, *domi* and *domus*),  $\pi\acute{\iota}\theta\omicron\iota$ ,  $\iota\sigma\theta\mu\omicron\iota$ ,  $\omicron\iota$ ,  $\iota\pi\omicron\iota$ . Yet  $\iota\nu$   $\iota\sigma\theta\mu\omicron\iota$  Simon. Fr. 209;  $\iota\nu$   $\Pi\epsilon\iota\alpha\sigma\sigma\iota\omicron\iota$  Inscr. Cret.;  $\tau\omicron\iota$   $\delta\acute{\alpha}\mu\omicron\iota$  Inscr. Boeot.

5.) The common form, in which the  $\iota$  is absorbed by the preceding vowel; as, α-ι  $\tilde{\alpha}$ , θ-ι  $\theta$ ; thus,  $\delta\upsilon\epsilon\sigma\alpha$ ,  $\epsilon\iota\kappa\eta$ ,  $\iota\sigma\theta\mu\tilde{\iota}$ .

§ 91. The forms of the Genitive in  $-\omicron\theta\iota\iota$  or  $-\theta\iota\iota$  (§ 84. B) remained in the common language only as adverbs, denoting the *place whence*; as,  $\epsilon\iota\kappa\omicron\theta\iota\iota$ , *from home*,  $\acute{\alpha}\lambda\lambda\omicron\theta\iota\iota$ ,  $\alpha\upsilon\tau\acute{o}\theta\iota\iota$ ,  $\epsilon\gamma\acute{\epsilon}\theta\eta\theta\iota\iota$ . As examples of their use as decided Genitives, may be cited  $\iota\tilde{\zeta}$   $\Lambda\iota\sigma\acute{\upsilon}\mu\eta\theta\iota\iota$  Θ. 304,  $\iota\tilde{\zeta}$   $\epsilon\upsilon\epsilon\kappa\alpha\nu\acute{\theta}\theta\iota\iota$  Θ. 19,  $\alpha\pi'$   $\epsilon\upsilon\epsilon\kappa\alpha\nu\acute{\theta}\theta\iota\iota$  λ. 18; and the pronominal forms  $\iota\mu\acute{\iota}\theta\iota\iota$ ,  $\sigma\acute{\iota}\theta\iota\iota$ ,  $\iota\theta\iota\iota$ , which even occur in Attic poets.

## CHAPTER II.

## DECLENSION OF NOUNS.

## I. THE FIRST DECLENSION.

[For the affixes and paradigms, see §§ 5-8.]

§ 92. For the original affixes of Dec. I., which all had *a* as a connecting vowel, see §§ 86, 88. In most of these affixes, *a* either became part of a diphthong, or else, either through contraction or the force of analogy, became long. Short *a* however remained in the *singular*,

1.) In the *direct cases* of *feminines*, whose characteristic was *σ*, a double consonant, or *λλ*; as, *γλῶσσα*, *γλῶσσα* (¶ 7), *δίψα*, *thirst*, *δόξα*, *opinion*, *ρίζα*, *root*, *ἀμιλλὰ*, *contest*.

NOTES. *a*. Add a few *feminines* in *-λα*, and some in *-να*, particularly *female appellatives*; as, *παῦλα* and *ἀνάπαυλα*, *rest*, *ἰχθὺς*, *viper*, *μέριμνα*, *care*, *δίσσωνα*, *mistress*, *λείωννα*, *lioness*; likewise *ἀκανθα*, *thorn*.

*β*. Add, also, many *feminines* in *-α* pure and *-ρα*. These have mostly a diphthong in the penult, and may all be recognized by the accent, except the proper names *Κίρρα*, *Πύρρα*, and the numeral *μία*, *one*. The principal classes are, (a) Polysyllables in *-ια* and *-οια*, except abstracts in *-ια* from verbs in *-ιω*; as, *ἀλήθεια*, *truth*, *εὐνοία*, *good-will*, *βασιλίσσα*, *queen*, but *βασιλίσσα*, *reign*, from *βασιλεύω*. (b) Female designations in *-τρια*; as, *ψάλτρια*, *female musician*: (c) Dissyllables and some polysyllabic names of places in *-α*; as, *μαῖα*, *good mother*, *Ἰερία*. (d) Words in *-οια*; as, *μύα*, *fly*: (e) Most words in *-ρα*, whose penult is lengthened by a diphthong (except *αυ*), by *υ*, or by *ρρ*; as, *μάχαιρα*, *sword*, *γέφυρα*, *bridge*, *Πύρρα*.

*γ*. The accent commonly shows the quantity of final *a* in the theme. Thus, in all *proparoxytones* and *properispomena*, it must be *short* by the general laws of accent; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in *-α*, Gen. *-ας*, except the three mentioned in Note *β*.

2.) In the *Vocative* of nouns in *-της*, and of *gentiles* and *compound verbals* in *-ης*; as *ναύτης* (¶ 7), *Σκύθης*, *Scythian*, *Πέρσης*, *Persian*, *γεωμέτρης* (*γῆ*, *earth*, *μετρέω*, *to measure*), *geometer*, *μυροπώλης* (*μύρον*, *perfume*, *πωλέω*, *to sell*), *perfumer*, Voc. *ναυῖα*, *Σκύθα*, *Πέρσα* (but *Πέρσης*, *Perses*, a man's name, Voc. *Πέρση*), *γεωμέτρα*, *μυροπῶλα*.

§ 93. In the *singular*, long *a* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as, *ναύτης*, *ναῦτη*, *Ἀτρείδης*, *Ἀτρείδην*, *Ἀτρείδη*, *γλώσσης*, *γλώσση*, *τιμή*, *τιμῆς*, *τιμήν*.

but ταμῖās, ταμίᾱ, σκιᾶ, σκιᾶς, θύρᾱ, θύρᾱν (§ 7), ἰδέῃ, *idea* χρειῷ, *need*, χρῶῃ, *color*.

NOTE. Long *a* likewise remains in the pures, πῖᾱ, *grass*, ποῖᾱ, *porch*, γῖᾱ, *field*, σικῖᾱ, *gourd*, καρῖᾱ, *walnut-tree*, ἰλᾱῖ, *olive-tree*, Ναυσικᾱῖ, *Nausicaa*; in the words, ἀλαλᾱ, *war-try*, ἱπιβᾱῖ, *day after a feast*, σκαυᾱῖ, *trap-spring*, γυνᾱῖ, *noble*; and in some proper names, particularly those which are Doric or foreign; as, Ἀνδρομῖᾱ, Δῖᾱ, Φιλομήλᾱ, Λιωνῖᾱς, Ὑλᾱς, Σῦλλᾱς; and it became *η* after *ρ* or *ρσ* in the words δῖρῆ, *neck*, κόρῆ, *maiden*, κόρῆ, *cheek*, ἑδᾱρῆ, *pap*, ῥοῖ, *stream*; in some proper names, as Τῆρῆς; and in compounds of με-τρῖω, *to measure*, as γωμῖτρῆς (§ 92. 2). In some words, usage fluctuates between long or short *a* and *η*; as, Ἀράσσᾱς Cyt. vi. 1. 31, Ἀράσσης Ib. v. 1. 4, αἰνᾱ and αἰνῆ, πρῖμᾱ and πρῖμῆ.

§ 94. CONTRACTS. A few nouns, in which the characteristic is *α* or *ε*, and feminine adjectives in -*εα* and -*ον*, are contracted; as, μνᾱῖ μνᾱ, Ἑρμῖᾱς Ἑρμῖς, βορῖᾱς βορῖᾱς (*ρ* being here doubled after contraction), σκῖᾱ σκῖῆ, *fig-tree*, χρυσῖᾱ χρυσῖῆ, διπλῖᾱ διπλῖῆ. For the rules, see §§ 33, 36, 37; for the paradigms, §§ 7, 18.

#### DIALECTIC FORMS.

§ 95. 1. In the affixes of this declension, the *Doric* dialect retains throughout the original *a*; while in the singular, the *Ionic* has *η* in most of those words in which the *Attic* and *Common* dialects have long *a*, and even in some in which they have short *a*, particularly derivatives in -*ιᾱ* and -*οῖᾱ* (§ 44); thus, Dor. τιμᾱ, σιμᾱς, τιμῆ, τιμᾶν. Ion. σκῖῆ, σκῖῆς, σκῖῆ, σκῖῆν. Ep. ἀλῆθῖν, εὐπλοῖν, New Ion. ἀλῆθῖνῃ, μῖν, for ἀλῆθῖᾱ, εὐπλοῖᾱ, μῖᾱ.

2. In words in -*ης*, the *primitive Direct Case* in -*ᾱ* is sometimes retained by Homer and some of the other poets as Nom. (§ 86), for the sake of the metre or euphony; as, ἰ αὖτε Θυῖστᾱ B. 107; ἰσπῖστᾱ Νίστωρ B. 336; με-τίστα Ζεύς A. 175; βαθυμῆτα Χείρων Pind. N. 3. 92; ἰκτᾱ Μισάλλας Theoc. 8. 30. So in feminines in -*η*, the poets sometimes retain the old short *a* in the Voc.; as, νύμφᾱ φίλῃ Γ. 130; ὦ Δίᾱ, Sapph. 66 (44). On the other hand, Αἰῖτῃ Ap. Rh. 3. 386, for Αἰῖτᾱ, Voc. of Αἰήτης.

3. The old *genitive* affixes, *ᾱο* and *ᾶων*, which often occur in the Epic writers, were contracted as follows:

α.) In the *Ionic* dialect, they were regularly contracted into *ω* and *ων*, with the insertion of *ι* after a consonant (§ 35); as, Ἀτρεῖδᾱο (Ἀτρεῖδᾱ) Ἀτρεῖδᾱω, Ἀτρεῖδᾱων (Ἀτρεῖδᾱν) Ἀτρεῖδᾱων. Βορέᾱο Βορέᾱω, Ἑρμῖᾱο O. 214, Ἰμμελίᾱ Δ. 165, Ἀρίᾱ B. 461.

β.) In the *Doric*, *ᾱ* absorbed the following vowel, and the affixes became *ᾱ* and *ᾶν* (§ 45. 1); as, Ἀτρεῖδᾱο Ἀτρεῖδᾱ, Ἀτρεῖδᾱων Ἀτρεῖδᾶν.

γ.) In the *Attic*, *ᾱο* and *ᾶων* were contracted into *ου* (by precession from *ω*, §§ 28, 29) and *ᾶν*; as, Ἀτρεῖδᾱο (Ἀτρεῖδᾱ) Ἀτρεῖδου, Ἀτρεῖδᾱων Ἀτρεῖδᾶν.

§ 96. 4. In the *Accusative of masculines*, the *Ionic* often changes *ν* to *ᾱ*, the old connecting vowel *a* now becoming *ι* (§ 46. β); as, δισπῖᾱτι Hdt. i. 11, pl. δισπῖᾱτις Ib. 111, for δισπῖᾱτην, δισπῖᾱτις.

5. The dative plural in Homer commonly ends in -*ησι*, or -*ης* before a



vowel (which may be referred to apostrophe). There are, however, a few instances of *-ης* before a consonant (*οἷς καὶ* A. 179, *τίττης πρὸς* η. 279, &c.) and two, where we even find *-αις*, which ought, perhaps, to be changed to *-ης* (*ἀκραις* M. 284, *Θηαῖς* i. 119). An old contraction into *-ᾶσι*, instead of *-αισι*, remained in the common language in adverbs of place; as, *Πλαταιᾶσι*, *αὐ* *Plutæa*, *Σύρασι*.

6. For the Epic Gen. in *-ῶν*, see § 91. For the Epic Datives in *-φι*, *-σι*, and *-χι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

7. Antique, Ionic, and Doric forms are sometimes found in Attic writers; particularly,

α.) The Dor. Gen. in *-ᾶ*, from some nouns in *-αις*, mostly proper names; as, *ἰριθοθήρας*, *fowler*, *Γωβρύας*, *Καλλίας*. Gen. *ἰριθοθήρα*, *Γωβρύα*, *Καλλία*. So all contracts in *-ᾶς*; as, *βορῆας*, G. *βορῆᾶ* (§ 7).

β.) The Ion. Gen. in *-ιων*, from a few proper names in *-ης*; as, *Θαλῆς*, *Τήρης*. Gen. *Θάλιων*, *Τήριων*.

γ.) The old Dat. plur. in *-αισι*, which is frequent in the poets. So, in *Plato*, *τίχταισι* Leg. 920 e, *ἡμέραισι* Phædr. 276 b.

## II. THE SECOND DECLENSION.

[For the affixes and paradigms, see §§ 86, 87; TT 5, 6, 9, 10.]

§ 97. The flexible endings of the Nominative and Accusative singular are wanting (§ 86),

1.) In the *theme* of the *article*; thus, *ὁ* for *ὄς*.

2.) In the *neuter* of the *article* and of the *pronouns* *ἄλλος*, *αὐτός*, *ἐκεῖνος*, and *ὅς*; thus, *τό*, *ἄλλο*, *αὐτό*, *ἐκεῖνο*, *ὅ*, for *τόν*, *ἄλλον*, &c.

NOTE. In crasis with the article (§ 39), and in composition with the pronouns *τοῖος* and *εἰσός*, the neuter *αὐτό* more frequently becomes *αὐτόν*; thus, *ταὐτόν* and *ταὐτό*, for *τὸ αὐτό*; *τοιούτον* and *τοιούτο*, *τοσαύτον* and *τοσαῦτο*.

3.) Frequently in the *Accusative* of the *Attic declension* (§ 98), particularly in *ἡ ἔως*, *dawn*, *ἡ ἄλως*, *threshing-floor*, *ἡ Κέως*, *ἡ Κῶς*, *ἡ Τέως*, *ὁ Ἄθως*; thus, Acc. *νεών* and *νεῶ* (§ 9), *ἔω*, *Ἄθω*. So, in the adjectives *ἀγήρως* (§ 17), *ἀνάπλεως*, *full*, *ἀξιόχρεως*, *competent*.

§ 98. CONTRACTS. If the characteristic is *α*, *ε*, or *ο*, it may be contracted with the affix according to the rules (§§ 33–37). See *ἀγήραος* (§ 17), *ὄστιον*, *νόος* (§ 9). The contract declension in *-ως* and *-ων*, from *-αος* and *-αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (§ 7).

NOTES. α. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs

only with some change. Thus, for *ἀνώγαων*, *εὐγαιος* (which are compounds of *γάα*, the original form of *γῆ*, *earth*, and from which come by contraction *ἀνώγαων*, *εὐγαιος*) we find the extended forms *ἀνώγαων* v. 4. 29, *εὐγαιος* or *εὐγαιος*. Some of them are variously declined. See §§ 123. γ, 124. γ.

β. If the characteristic is long α, α is inserted after the contraction (§ 35) thus, *ναῖς* (*ναῖς*) *ναῖς* (§ 9), *ναῖς* (*ναῖς*) *ναῖς*, *ναῖς* (*ναῖς*) *ναῖς*, *ναῖς* (*ναῖς*) *ναῖς*. Plur. *ναῖς* (*ναῖς*) *ναῖς*, &c.

γ. In the Attic declension, the Nom. plur. neut. is contracted, like the other cases, into α; thus, *ἀγέρων* (§ 17), as if from *ἀγερᾶ-α-α*, a form with the connecting vowel. See § 87.

### DIALECTIC FORMS.

§ 99. 1. The affix of the Gen. sing. -α ( § 86), which was commonly contracted to α, or, in the Æolic and stricter Doric, to α ( § 44. 4), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to αα; thus, *πόντου Ἰκαρίου* B. 145; *δόμου ὑψηλοῦ* α. 126; *οἶο δόμοιο* α. 330; *ῥιῶν* Pind. O. 2. 37; *ῥιῶν* Ib. 6. 60; *μεγάλου Διός* Alc. 1 (20); *ἐρχομένων* Id. 37; *ποταμῶν... Ἀνᾶσσιν* Theoc. 1. 68; *μαλακῶν χόρτων* Id. 4. 18. The Epic genitives *Πετιῶν* (Δ. 327, &c.) and *Πηνελιῶν* (Ξ. 489) are made by a single contraction, with the usual insertion of α ( § 98. β), from the original forms *Πετιᾶα*, *Πηνελιᾶα*. The Epic dual forms in αῖν, which alone are used by Homer, arise from a mere poetic doubling of α ( § 48).

2. Some proper names in -ας have the Gen. sing. in Herodotus, after the analogy of Dec. I.; as, *Κροῖσος*, *Κροῖσιν* viii. 122, but *Κροῖσιν* i. 6; *Βάκχιον* iv. 160; *Κλισμβρότιον* v. 32. The Gen. plur. forms *κροῖσιν* (Hdt. i. 94) and *κροῖσιν* (Id. ii. 36), if genuine, may be referred to the Ionic insertion of α ( § 48. 1).

3. The old Dat. plur. in -ασι is common in the poets of all classes, and in Ionic prose. So, even in Plato, *ῥιῶν* Leg. 955 e.

4. For the Epic Gen. in -αων, see § 91. For the Epic Datives in -αφι and -ασι, and the old Dat. in -ασι, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

5. Contracts in -ουε from -οοε occur in Homer, though rarely; as, *νοῦε* α. 240 (elsewhere *νόε*). In words in -οοε, -οοι, he sometimes protracts the α to αα ( § 47. N.), and sometimes employs synizesis ( § 30).

## III. THE THIRD DECLENSION.

[For the affixes and paradigms, see §§ 85, 87; ΠΠ 5, 6, 11-16.]

§ 100. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the root in its simple, distinct form. This form must therefore be obtained from the Genitive, or from some case which has an open affix ( § 79, 82. ε).

REMARKS. 1. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes; that is in the Nominative and Vocative singular, the Dative plural, and the Ac-

casative singular in *-s*. For these changes, see in general §§ 51, 55, 57-59, 63.

2. The flexible ending of the Acc. sing. in this, as in the other two declensions, seems to have been originally *ν*. But the *ν* was so extensively changed into *α* in accordance with § 63. R., that the *α* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *α*, if no statement is made to the contrary. When the affix is *ν*, the root receives the same changes as in the theme (§ 110).

Words of the third declension are divided according to the characteristic, into MUTES, LIQUIDS, LIQUID-MUTES, and PURES.

### A. MUTES.

[T 11.]

§ 101. LABIALS AND PALATALS. These are all either masculine or feminine, and in none is the Voc. formed except *γυνή* (N: *γ*).

NOTES. *α*. For the *ψ* and *ξ* in the theme and Dat. pl., see § 51.

*β*. In *θρίξ*, the root is *θριχ-*. In those cases in which *χ* remains, *θ* becomes *τ*, according to § 62. In *ἡ ἀλώπηξ*, *-ιος*, *fox*, the last vowel of the root is lengthened in the theme. Compare § 112. *α*.

*γ*. *Γυνή*, *woman, wife*, which is irregular in having its theme after the form of Dec. I., and also in its accentuation, is thus declined: S. N. *γυνή*, G. *γυναικής*, D. *γυναικί*, A. *γυναικα*, V. *γύναι*. P. N. *γυναικίς*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναικας*. D. N. *γυναικί*, G. *γυναικῶν*. The old grammarians have also cited from Comic writers the forms, A. *γυνήν*, P. N. *γυναι*, A. *γυνάς*, according to Dec. I.

§ 102. MASCULINE AND FEMININE LINGUALS. These lose their characteristic in the theme and Dat. pl. (§ 55), in the Acc. sing., when formed in *ν* (§§ 63. R., 100. 2), and in the Voc. (§ 63).

NOTES. *α*. If a palatal is thus brought before *σ*, it unites with it in *ξ* (§ 51), as (*ἄνακτος*, *ἄνακς*) *ἄναξ* (§ 11), *ἡ (νύκτος) νύξ*, *night*; if to the end of a word, it is dropped (§ 63), as (*ἄνακτ*, *ἄνακ*) *ἄνα*. This distinct Voc., however, is used only in addressing a god; otherwise, *ὦ ἄναξ* (or, by frequent crasis, *ἄναξ*).

*β*. For the change of *σ* when brought before the affixes *ς* and *ν*, or to the end of a word, see §§ 112. *α*, 113. 3.

*γ*. Barytones in *-is* and *-us* form the Acc. sing. in both *α* and *ν*, the latter being the more common affix; as, *χάρις* (§ 11), *ἡ ἱρις*, *strife*, *ἡ ὄρνις*, *bird*; Acc. *χάριτα* and *χάριν* (as the name of a goddess, the form in *-α* is always used, and sometimes, also, in poetry; but, otherwise, the form in *-ν*, yet see H. Gr. iii. 5. 16), *ἱριν* and poet. *ἱριδα*, *ὄρνιν* and poet. *ὄρνιθα*. So also, *κλήις* (§ 11), *ἡ γίλωις*, *laughter*, and the compounds of *πρός*, *foot*; thus, Acc. *κλιῖδα* and *κλιῖν*, *γίλωτα* and *γίλων*, *Οἰδιπόδα* and *Οἰδιπουν* (§ 16), *διπόδα* and *διπουν* (§ 17). Add *ἡ ἔρως*, *love*, Acc. *ἔρωτα* and rare poetic form *ἔρων*. So *παῖς*, when resolved by the poets into *παῖς*, may have Acc. *παῖν*, Ap. Rh.

4. 697. In oxytones, the accent served to prevent the lingual from falling away.

§ 103. NEUTER LINGUALS. In these, the characteristic is always  $\tau$ , which, in the theme, is commonly dropped after  $\mu\alpha$ , but otherwise becomes  $\varsigma$  or  $\rho$  (§ 63); as,  $\sigma\omega\mu\alpha$ ,  $\phi\omega\varsigma$ ,  $\kappa\acute{\epsilon}\rho\alpha\varsigma$ ,  $\eta\pi\alpha\rho$  (Π 11),  $\epsilon\iota\delta\acute{o}\varsigma$  (Π 22), from the roots  $\sigma\omega\mu\alpha\tau-$ ,  $\phi\omega\iota-$ ,  $\kappa\epsilon\rho\alpha\iota-$ ,  $\eta\pi\alpha\iota-$ ,  $\epsilon\iota\delta\omicron\iota-$ .

NOTE. The  $\tau$  is also dropped in  $\mu\acute{\iota}\lambda\iota$ ,  $\mu\acute{\iota}\lambda\iota\tau\epsilon\varsigma$ , *honey*; in  $\gamma\acute{\alpha}\lambda\alpha$ ,  $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\epsilon\varsigma$ , *milk*, which also drops  $\kappa$ ; and in  $\gamma\acute{o}\nu\upsilon$ ,  $\gamma\acute{o}\nu\alpha\tau\epsilon\varsigma$ , *knee*, and  $\delta\acute{o}\rho\upsilon$ ,  $\delta\acute{o}\rho\alpha\tau\epsilon\varsigma$ , *spear*, which then change  $\alpha$  to  $\upsilon$  (compare § 113). In the poetic  $\eta\mu\alpha\varsigma$ ,  $\eta\mu\alpha\tau\epsilon\varsigma$ , *day*,  $\tau$  is changed into  $\rho$  after  $\mu\alpha$ ; and in  $\psi\delta\omega\rho$ ,  $\psi\delta\alpha\tau\epsilon\varsigma$ , *water*, and  $\sigma\kappa\acute{\omega}\rho$ ,  $\sigma\kappa\alpha\tau\acute{o}\varsigma$ , *filth*,  $\tau$  is changed into  $\rho$ , and  $\alpha$  into  $\omega$ . See § 123.  $\gamma$ .

§ 104. CONTRACT LINGUALS. A few linguals drop the characteristic before some or all of the open affixes, and are then contracted; thus,  $\kappa\lambda\epsilon\iota\delta\epsilon\varsigma$  ( $\kappa\lambda\epsilon\iota\tau\epsilon\varsigma$ )  $\kappa\lambda\epsilon\iota\varsigma$ ,  $\kappa\lambda\epsilon\iota\delta\alpha\varsigma$  ( $\kappa\lambda\epsilon\iota\alpha\varsigma$ )  $\kappa\lambda\epsilon\iota\varsigma$  ·  $\kappa\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$   $\kappa\acute{\epsilon}\rho\alpha\omicron\varsigma$   $\kappa\acute{\epsilon}\rho\omega\varsigma$ ,  $\kappa\acute{\epsilon}\rho\alpha\tau\iota\alpha$   $\kappa\acute{\epsilon}\rho\alpha\alpha$   $\kappa\acute{\epsilon}\rho\alpha$  (Π 11);  $\tau\acute{o}$   $\tau\acute{\epsilon}\rho\alpha\varsigma$ , *prodigy*, P. N.  $\tau\acute{\epsilon}\rho\alpha\tau\iota\alpha$   $\tau\acute{\epsilon}\rho\alpha$ , G.  $\tau\epsilon\rho\acute{\alpha}\tau\omega\upsilon\upsilon$   $\tau\epsilon\rho\omega\upsilon\upsilon$  ·  $\acute{o}$   $\chi\rho\omega\varsigma$ , *skin*, S. D.  $\chi\rho\omega\tau\iota$  ( $\chi\rho\omega\tau\iota$ )  $\chi\rho\omega$  (in the phrase  $\acute{\epsilon}\nu$   $\chi\rho\omega$ ). So, in Homer, from  $\acute{o}$   $\iota\delta\rho\omega\varsigma$ , *sweat*,  $\acute{o}$   $\gamma\acute{\epsilon}\lambda\omega\varsigma$ , *laughter*,  $\acute{o}$   $\xi\rho\omega\varsigma$ , *love*, S. D.  $\iota\delta\rho\omega$ ,  $\gamma\acute{\epsilon}\lambda\omega$ ,  $\xi\rho\omega$ , for  $\iota\delta\rho\omega\tau\iota$ , &c.; A.  $\iota\delta\rho\omega$ ,  $\gamma\acute{\epsilon}\lambda\omega$ , for  $\iota\delta\rho\omega\tau\iota\alpha$  ( $\iota\delta\rho\omega\alpha$ ),  $\gamma\acute{\epsilon}\lambda\omega\tau\iota\alpha$ . Compare §§ 107, 119, 123.  $\alpha$ .

NOTE. In the following words, the contraction is confined to the root :

$\tau\acute{o}$   $\acute{o}\delta\varsigma$ ,  $\acute{\omega}\tau\acute{\epsilon}\varsigma$ , *ear* (¶ 11), contracted from the old  $\acute{o}\delta\alpha\varsigma$ ,  $\acute{\omega}\delta\alpha\tau\epsilon\varsigma$  (§ 33.  $\gamma$ ).

$\tau\acute{o}$   $\delta\acute{\iota}\lambda\iota\alpha\rho$ , *baib*, Gen.  $\delta\acute{\iota}\lambda\iota\alpha\tau\epsilon\varsigma$ ,  $\delta\acute{\iota}\lambda\eta\tau\epsilon\varsigma$ .

$\tau\acute{o}$   $\sigma\tau\acute{\iota}\alpha\rho$ , contr.  $\sigma\tau\eta\rho$ , *tallow*, Gen.  $\sigma\tau\acute{\iota}\alpha\tau\epsilon\varsigma$ ,  $\sigma\tau\eta\tau\acute{o}\varsigma$ .

$\tau\acute{o}$   $\phi\rho\acute{\iota}\alpha\rho$ , *well*, Gen.  $\phi\rho\acute{\iota}\alpha\tau\epsilon\varsigma$  ( $\tilde{\alpha}$  or  $\tilde{\alpha}$ ),  $\phi\rho\eta\tau\acute{o}\varsigma$  (§ 37. 1).

REMARK. Those linguals in which a liquid precedes the lingual will be treated as a distinct class (§ 109).

## B. LIQUIDS.

[¶ 12.]

§ 105. MASCULINE AND FEMININE LIQUIDS. In these, except  $\acute{\alpha}\lambda\varsigma$ , *salt*, *sea* (in the singular, only Ionic and poetic), the characteristic is always either  $\nu$  or  $\rho$ . For the changes in the theme and Dat. pl., see §§ 57–59. When the characteristic is  $\nu$ , it depends upon the preceding vowel whether the  $\nu$  or the  $\varsigma$  is changed in the theme; as follows.

1.) If an *E* or *O* vowel precede, the  $\varsigma$  is changed; as in  $\lambda\acute{\iota}\mu\eta\eta\upsilon$ ,  $\acute{\epsilon}\nu\omicron\varsigma$ ,  $\delta\alpha\acute{\iota}\mu\omega\upsilon\upsilon$ ,  $\acute{\omega}\nu\omicron\varsigma$  (Π 12);  $\acute{o}$   $\mu\eta\eta\upsilon$ ,  $\mu\eta\eta\acute{o}\varsigma$ , *month*,  $\acute{o}$   $\chi\rho\epsilon\iota\mu\acute{\omega}\nu$ ,  $\acute{\omega}\nu\omicron\varsigma$ , *storm*, *winter*.

Except  $\delta$   $\kappa\tau\acute{\iota}\varsigma$ ,  $\kappa\tau\acute{\iota}\nu\acute{\epsilon}\varsigma$ , *comb*, the numeral  $\epsilon\iota\varsigma$ ,  $\iota\nu\acute{\epsilon}\varsigma$ , *one* (¶ 21), and the Ionic  $\delta$   $\mu\acute{\iota}\varsigma$  (as from root  $\mu\acute{\iota}\nu$ , yet Gen.  $\mu\eta\acute{\nu}\omicron\varsigma$ ) for  $\mu\eta\eta\upsilon$ , *month* (Hdt. ii. 82).

2.) If  $\alpha$  precede, in *nouns* the  $\varsigma$  is changed, but in *adjectives*

the  $\nu$ ; thus, ὁ Πάν, Πανός, *Pan*, ὁ παιάν, -ᾶνος, *pæan*; but μέλας, -ανος (Π 19), τάλως, -ανος, *wretched*.

3.) If  $\epsilon$  or  $\upsilon$  precede, the  $\nu$  is changed; as in ῥίς, ῥινός (Π 12), ὁ δελφίς, -ῖνος, *dolphin*, ὁ Φόρκυς, -ῦνος, *Phorcys*.

NOTES. *a.* The  $\nu$  remains in μέσυν, -ῦνος, *wooden tower*; and most words in -*is* and -*us* have a second, but less classic form, in -*in* and -*un*; as, ρίς and ρίν, δελφίς and δελφίν, Φόρκυς and Φόρκυν.

*β.* In the pronoun εἷς, (¶ 24), the  $\nu$  of the root *ein-* is simply dropped in the theme. Yet see § 152. *β.*

REMARK. VOCATIVE. In the Voc. of Ἀπόλλων, -ανος, *Apollo*, Ποσειδῶν, -ᾶνος, *Neptune*, and ἰσότης, -ῆρος, *saviour*, the natural tone of address has led to the throwing back of the accent, and the shortening of the last syllable; thus, Ἀπολλων, Πόσειδων, ἰσότης.

§ 106. SYNCOPATED LIQUIDS. I. In a few liquids of familiar use, a *short vowel* preceding the characteristic is syncopated in some or most of the cases; as follows.

1.) In these three, the syncope takes place before *all* the open terminations: ἀνής, man (¶ 12). For the insertion of the  $\delta$ , see § 64. 2.

κύων, dog (¶ 12), which has, for its root, κυον-, by syncope, κυν-. In this word, the syncope extends to the Dat. plur.

ἑρῖς, lamb's (¶ 12), which has, for its root, ἑρην-, by syncope, ἑρν-. The Nom. sing. is not used, and its place is supplied by ἑμῖς.

2.) These five are syncopated in the *genitive* and *dative singular*:

πατήρ, father, and μήτηρ, mother (¶ 12).

ἡ θυγάτηρ, daughter, G. θυγατέρος θυγατρός, D. θυγατέρι θυγατρί.

ἡ γαστήρ, stomach, G. γαστέρος γαστρός, D. γαστέρι γαστρί.

ἡ Δημήτηρ, Ceres, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι - also, A. Δημήτερα Δήμητρα.

NOTES. *a.* In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

*β.* For the Dat. pl., see § 59. Γαστήρ has not only γαστέρας (Dio Cass. 54. 22), but also in Hipp. γαστήρει.

§ 107. II. In *comparatives* in -ων, the  $\nu$  is more frequently syncopated before  $\alpha$  and  $\epsilon$ , after which contraction takes place; as, μείζονα (μείζοα) μείζω, μείζονες (μείζοες) μείζους, μείζονας (μείζοας) μείζους (¶ 17). Compare §§ 104, 119, 123. *a.*

NOTE. A similar contraction is common in the Acc. of Ἀπόλλων, *Apollo*, and Ποσειδῶν, *Neptune*; thus, Ἀπόλλωνα, (Ἀπόλλωα) Ἀπόλλω (iii. 1. 6); Ποσειδῶνα, Ποσειδῶ. See, for both the uncontracted and the contracted forms, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, ἡ κυκίων, -ῶνος, *mixed drink*; Acc. κυκίωνα, and, rather poetic, κυκίῳ (x. 316; κυκίῳ A. 624); ἡ γλήχων, -ωνος, *pennyroyal*; Acc. γλήχωνα, γλήχῳ (Ar. Ach. 874); and by a like syncope of  $\epsilon$ , ἡ ἰχώρ, *ichor*; Acc. ἰχώρα and (only E. 416) ἰχῶ.

§ 108. NEUTER LIQUIDS. A few nouns, in which  $\rho$  is

the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

NOTE. In *ἵαε*, *spring*, and the poetic *κίαε*, *heart*, contraction takes place in the root; thus, N. *ἵαε*, poetic *ἦε*, G. *ἵαρος*, commonly *ἦρος*, D. *ἵαρι*, commonly *ἦρι*. N. *κίαε*, in Homer always *κῆε*, D. *κῆρι*.

### C. LIQUID-MUTES.

[¶ 13.]

§ 109. All nouns of this class are either masculine or feminine. The characteristic of the class is *ντ*, except in the feminines *δάμῃρ*, *-αριος*, *wife*, *ἐλμινς*, *-ινθος*, *worm*, *πελρινς*, *-ινθος*, *carriage-basket*, and *τίρυνς*, *-υνθος*, *Tiryns*. The *τ* or *θ* is affected as in simple linguals (§ 102). When, by the dropping of *τ*, *ν* is brought before *ς* in the theme, it depends upon the preceding vowel whether the *ν* or the *ς* is changed (§§ 57, 58), according to the following rule: *If an O vowel precede, the ς is changed; otherwise, the ν.*

Thus, *λίαν*, *-οντες*, *Ξινοφῶν*, *-ῶντες* (¶ 13), *ἰ δράκων*, *-οντες*, *dragon*; but *γίγῃς*, *-αντες* (¶ 13), *ἰ ἱμάς*, *-άντες*, *thong*, *ἰ Σιμόεις*, *-ιντες*, *the Simois*, *δυνύς*, *-όντες*, *showing*.

NOTES. α. Except *ἰδοῦς*, *-όντες*, *tooth* (¶ 13; yet Ion. *ἰδῶν* Hdt. vi. 107), and participles from verbs in *-ωμι*; as, *δοῦς*, *δόντες* (¶ 22), from *δίδωμι*, *to give*.

β. Some Latin names received into the Greek have *-ης* in the theme, instead of *-ις*; as, *Κλήμης*, *-ιντες*, *Clemens*, *Ουάλης*, *-ιντες*, *Valens*.

γ. If the characteristic is *-νθ-*, the *ν* remains before *ς* (§ 58. β). In *δάμῃρ* (¶ 13), the *ς* is simply dropped in the theme.

REMARKS. 1. A few proper names in *-ᾱς*, *-αντες*, form the Voc. after the analogy of the theme; that is, *ν* becomes *α*, and is then contracted; thus, *Ἀτλᾱς*, *-αντες*, V. (*Ἀτλαντ*, *Ἀτλαν*, *Ἀτλαα*) *Ἀτλᾱ*. *Πολυδάμῃς*, V. *Πολυδάμᾱ*.

2. Nouns and adjectives in *-ις*, *-ιντες*, preceded by *σ* or *η*, are usually contracted; as, *ἰ πλακοῖς* *πλακοῖς*, *cake*, G. *πλακοίντες* *πλακοῦντες*. *τιμῆις* *τιμῆς*, *honored*, F. *τιμήσσα* *τιμῆσσα*, N. *τιμῆν* *τιμῆν*, G. *τιμήντες* *τιμῆντες*, &c.

### D. PURES.

[¶ 14.]

§ 110. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the root, either before the affixes ς and ν (¶ 5), or at the end of a word.* Hence,

§ 111. (A.) Before the affixes *ς* and *ν*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows.

1.) In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words; as, *simple*, ὁ ἱππεύς, -έως (§ 14; root ἱππε-), ὁ βασιλεύς, -έως, *king*, ὁ ἱερεύς, -έως, *priest*, ὁ Θησεύς, -έως, *Theseus*, ὁ Μεγαρεύς, -έως, *Megarian*; *compound*, ὁ Σωκράτης, -εος (§ 14; from σῶς, *entire*, and κράτος, *strength*), ὁ Ἀριστοτέλης, -εος, *Aristotle*, ὁ Δημοσθένης, -εος.

Except the simples ἡ Ἄρης, -ιος, *Mars*, ἡ μή, μή, *moth*; and the following, in which *ε* becomes *υ* or *ι*, ὁ πῆχυς, -ιως, *Acc. πῆχυν* (§ 14), ὁ πάλινος, -ιως, *aze*, ὁ πρεσβύς, -ιως, *elder* (properly an *adj.*); ὁ ἔχης, -ιως, *vipera*, ὁ ὄφης, -ιως, *serpent*, ὁ πρύτανις, -ιως, *president*, and also πόρις, πύρις, μάρις, and ὄρις.

2.) In *feminine* and *common nouns*, *ε* becomes *ι*; as, ἡ πόλις -εως, *Acc. πόλιν* (§ 14), ἡ δύναμις, -εως, *power*; ὁ, ἡ μάντις, -εως, *prophet, prophetic*.

§ 112. 3.) In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words; as, *simple*, ἡδύς, -έος, *Acc. ἡδύν* (§ 19), γλυκύν, -έος, *sweet*, ὀξύς, -έος, *sharp*; *compound*, ἀληθής, -έος, *true*, εὐτελής, -έος, *cheap*, σφηκιώδης, -εος, *wasp-like*, τριήρης, -εος, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 14).

Except a few simple adjectives, in which *ε* becomes *η*; as, σαφής, -ίας (§ 17), πλήρης, -ιος, *full*, ψευδής, -ίας, *false*.

4.) In *monosyllables*, *ο* becomes *ου*; otherwise, *ω*; as, βούς, βοός, *Acc. βοῦν* (§ 14), ὁ, ἡ ροῦς, ροός, *sumach*, ὁ χοῦς, χοός, *heap of earth*; but αἰδώς, -όος (§ 14).

NOTES. α. This rule applies also to *linguals* in which *ε* precedes the characteristic; thus, παύς, ποδός (§ 11), and its compounds, Οἰδίπους, -εος (§ 16), Δίπους, -εος (§ 17); but εἰδώς, -όος (§ 22).

β. In *feminines* of more than one syllable, in which the characteristic is *ε*, the affix *ε* is changed to *ι*, and is then absorbed. Thus from the root ἡχ- is formed the theme (ἡχος, ἡχας) ἡχώ (§ 14). So ἡ πειθώ, -έος, *persuasion*, ἡ Λητώ, -έος, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ἠώς, *dawn*. These *feminines* in -ω and -ως have no plural or dual, except by metaplasm (§ 122); unless, perhaps, εἰκούς (§ 123. α) is to be regarded as simply contracted from εἰκόας.

§ 113. (B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *ς*; and *ο characteristic* becomes *οι* or *ου*; as follows.

1.) If the theme ends in -ης, *ε* becomes *ες*; but, otherwise

is changed as in the theme; thus, Nom. neut. *σαφής* (§ 17), *ἡδύ* (§ 19); Voc. *τριήρης*, *Σωκρατής*, *πόλι*, *πῆχυν*, *ἰππεῖ* (§ 14), *ἡδύ* (§ 19).

2.) In the theme of *neuter nouns*, *ς* assumes *ς*, becoming itself *ο* (§ 28); as, *τὸ τεῖχος*, *-εος* (§ 14), *τὸ ἔθνος*, *-εος*, *nation*, *τὸ ὄρος*, *-εος*, *mountain*.

Except *τὸ ἄστυ*, *-εος*, *town* (§ 14), the Epic *τὸ πῶν*, *-εος*, *flock*, and a few foreign names of natural productions in *-ι*, as *τὸ πῖπρις*, *-εος*, *pepper*.

3.) In the *Vocative*, *ο* becomes *οῖ*, if the theme ends in *-ώ* or *-ώς*; but *ου*, if it ends in *-ους*; as, *ἡχοῖ*, *αἰδοῖ*, *βοῦ* (§ 14); and in like manner (cf. 112. α), *Οιδίπου* (§ 16).

§ 114. REMARKS. 1. After the analogy of *ς* and *ο*, a *characteristic* becomes *αν* in *γραῦς* and *ναῦς* (§ 14), and assumes *ς* in the theme of *neuters*; as, *τὸ γέρας*, *-αος* (§ 14), *τὸ γῆρας*, *-αος*, *old age*.

2. In the *Accusative singular* of *pures*, the formative *ν* becomes *α* (§ 100. 2) except when the theme ends in *-ας*, *-ις*, *-υς*, *-αυς*, or *-ους*; thus, *θῶς*, *ἥρως*, *ἰππεύς*, *τριήρης*, *αἰδώς*, *ἡχώ* (§ 14), *σαφής* (§ 17); Acc. *θῶα*, *ἥρωα*, *ἰππέα*, *τριήρεα*, *αἰδόα*, *ἡχόα*, *σαφέα*; but *ὁ λίθς*, *stone*, *κίς*, *οῖς* (contracted from *οῖς*), *πόλις*, *ἰχθύς*, *πῆχυνς*, *γραῦς*, *ναῦς*, *βοῦς* (§ 14), *ἡδύς* (§ 19); Acc. *λίαν*, *κίαν*, *οῖαν*, *πόλιν*, *ἰχθύν*, *πῆχυν*, *γραῦν*, *ναῦν*, *βοῦν*, *ἡδύν*.

NOTE. Proper names in *-ης*, *-εος*, for the most part, admit both forms of the Acc.; as, *Σωκράτης* (§ 14), A. *Σωκράτη* (Plat.), *Σωκράτην* (Xen.); *Ἄρης*, *Mars*, A. *Ἄρη* and *Ἄρην*.

3. When the *characteristic* is changed to a *diphthong* before *σ* in the theme, the same change is made before *αι* in the *Dative plural*; as, *ἰππεῦσι*, *βουσί*, *γραυσί*, *ναυσί* (§ 14).

§ 115. II. CONTRACTION. For the general laws, see §§ 31–37. The following remarks may be added.

1. *Pures* in *-ης*, *-ας*, *-ώ*, and *-ώς*, *-όος*, are contracted in *all* the cases which have *open* terminations. See *τριήρης*, *Σωκράτης*, *Ἡρακλής*, *τεῖχος*, *ἡχώ*, *αἰδώς* (§ 14), *σαφής* (§ 17). Add a few *neuters* in *-ας*; as, *τὸ γέρας* (§ 14), *τὸ κρέας*, *meat*.

NOTES. α. Of nouns in *-ώ* and *-ώς*, *-όος*, the uncontracted form scarcely occurs, even in the poets and dialects.

β. In proper names in *-κλής*, contracted *-κλῆς* (from *κλῆος*, *renown*), the Dat. and sometimes the Acc. sing. are *doubly* contracted. See *Ἡρακλῆς* (§ 14). For the later Voc. *Ἡρακλῆς*, compare § 105. R. The Nom. pl. *Ἡρακλῆς*, in the Ion. form (§ 121. 4), occurs, with *Θησίς*, Pl. Theæt. 169 b



2. In other pures, contraction is, for the most part, confined to three cases; the Nom. and Acc. plur., and the Dat. sing.

The contractions which are usual or frequent in these words are exhibited in the tables. Contraction sometimes occurs in cases in which it is not given in the tables, and is sometimes omitted in cases in which it is given. These deviations from common usage are chiefly found in the poets.

§ 116. 3. In the Attic and Common dialects, the endings *-εος*, *-σα*, and *-σας*, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in *-ις*, *-υς*, and *-ευσ*, and sometimes of nouns in *-ι* and *-υ*; as, *πόλις*, Gen. *πόλειος πόλειως*, *πῆχυς*, *-εως*, *ἱππεύς*, *-έως*, *ἄστυ*, *-εος* and *-εως* (§ 113. 2). Also *ὁ Ἄρης*, *Mars*, G. *Ἄρειος* and sometimes *Ἄρειως* (as if from a second theme *Ἄρευς*, cited by grammarians from Alcæus).

b.) In the Acc. sing. and plur. of nouns in *-ευσ*; as, *ἱππεύς*, Acc. sing. *ἱππεῦ ἱππεῖᾰ*, pl. *ἱππεῦς ἱππεῖς*.

NOTES. α. This change appears to be simply an early and less perfect mode of contraction. From the accentuation of such words as *πόλιος*, it is evident that the *ι* (as in *Ἀτρεΐδιω*, *Μενέλιω*, § 35) has not the full force of a distinct syllable; while it is equally evident from the use of the poets, that it has not wholly lost its syllabic power. It seems, therefore, to have united as a species of semivowel (of the same class with our *y* and *w*) with the following vowel, which consequently, as in other cases of contraction, became long. An especial reason for regarding this method of contraction as early, consists in the fact that it is confined to those classes of words which have dropped *F* or *Δ* from the root (§§ 117, 118). The poets sometimes complete the contraction by synizesis; as, *βασιλείως* Eur. Alc. 240, *Ἐριχθίως* Id. Hipp. 1095, *Ἀχλλία* Id. Iph. A. 1341. Sometimes, also, the unchanged Gen. in *-εος*, and rarely the Acc. in *-ιᾶ* and *-ιᾶς* occur in the Attic poets; as, *Νηλείς* Eur. Ion, 1082, *πείλεις* Id. Hec. 866, *φονιά* Ib. 882. The poets likewise employ in the Acc. sing. the regular contraction into *ῆ*; as, *ξυγγραῖῃ* Ar. Ach. 1150, *Ὀδυσσεῇ* Eur. Rh. 708, and even *ιεῖῃ* Id. Alc. 25. The regularly contracted Acc. pl. in *-ις*, instead of *-ιᾶς*, became in the later Greek the common form, and although regarded as less Attic, yet is not unfrequent in the manuscripts and editions of genuine Attic writers, particularly of Xenophon; as, *βασιλείς* Mem. iii. 9. 10.

β. If another vowel precedes, the *ι* is commonly absorbed by the *ωι*, *α*, and *ε*; thus, *Πειραιίως* *Πειραιῶς*, *Πειραιία* *Πειραιῖᾰ* (§ 14); *χοῖς*, *χοῖᾰ*, *χοῖᾶς* (§ 123).

γ. For the earlier contraction of the Nom. pl. of nouns in *-ις* into *ῆς*, see § 37. 2. The uncontracted *Θηεῖς* occurs Pl. Theæt. 169 b.

δ. The form of the Gen. in *-εως* is termed by grammarians the *Attic Genitive*. For its accentuation, see Prosody. The Gen. pl. in *-εων* accented upon

the antepenult is also termed Attic; as, *πάλιν*. The regularly contracted *πηχῶν* occurs iv. 7. 16.

s. The Gen. in *-ως* is also found in a few adjectives in *-is* (as, *παλλίστολος*, *-ισ*), in *ἡμισυς*, *half* (Gen. commonly *-ως*, but also *-ισ* and *-ους*), and, in later writers, in other adjectives in *-ος* (thus, *βραχύως* Plut.).

§ 117. REMARKS ON THE DECLENSION OF PURES. The various and peculiar changes in the declension of purens appear to have chiefly arisen from the successive methods which were employed to avoid the hiatus produced by appending the open affixes to the characteristic vowel. Of these methods, the earlier consisted mainly in the insertion of a strong breathing or aspirate consonant (cf. § 89); and the later, in contraction. The inserted aspirate became so intimately associated with the root, that its use extended even to the cases which had not an open affix; and although it fell away in the refining of the language (cf. § 22. δ), yet it left distinct memorials of itself, either in a kindred vowel or consonant, or in a prolonged syllable. The aspirates chiefly inserted appear to have been the labial *F*, and a dental breathing, which was most akin to *σ* (in Latin it passed extensively into *r*; for distinction's sake, we here represent it by a capital *Σ*). From the classes of words in which these aspirates were respectively inserted, the former appears to have prevailed in an earlier period of the language, than the latter. In the modifications which subsequently took place, the following law prevailed: *When 1.) followed by a vowel, both the aspirates were simply dropped. When not followed by a vowel, the labial breathing united (2.) with α, ι, and ε preceding to form αυ, ιυ, and ου, and (3.) with ι and υ (except in the Dat. plur.), to form ι and υ; while the dental breathing (4.) at the end of a word became ι, and (5.) before the affix s lengthened a preceding short vowel. Thus,*

(1.) *βορός βοός, γερός γεός, κίρος κίός, ιχθύς ιχθύς, ιππίς ιππίς, αἰδώς αἰδώς, τείχεος τείχεος, γίγας γίγας* (§ 14), *σαφίς σαφίς* (§ 17).

(2.) *γερός γερός, νάρις ναύς* (Lat. *navis*), *ναρίς ναύς, ιππίς ιππίς, ιππίς ιππίς, βόρις βούς, βόρις βούς, βίρις βού* (§ 14).

(3.) *κίρις κίρις, κίρις κίρις, ιχθύς ιχθύς, ιχθύς ιχθύς* (§ 14); but Dat. pl. *κίρις, ιχθύς*.

(4.) Nom. neut. *σαφίς σαφίς* (§ 17), *τείχεος τείχεος* (ε passing into its kindred vowel, § 28), *γίγας γίγας* (§ 14); Voc. *Σώκρατις Σώκρατις, τρέις τρέις* (§ 14). The peculiar form of the Voc. of *ἡχός* and *αἰδώς* has arisen from the change of ε to its corresponding vowel (§ 50) and then contraction with precession (§ 29); thus, *ἡχός ἡχός ἡχός* (cf. §§ 45. 5, 86, 112. β).

(5.) *σαφίς σαφίς* (§ 17), *Σωκράτις Σωκράτης, αἰδώς αἰδώς* (§ 14). For *ἡχός*, see § 112. β, and compare *ἡχός* above (4.). In the Dat. pl. the short vowel remains unchanged; as, *σαφίς*.

NOTE. In adjectives, and in a few masculine and neuter nouns, the diphthong *ιυ* appears to have been reduced to a simple short *υ*; as, *ἡδύς ἡδύς, ἡδύς ἡδύς* (§ 19); *πῆχύς πῆχύς, πῆχύς πῆχύς, πῆχύς πῆχύς, ἄστυς ἄστυς* (§ 14).

§ 118. In *feminines*, it was natural that the inserted breathing or consonant should commonly assume a softer form. In this form, it appears to



## DIALECTIC FORMS.

## § 120. (A.) Dialectic changes affecting the AFFIX.

1. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-a*, in words in which it has commonly *-v*; as, *εὐρία* Z. 291, *ῥῆα* or *ῥία*, *πόλῃα*, for *εὐρύν*, *ῥαῦν*, *πόλιν*. *ἰχθύα* Theoc. 21. 45. On the other hand, the New Ionic often forms the Acc. of nouns in *-ά* or *-άς*, *-ός*, in *-ών*; as, *Ἰά*, *Ἰο*, *Λητώ*, *Λατονα*, *ἡώς*, *δαῖτα*, Acc. *Ἰῶν* Hdt. i. 1, *Λητοῶν*, *ἡῶν*. The Æolic and stricter Doric have here *-ων* for *-ών* (§ 44. 4); as, *Ἥρων* Sapph. 75 (91), *Λατῶν* Inscr. Cret.

2. In the Gen. plur., the Ionic sometimes inserts *s* (cf. §§ 48. 1, 99. 2); as, *χηνίων* Hdt. ii. 45, *μυριαδίων*, *ἀνδρίων*, for *χηνῶν*, *μυριάδων*, *ἀνδρῶν*.

3. In the Dat. plur., for the common affix *-σι(v)*, the poets often employ the old or prolonged forms *-σι(v)*, *-σσι(v)*, and *-σσσι(v)*. See §§ 71, 84, 85. Homer uses the four forms, though *-σι(v)* rarely. The forms *-σσι(v)* and *-σσσι(v)* are also common in Doric and Æolic prose; and *-σι(v)* is used in Ionic prose after the characteristic *v*. Thus, *χειρῖν* A. 14, *χειρίσσι* Γ. 271, *χειρίσσι* T. 468; *ποσὶ* E. 745, *ποσσί* B. 44, *πόδισσι* Γ. 407; *ἵπσιν* B. 73, *ἵπσι* δ. 597, *ἱπίσσι* B. 75; *δαιτυμόνισι* Hdt. vi. 57. So, *F* not passing into *v* before a vowel (§ 117), *βόισσι* B. 481, *νάισσι* Pind. P. 4. 98, *ἀριστήσσι* A. 227.

4. In the Dual, the Epic prolongs *-ων* (as in Dec. II., § 99. 1) to *-ωνν*; thus, *ποδοῖν* E. 228, *Σιυρήωνν* μ. 52.

## § 121. (B.) Dialectic changes affecting the ROOT, either simply or in connection with the affix.

1. Many changes result from dialectic preferences of vowels; as, Ion. *θῶρηξ*, *ῥῆς*, *γῆρῆς*, for *θώραξ*, &c.; Dor. *ποιμᾶν*, *ἀκύντᾶς*, *τιμᾶς*, contr. *τιμᾶς*, for *ποιμήν*, &c.; *χῆρ* for *χίρ*, *ῶς* for *ὄς*, *βῶς*, *βῶν*, for *βοῦς*, *βοῦν* (the Acc. *βῶν* in the sense of *a shield covered with ox-hide* occurs also H. 738), *ἄχῶς* for *ἄχους*, &c. See §§ 44, 45.

2. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction. The Epic has here especial license. In the poets, contractions are often made by synizesis (§ 30), which are not written. In respect to the usage of Homer, we remark as follows: (a) In the Gen. sing., contraction is commonly omitted, except in nouns in *-ά* and *-άς*, G. *-ός*. In a few words, the contraction of *-ιος* into *-ιου* occurs (§ 45. 3), and there are a few instances of synizesis (which we mark thus, *ῖα*); e. g. *Ἐρίβιου* Θ. 368, *Θάμβιου* ω. 394, *Θίριου* η. 118; *Πηλῖος* A. 489, *Μηκιστίος* B. 566, *πόλιος* B. 811. (b) In the Dat. sing., both the contracted and uncontracted forms are used in most words with equal freedom; as, *γῆραῖ* and *γῆρα*, *Θίρι* and *Θίρι*, *τιίχῃ* and *τίχῃ*, *Πηλίῃ* and *Πηλί*, *πόλῃῃ*, *σπόλῃῃ*, and *πόλῃ*, *ἡρῃῃ* and *ἡρῃ* H. 453. The endings *-ι*, *-υ*, and *-αι* (except in *χρῶῃ*) are always contracted (§§ 118. 2, 115. a); as, *κνήστῃ* A. 640, *εἰκνῃ* Π. 526 (this contraction of *-νῃ* into *-νι* is Epic), *ἡῶῃ* I. 618. (c) The endings *-ια*, *-ιων*, and *-ιας* are commonly uncontracted, except by synizesis; as, *Θιειδίῃ* Γ. 27, *ὕπεριφῖα* δ. 757, *ἄλγῖα* Ω. 7, *βίλῖα* O. 444, *ῖα* ι. 283; *στηθῖν* K. 95; *πολίῃς* A. 559, *πελίκῃς* Ψ. 114. So *πόλῃς* S. 560. (d) The ending *-ας* is used both with and without contraction; as, *πρωτοπαγῖς* *νιοτιυχῖς* E. 194. (e) The neut. plur. ending *-αα* is always contracted, or drops one

*α* (cf. 4. below); as, *πίρα*, *δίπα*, *γίρα* B. 237. The form with the single short *α* sometimes occurs in the Attic poets; as, *πρία* Ar. Pax. 192. (*f*.) Of *αῖς*, *sheep*, *οὔς*, *ear*, and *γραιῦς*, *old woman*, the following forms occur in Homer; N. *δῖς*, G. *δῖος*, *οἰός*, A. *δῖν*. P. N. *δῖις*, G. *δῖων*, *οἰών*, D. *δῖισσι*, *οἰῖσι*, *δῖισσι* (cf. § 119. 2), A. *δῖις*. N. *οὔς*, G. *οὔατος*. P. N. *οὔατα*, D. *οὔασι*, *ώσι* (§ 33. γ). N. *γρηῦς*, *γρηῦς*, D. *γρηῖ*, V. *γρηῦ*, *γρηῦ*. the Gen. and Acc. are supplied by *γραιῖς* and *γραιῖν* of Dec. I.

3. In *common nouns* in *-ίς*, the characteristic *σF* before a vowel regularly becomes *η*, in the Epic; as, *ἰατῆς*, *ἰατῆῃ*, *ἰατῆᾷ*, *ἰατῆς* (once in Hom. *ἰατῆς* A. 151, also *βασιλῆς* Hes. Op. 246), *ἰατῆων* (§ 16), *ἐριστήισσι* A. 227 (so, by imitation, *βασιλῆας* Eur. Phœn. 829). This change also extends to proper names in *-ίς* (in which the Epic has great freedom in using the long or short vowel according to the metre), to *Ἀρης*, *Mars* (§ 116. α), and to *πάλις*. See Homeric Paradigms, § 16. In common nouns in *-ίς*, this change occurs also in Herodotus, although questioned by critics; as, *βασιλῆς*, *βασιλῆα*, vii. 137, *βασιλῆῃ* iii. 137, *βασιλῆων* vi. 58. The regular inflection of nouns in *-ίς*, in Ionic prose, and also in the Doric, is in *-ιος*, &c. The Acc. in *-ηα* or *-ια* is sometimes contracted by the poets into *-ῆ*; as, *Ὀδυσῆ τ.* 136, *Τυδῆ Δ.* 384, *βασιλῆ* Hdt. vii. 220 (Oracle). We find *βασιλῆς* with synizesis Hes. Op. 261.

4. In words whose root ends in *α*-, the Epic often unites *αα* into *η* (as regularly in proper names in *-κλῆς*), or into *ι*; but sometimes in the Epic and other poets, and in dialectic prose, one *α* is dropped. Still further variety of form is sometimes given by the Epic protraction of *α* to *αι* or *η*, or by the Ionic or poetic neglect of contraction. Thus, *Ἡρακλῆς* Hes. Th. 318, Hdt. ii. 43, Pind. O. 6. 115; G. *Ἡρακλῆς* Ξ. 266, *Ἡρακλῆς* Hdt. ii. 43, Pind. O. 3. 20; D. *Ἡρακλῆῃ* 9. 224, Pind. I. 5. 47, *Ἡρακλῆῃ* Hdt. ii. 145, *Ἡρακλῆ* Pind. P. 9. 151; A. *Ἡρακλῆα* Ξ. 324, *Ἡρακλῆα* Hdt. ii. 43, Pind. O. 10. 20, *Ἡρακλῆν* Theoc. 13. 73 (for the Attic forms of *Ἡρακλῆς*, see § 14 and Mem. ii. 1. 21-26); *ἑγκλῆς* II. 738: *ἑγκλῆας* (Acc. pl. of *ἑγκλῆς*) K. 281, *ἑγκλῆς* Pind. O. 2. 163; *ἑγκλῆς* (Gen. of *ἑγκλῆς*) Z. 508; *κλειῶ* (pl. of *κλῆς*) Hes. Th. 100: *δυσκλῆς* B. 115, *ὑπερδῆς* P. 330: *ἑκλῆς* (Nom. pl. of *ἑκλῆς*) M. 318. For the Homeric forms of *στῆς*, and for those of *Πάτροκλος*, which, like some other compounds of *κλῆς*, has forms both of Dec. II. and of Dec. III., see § 16.

5. For the Ionic and Doric declension of words in *-ίς*, *-ιος*, and for the omission of *δ* in words in *-ίς*, *-ιδος*, see §§ 118, 119. The Ionic likewise omits the *τ* in *πίρας* and *τίρας*; and then in these, as in other neuters in *-ας*, *-ας*, the later Ionic often changes *α* into *ι* (§ 44. 2.), except in the theme; as, *κίριος*, *κίριῃ*, *κίρια*, *κίριον*, *τίριος*, *γίρια*, Hdt.

6. In *αῖς*, the Doric retains throughout the original *α*, and is here sometimes imitated by the Attic poets. In the Ionic, the *α* passes throughout by precession either into *η*, or with short quantity, especially in the later Ionic, into *ι*. The Attic retains the *α* in the diphthong *αυ*, but has otherwise *η* or *ι* (the latter having, perhaps, been inserted in the Gen. sing. and pl. after the contraction of *ᾱο* and *ᾱω*, according to § 35, and the Gen. dual having followed the analogy of the other numbers). For the Ionic and Doric forms, see § 16; for the Attic, § 14.

## IV. IRREGULAR NOUNS.

§ 122. Irregularities in the declension of nouns, which

have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

### A. VARIETY OF DECLENSION.

A noun may vary, (1.) in its *root*; (2.) in its *method* of declension; and (3.) in its *gender* (§ 79). In the first case, it is termed a *metaplast* (μεταπλαστός, *transformed*); in the second, a *heteroclite* (ετεροκλιτός, *of different declensions*); in the third, *heterogeneous* (ετερογενής, *of different genders*).

Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

### § 123. 1. METAPLASTS.

Metaplastism has mostly arisen from a change of the root, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old root, especially in the poets and in the dialects.

#### α. With a Double Root, in *ev-* and in *e-*.

ἡ ἀηδών, *nightingale*, G. ἀηδούς, &c.; from the root ἀηδε-, G. ἀηδῶς Soph. Aj. 628, D. ἀηδοί Ar. Av. 679.

ἡ Γοργώ, -εύς, and Γοργών, -όνες, *Gorgon*.

ἡ σικώ, *image*, G. σικίνες, &c.; from r. σικ-, G. σικῶς Eur. Hel. 77, A. σικῶ Hdt. vii. 69; from r. σικ-, by the second declension, Pl. A. σικῶς Eur. Tro. 1178, Ar. Nub. 559. Yet see § 112. β.

ἡ χιλιδών, *swallow*, G. χιλιδόνες, &c.; from r. χιλιδε-, V. χιλιδεῖ Ar. Av. 1411 from Simon.

Compare §§ 104, 107, 119.

#### β. With a Double Root, in *α-* and in *ε-*.

τὸ βεΐτας, *wooden image*, poetic, G. βεΐτιος, D. βεΐτιυ. Pl. N. βεΐτη, G. βεΐτιον.

τὸ νίφας, *darkness*, G. Epic νίφας, Attic νίφους Ar. Eccl. 291, later νίφατες Polyb., D. νίφαϊ νίφῃ Cyr. iv. 2. 15.

τὸ κῶας, *fleece*, poetic, π. 47; Pl. N. κῶια v. 3, D. κῶισι γ. 38.

τὸ εὐδας, *floor*, poetic, G. εὐδισ, D. εὐδεῖ εὐδι (all in Hom.).

#### γ. Miscellaneous Examples.

τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, G. γόνατος, δόρατος, &c. (§ 103. N.). For the various forms of δόρυ (of which in the theme there is even the late form δούρας Antiphil. 9), see ¶ 16. Those which occur of γόνυ correspond; thus, Ion. and poet. γούνατος, γούνατα, γούναισι and γούναισι (I. 488, P. 451,

for which some write γούνησι); also poet. γυνῆς, γυνή, γούνα, γούνη, and γύναι Sapph. 14 (25), γούνησι.

ἡ ἴω, dawn (r. 'ā-, Attic Dec. II.), G. ἴω, D. ἴη, A. ἴω and ἴων (§ 97. 3) Dor. 'āōs (r. 'āo-), G. ἁῶς ἁῶς · Ion. ἡῶς, G. ἡῶς, D. ἡῶ, A. ἡῶ and ἡῶ (§ 120. 1).

ἡ Θίμις, Themis, as a common noun, right, law, G. Θίμιδος, Epic Θίμιντος β. 68, Ionic Θίμιος Hdt. ii. 50, Doric Θίμιντος Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, Θίμις occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun; thus, Θίμις ἴσται, it is lawful; φασί ... Θίμις εἶναι, they say that it is lawful, Pl. Gorg. 505 d; τὸ μὴ Θίμις, that which is not lawful, Æsch. Sup. 335.

ὁ Θιράπων, attendant, G. Θιράπωντες, &c.; poet. A. Θίραπα, Pl. N. Θίραπαι Eur. Ion, 94.

ὁ πάλω, cable (r. παλα-, Att. Dec. II.), G. πάλω, &c.; Ion. πάλως, -ου, &c., i. 260 and Hdt.; in the later Epic, Pl. πάλωσι, &c., Ap. Rh. 2. 725.

ὁ λαγώς, hare (r. λαγα-, Att. Dec. II.), G. λαγώ, A. λαγών, λαγώ, &c.; Ion. λαγός, -ού, &c., Hdt., also Pl. N. λαγοί Soph. Fr. 113, A. Dor. (§ 45. 5) λαγός Hes. Sc. 302; Epic λαγώσι, -ού, Hom.

ὁ ἡ μάρτυς (in late writers μάρτυρ), witness, G. μάρτυρος, D. μάρτυρα, A. μάρτυρα, rarer μάρτυν · D. pl. μάρτυσι · Epic ὁ μάρτυρος, -ου, π. 423.

ὁ ἡ ἑρῆς, bird, G. ἑρῆδος (Dor. ἑρηχος, § 69. II.), D. ἑρῆδι, A. ἑρῆδα and ἑρῆν · Pl. ἑρῆις, &c.; from r. ἑρη-, Sing. N. ἑρῆς, A. ἑρῆν, Pl. N. ἑρητις, G. ἑρητιον, A. ἑρητις and ἑρῆτις (§ 119). Another form is τὸ ἑρητιον, -ου.

ὁ ἑρφῶς and ἑρφός, a sea-fish, G. ἑρφῶ and ἑρφῶ. Compare πάλως, λαγώς.

ὁ σπύξ, pnyx, G. σπυκός, D. σπυκί, A. σπύκα · later G. σπυκός, D. σπυκί, A. σπύκα. The proper root is σπυκ- (compare the adj. σπυκός); but from the difficulty of appending s in the theme, transposition took place (§ 64. 3), which afterwards extended, through the influence of analogy, to the oblique cases.

ὁ σῆς, moth, G. σῆς, and in later writers σητός.

ὁ σμῶδιξ, weal, B. 267, G. σμῶδιγγος, &c.; N. pl. σμῶδιγγος Ψ. 716.

ὁ φθῆς, contr. φθῆς, cake, G. φθαῖός · N. pl. φθῆς and φθῆις · also ὁ φθῆς -ίδος · N. pl. φθῆιδος. See § 119.

ὁ χεῖς, hand, G. χεῖρός and χερός, &c. For the common forms, see ¶ 12. The other forms are also found in the poets and in Ionic prose.

ὁ χῶς, the name of a measure, G. χῶς, &c., like βῶς (¶ 14); from r. χαι-, the better Attic G. χῶιως, χῶς, A. χῶιά χῶα, Pl. A. χῶιᾶς χῶας (§ 116. β); also Dat. Ion. χῶιι Hipp.

τὸ χεῖς (Ep. χεῖος, § 47), debt, G. χεῖρος · Pl. N. χεῖᾶ (§ 37. 1); from r. χεῖ-, N. (χεῖος, χεῖς) χεῖος, G. (χεῖος, χεῖος, χεῖς) χεῖος (§§ 33, 35).

ὁ χεῖς, skin, surface, G. χεῖνός, D. χεῖνί (χεῖν, § 104) A. χεῖσα · Ion. and poet. G. χεῖός, D. χεῖ, A. χεῖα.

For Ζεύς, Οἰδίπους, Πάτροκλος, and υἱός, see ¶ 16.

NOTE. Add the poetic Nom. ἡ δῶς Hes. Op. 354, = δῶσις, gift; Acc. λίβα Æsch. Fr. 49, 65, = λιβάδα from ἡ λιβάς, libation; Nom. ὁ λῖς O. 275, Acc. λῖν A. 480, = λίων Γ. 23, λίοντα Σ. 161, λίον (in the later Epic, Pl. λῖς, λίσσι); Dat. μᾶστι Ψ. 500, Acc. μᾶστιν o. 182, = μᾶστιγι E. 748, μᾶστιγα E. 226, from ἡ μᾶστιξ, scourge; ὁ Σαρπηδών, G. Σαρπηδῶνος and Σαρπηδόντες, V. Σαρπηδον · Nom. pl. στάγες Ap. Rh. 4. 626, = σταγῆσις from ἡ σταγῆς,

- *drop*; Dat. ὕδω Hes. Op. 61, Theog. 955, = ὕδατι from τὸ ὕδωρ, *water* (so Nom. ὕδω; Call. Fr. 466).

## § 124. 2. HETEROCLITES.

### a. Of the First and Third Declensions.

ὁ Ἅιδης, poetic Ἀΐδης, *Hades*, G. ου, &c.; Dec. III. Epic G. Ἀΐδος, D. Ἀΐδ. Another poetic form is Ἀΐδωνεύς, G. -ίως, Ion. -ῆος.

ὁ Θαλῆς, *Thales*, G. Θάλιω (§ 96. 7) and Θάλητος.

ὁ λαῶς, contracted λαῖ, *stone*, G. λαῶς, and λάω Soph. Œd. C. 196, D. λαῖ, A. λαῶν, λαῖν, and λαῶ Call. Fr. 104, Pl. N. λαῖς, &c.

ὁ μύκης, *mushroom*, G. μύκου and μύκητος.

ὁ πτυχή, -ῆς, and mostly Ep. πτύξ, G. πτυχός, *fold*.

ὁ φρίκη, -ης, poetic φρίξ, G. φρίκός, *shudder*, *ripple*.

NOTES. a. Add some proper names in -ης, of which a part admit a double formation throughout, as Χάρης · but others only in particular cases; thus Στρεψιάδης, -ου, has (Ar. Nub. 1206) Voc. Στρεψιάδης. Some refer to this head the double Acc. in § 114. N. For γυνή, see § 101. γ.

b. Add, also, the Epic Dat. ἀλκί (always in the phrase ἀλκί στωιδός E 299), = ἀλκῆ (ω. 509) from ἀλκή, *might*; Nom. ἡ ἀρεπᾶξ Hes. Op. 354, = ἀρεπαγή, *robbery*; Acc. ἰώκα A. 601, = ἰωκῆν from ἰωκή (E. 740), *battle-din* Acc. πρέκα Hes. Op. 536, = πρέκην from πρέκη, *woof* (also Pl. N. πρέκεις Antip. Th. 10. 5); Dat. pl. ῥόδισσιν Ap. Rh. 3. 1020, = ῥόδοις from ῥόδον, *rose*; Dat. ὑμῖν B. 863, Θ. 56, = ὑμῖν (T. 245) from ὑμῖν, *battle*; Acc. φύγα (only in φύγαδι, *to flight*, Θ. 157, &c.), = φυγῆν from φυγή, *flight*; and the Doric Gen. fem. αἰγῶν Theoc. 5. 148, 8. 49, for αἰγῶν from αἶξ, *goat* (so Gen. οησῶν Call. Del. 66, 275, for νῆσων from ἡ νῆσος of Dec. II.).

### β. Of the Second and Third Declensions.

τὸ δάκρυον and poet. δάκρυ, *tear*, G. δακρύου, D. δακρύω · Pl. N. δάκρυα, G. δακρύων, D. δακρύους and δάκρυσι Th. vii. 75.

τὸ δένδρον and Ion. δίνδριον, *tree*, G. δένδρου, &c.; Dec. III. D. δίνδρι, A. δίνδρες Hdt. vi. 79, Pl. N. δίνδρη, D. δίνδρισι (the more common form of the Dat. pl. even in Attic prose; e. g. Th. ii. 75).

ὁ ἱκτίνος, *hawk*, G. ἱκτίνου, &c.; Dec. III. rarer A. ἱκτίνα Ar. Fr. 525, Pl. N. ἱκτίνης Pausan. 5. 14.

ὁ κλάδος, *twig*, G. κλάδου, &c.; Dec. III. poet. D. κλαδί, A. κλάδα, Pl. D. κλάδισι Ar. Av. 239, κλαδίισσι, A. κλάδας.

ὁ κοινῶνός, *sharer*, G. κοινωνῶ, &c.; Dec. III. Pl. N. κοινῶνις Cyr. viii. 1. 25, A. κοινῶνας Ib. 16.

τὸ κρίνον, *lily*, G. κρίνου, &c.; Dec. III. Pl. N. κρίνια Hdt. ii. 92, D. κρίνισι Ar. Nub. 911.

τὸ ὄνειρον and ὁ ὄνειρος, *dream*, G. ὄνιρου and ὄνιρατος · Pl. ὄνιρα, and more frequently ὄνιρατα. Derived from ὄναρ (§ 127).

ὁ πρέχους, contr. πρέχους, *ewer*, G. πρέχου, &c.; Dec. III. Pl. D. πρέχουσι Ar. Nub. 272.

τὸ πῦρ, *fire*, G. πῦρός, D. πῦρί Dec. II. Pl. N. πῦρά, *watch-fires*, D. πῦροῖς.



ὁ στίχος, row, G. στίχον, &c.; Dec. III. poet. fem. G. στιχίς Pl. 173, Pl. N. στιχίς Pind. P. 4. 373, A. στιχίς Ar. Eq. 163.

NOTE. Add the poet. Dat. pl. ἀνδραπόδοις H. 475, = ἀνδραπόδοις from ἀνδράποδος, slave; Nom. ἱερὸς H. 315, Acc. ἱερὸν I. 92, = ἱερὸς Γ. 442, love, A. ἱερὸν Hom. Merc. 449; Gen. pl. μηλέων Lyc. 106, = μῆλων from μῆλος, sheep; Acc. οἶνα (only in οἶκαδι, homeward, often in Hom. and even used in Attic prose, vii. 7. 57), = οἶκον from οἶκος, house; Pl. N. προσώπατα c. 192, D. προσώπαι H. 212, = πρόσωπα, πρόσωποι, from πρόσωπον, face. For Οἰῖποις, Πάτροκλος, and οἰός, see § 16.

### γ. Of the Attic Second and Third Declensions.

ὁ ἄλος, threshing-floor, G. ἄλῳ, ἄλωνος, and poet. ἄλωνις.

ὁ μήτερος, maternal uncle, G. μήτερω and μήτερος · Pl. μήτεραις.

ὁ Μίνως, Minos, G. Μίνῳ and Μίνωος.

ὁ πάτερος, paternal uncle, G. πάτερω and πάτερος · Pl. πάτεραις.

ὁ ταῦς and ταῖν, peacock, G. ταῦ and ταῖνος · Pl. N. ταῖ, ταί, and ταῖνες.

ὁ τυφώς, whirlwind, G. τυφῶ and τυφῶνος.

## § 125. 3. HETEROGENEOUS NOUNS.

### α. Of the Second Declension.

ὁ δισμός, band, Pl. τὰ δισμά and οἱ δισμοί.

τὸ ζυγόν and ὁ ζυγός, yoke, Pl. τὰ ζυγά.

ὁ θισμός (Dor. τιθμός), institute, Pl. οἱ θισμοί and τὰ θισμά.

ὁ λύχνος, lamp, Pl. τὰ λύχνα and οἱ λύχνοι.

τὸ ἰώτεον and ὁ ἰώτης; back, Pl. τὰ ἰώτα.

ὁ εἶτες, corn, Pl. τὰ εἶτα.

ὁ σταθμός, station, balance, Pl. οἱ σταθμοί and τὰ σταθμά, stations, τὰ σταθμά, balances.

ὁ Τάρταρος (ἡ Pind. P. 1. 29), Tartarus, Pl. τὰ Τάρταρα.

### β. Of the Third Declension.

τὸ κῆρᾶ and (Soph. Ph. 1457) κῆρτα, head, poetic, G. κῆρτός (κῆς, Eur. El. 140), D. κῆρτί and κῆρ Soph. Ant. 1272, A. τὸ κῆρᾶ, τὸν and τὸ κῆρτα Eur. El. 148 (cf. 150), Fr. Arch. 16, Soph. Oed. T. 263; Pl. A. τοὺς κῆρταις Eur. Phoen. 1149. The following forms are found in Homer:

S. N. κῆρη					
G. κῆρητος	καρήατος	καρτός	καῖατος	καῖατον λ. 588	καρήνου
D. κῆρητι	καρήατι	καρτί	καῖατι		
A. κῆρη, κῆρ II. 392		καῖατα §. 92	—		
P. N. κῆρᾶ Cer. 12	καρήατα		καῖατα		κῆρηνα
G.		καῖων			καρήνων
D.		καῖσί, καῖσιφι, K. 152, 156			

Other poets (not Attic) have also forms of κῆρη as a fem. of Dec. I.; thus, G. κῆρης Call. Fr. 125, Mosch. 4. 74, κῆρη Theog. 1018.

### γ. Of Different Declensions.

Dec. I. and II. ἡ πλευρά and τὸ πλευρόν, rib; ὁ φθογγός and ἡ φθογγή

voice; ἡ *χώρα* and ἡ *χώρος*, *space*: Dec. I. and III. ἡ *δίψα*, -ης, and τὸ *δίψος* -ος, *thirst*; ἡ *νάπη* and τὸ *νάπτι*, *dell*; ἡ *βλάβη* and τὸ *βλάβος*, *injury*; ἡ *γνώμη*, and Ion. and poet. τὸ *γῶμα*, -ατος, *opinion*; τὸ *πάθος* and ἡ *πάθη*, *suffering*: Dec. II. and III. ἡ *ἔχως* (Dor. *ἐπχως*), -ου, and τὸ *ἔχος*, -ος, and also τὸ *ἔχημα*, -ατος, *carriage*; ἡ and τὸ *σκότος* (and also ἡ *σκοτία*), *darkness*; ἡ and τὸ *κύφος*, *cup*; &c.

## B. DEFECT OF DECLENSION.

§ 126. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφα · ὁ, τοῦ, τῷ, τὸν Ἀβραάμ · τὸ, τοῦ, τῷ πάσχα, *passover*.

NOTE. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *ς* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota subscript* in the Dat., but have no further declension; as

ἡ *Διονῦς* (dim. from *Διόνυσος*, *Bacchus*), G. *Διονῦ*, D. *Διονῦ*, A. *Διονῦν*, V. *Διονῦ*.

ἡ *Μηνῆς* (dim. from *Μηνώδης*), G. *Μηνῆ*, D. *Μηνῇ*, A. *Μηνῆν*, V. *Μηνῆ*.

ἡ *Μασκῆς*, G. *Μασκῆ*, D. *Μασκῇ*, A. *Μασκῆν*, V. *Μασκῆ*.

ἡ *Ἰαννῆς*, G. *Ἰαννῆ*, D. *Ἰαννῇ*, A. *Ἰαννῆν*, V. *Ἰαννῆ*.

ἡ *Ἰησοῦς*, *Jesus*, G. *Ἰησοῦ*, D. *Ἰησοῦ*, A. *Ἰησοῦν*, V. *Ἰησοῦ*.

ἡ *Γλαῦς*. See ¶ 16.

3. Many nouns are defective in *number*. Thus,

α. Many nouns, from their signification, want the plural; as, ἡ *ἀήρ*, *the air*, ἡ *χαλκός*, *copper*, τὸ *ἔλαιον*, *oil*, ἡ *ταχυτής*, *swiftness*. Proper and abstract nouns are seldom found in the plural, except when employed as common nouns.

β. The names of festivals, some names of cities, and a few other words, want the singular; as, τὰ *Διονύσια*, *the feast of Bacchus*, αἱ *Ἀθήναι*, *Athens*, οἱ *ἰσηῖαι*, *the trade-winds*.

§ 127. 4. Some nouns are employed only in particular *cases*, and these, it may be, occurring only in certain forms of expression. Of this kind are,

*δίμας*, *body, form*, Nom. and Acc. neut.

*ἱπικλην*, *surname*, Acc. fem. (= *ἱπικλησιν*), commonly used adverbially.

*λίπα*, *with oil*, Dat. neut., perhaps shortened from *λίπαϊ*. Some regard it as Acc.

*μάλῃς*, *arm-pit*, Gen. fem., only in the phrase ὑπὸ *μάλῃς*, *under the arm, secretly*; also, in late writers, ὑπὸ *μάλῃν*. Otherwise the longer form, ἡ *μασχάλη*, is employed.

*μίλι*, Voc. masc. and fem., used only in familiar address; ὦ *μίλι*, *my good friend*.

ὕπνος, *sleep, dream*, and ὕπαρ, *waking, reality*, N. and A. neut. See ὕμνος (§ 124, β).

ὄμμα, *eyes*, Du. N. and A. neut.; Pl. G. ὄμματα, D. ὄμματα.

ὄφελος, *advantage*, and ἡδὺς (Ep.), *pleasure*, N. neut.

τάς or τᾶς, only Attic and in the phrase ὦ τᾶς, *good sir*, *sirrah*.

NOTES. α. Add the poet. Nom. and Acc. neut. δῶ (root δωμ-, § 63) A. 426, = δῶμα, *house*, κριθῆ (r. κριθ-) ©. 564, = ἡ κριθή, *barley*, ἀλφι (r. ἀλφιν-) Hom. Cer. 208, = ἀλφιστον, *barley-meal*, γλάφυ, *hollow*, Hes. Op. 531, ἴρι, Phil. ap. Strab. 364, = ἴριον, *wool* (compare, with these neuters, βρι and ῥέ, § 136. β); Dat. fem. δαί (r), *battle*, N. 286 (akin to this, Acc. δαίην Call. Fr. 243); Dat. λισί Σ. 352, Acc. sing. masc. or pl. neut. λισα α. 130, = Dat. and Acc. of τὸ λίνον, *linen*; Acc. fem. νίφα, *snow*, Hes. Op. 533 (from which ἡ νιφάς, -άδες, *snow-flake*); Voc. ἡλί O. 128, = ἡλί β. 243, from ἡλίσ, *crazed*.

β. A word which is only employed in a single case is termed a *monoptote* (μόνος, *single*, πτῶσις, *case*); in two cases, a *diptote*; in three, a *triptote*; in four, a *tetraptote*.

## CHAPTER III.

### DECLENSION OF ADJECTIVES AND PARTICIPLES.

[ΠΠ 17-20, 22.]

§ 128. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (§ 74. δ). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

NOTE. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, ἔδικος, -ον · σκαφής, -ίς · φίλος, -ῶ, -ον · ἴς, ἡ δίπλους, -οδος, τὸ δίπλου.

§ 129. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. Masculine. Dec. I. ὁ γυνάδας, -ον, *noble*, ὁ μονίας, -ον, *solitary*, ὁ ἐθελοντής, -ού, *voluntary*; Dec. III. ὁ γέρων, -οντος, *old*, ὁ πίνης, -ητος, *poor* (yet Hesych. gives ἡ πίνισσα).

2. Feminine. Dec. III. ἡ μαινάς, -άδος, *frantic*, ἡ πατρής, -ίδος, *native*, ἡ Τρωάς, -άδος, *Trojan*, ἡ Δωρής, -ίδος, *Dorian*.

3. Masculine and Feminine. Dec. III. ὁ, ἡ ἀγνός, -ῶτος, *unknowing*, ὁ, ἡ ἄπαις, -ειδής, *childless*, ὁ, ἡ ἡλιξ, -ικος, *of the same age*, ὁ, ἡ ἡμιθνής, -ῆτος, *half-dead*, ὁ, ἡ φυνάς, -άδος, *fugitive*.

NOTE. The indirect cases of adjectives of one termination and of Dec. III., are sometimes employed by the poets as neuter; as, γνώμη τε μεγάλην ἐν πίνυτι σάματι Eur. El. 372, μανιάσιν λυσσήμασιν Id. Or. 270, δρομάσι δινύων βλαφέροις Ib. 837.

§ 130. II. ADJECTIVES OF TWO TERMINATIONS have the same form for the *feminine* as for the *masculine*, but have a *distinct* form for the *neuter* in the direct cases singular and plural.

REMARKS. α. Adjectives which form the neuter must be either of Dec. II. or III. (§ 79), and, if of Dec. III., cannot have either a labial or a palatal characteristic (§ 101). To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or derived root; as, ὁ, ἡ δρεπαξ, -αγος, *rapacious*, τὸ ἀρεπαντιόν.

β. The neuter must have two distinct forms, and can have only two, one for the direct cases singular, and the other for the direct cases plural (§ 80). Hence, every complete adjective must have two terminations. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular; as, τίς τις πατρὸς ἀπάτρα Eur. Herc. 114, ἴσθιαι ... ἐπὶ λυδῶν Hdt. viii. 73.

γ. In δίπους (§ 17), and in similar compounds of ποῦς, *foot*, the Neuter sing., on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of Dec. II. (§ 18); thus, ὁ, ἡ δίπους, τὸ δίπουν · ὁ, ἡ τρεῖς ποῦς, -άδος, *three-footed*, τὸ τρεῖς πουν. Cf. § 136. 2.

§ 131. III. ADJECTIVES OF THREE TERMINATIONS differ from those of two in having a distinct form for the *feminine*.

It is only in the first declension that the feminine has a distinct form from the masculine. These adjectives, therefore, must be of two declensions, uniting the *feminine* forms of the *first* with the *masculine* and *neuter* of the *second* or *third*. The feminine is formed according to the following rules.

RULE I. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple root*.

If the root ends in ε, ι, ρ, or ρο, the feminine is declined like σκυῖα · otherwise, like τιμή (§ 7, § 93).

Thus, φίλια, φίλιας · σοφή, σοφῆς · χρυσία, διπλόη (§ 18); μακρὴς, -ᾶ, -ῆν, *long*, ἄθροος, -ᾶ, -ον, *dense*; καλός, -ή, -όν, *beautiful*, μέσος, -η, -ον, *middle*, γυγγραμμένος, -η, -ον, *written*.

§ 132. RULE II. If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *root increased by σ* (i. e. to the theme before euphonic changes).

Thus, from the roots παντ-, χαριντ- (§ 19), βουλινοντ-, ἄραντ-, φανιντ- (§ 22), are formed the feminines (πάντσα, πάνσα) πᾶσα, (χαρίντσα, χαρίσσα) χαρίσσα, (βουλινόντσα) βουλίνουσα, (ἄραντσα) ἄρασα, (φανίντσα) φανίσσα (§§ 55, 57, 58).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to Dec. III.

1. After *ε* or *ο*, the *σ* which is added to the root becomes *ς* (§ 50), which is then contracted, with *ε* into *ει*, and with *ο* into *ου*. Thus, from the roots ἡδετ- (§ 19), and εἰδοτ- (§ 22), are formed the feminines (ἡδέυσα, ἡδέεσα) ἡδεῖα, (εἰδότσα, εἰδόσα) εἰδέεσα εἰδυῖα.

NOTES. α. The diphthong *ου* never stands before the affixes of Dec. I. The concurrence of open vowels which would be thus produced seems to have displeased the Greek ear. Hence the contraction, in this case, of *ου* into the closer diphthong *υι*.

β. In the contracted perfect participles, which have a long vowel in the last syllable of the root, the *σ* remains. Thus, from *ρ. ἵσταντ-* (contr. from *ἵσταντ-*, from the verb ἵστημι, to stand) is formed the feminine (ἵσταντσα) ἵστανσα (§ 22).

γ. The fem. termination *-ιᾶ* is commonly shortened in Ionic prose, and sometimes in Epic and other poetry, to *ιᾷ* (sometimes Ion. *ιη*, especially in Hipp.); as, βαθία, εὐρία Hdt. i. 178, βαθίην Ib. 75, βαθίης E. 147 (but βαθίης B. 92), ὠκία B. 786, ἄδια Theoc. 3. 20, ταχιῶν Theog. 715. So, even in Attic prose, Buttmann edits from the best Mss. ἡμισίας Pl. Meno, 83 c. On the other hand, the poets, in a few instances, prolong *-ια* of the Neut. pl. to *-ιᾶ* for the sake of the metre (§ 47. N.); as, ἔξιᾶ Hes. Sc. 348, ἀδιᾶ Soph. Tr. 122 (so σκίουν for σκίον, Ap. Rh. 2. 404, δακρυῶν Id. 4. 1291).

2. After a liquid, the *σ* which is added becomes *ς*, which is then transposed, and contracted with the preceding vowel into a diphthong. Thus, from the roots μελαν- (§ 19), τερειν- (*ρ. of τέρην, tender*), πιερ-, are formed the feminines (μέλανσα, μελαινα) μέλαινα, (τέρεινσα, τερεινα) τέρεινα, πειρα (§ 134. δ). Compare §§ 56, 57.

3. If the root, after the addition of *σ*, and the consequent changes, ends in *ι* or *ο*, the feminine is declined like σκιά· but if it ends in *σ* or *ν*, like γλωσσα (§ 7, §§ 92, 93); as, ἡδεῖα, ἡδεῖας· πᾶσα, πάσης· μέλαινα, μελαίνης (§ 19); πειρα, πειράς. Observe that the *α* in the direct cases is always short. See § 92.

§ 133. Of those words which belong to the general class of ADJECTIVES (§ 73), the following have three terminations:—

1. All participles; as, *βουλευών, ἄρας, εἰδώς* (§ 22).

NOTE. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *root, affix, connecting vowel, and flexible ending of conjugation*, and those of *declension*; thus, in the genitive *βουλευόντος*, the root of conjugation is *βουλι-*, and the affix *-οντος* · while the root of declension is *βουλιοντ-*, and the affix *-ος*.

2. All comparatives and superlatives in *-ος*; as, *σοφώτερος, -ῦ, -ον, wiser*; *σοφώτατος, -η, -ον, wisest*.

3. All numerals, except cardinals from 2 to 100 inclusive; as, *διακόσιοι, -αι, -α, two hundred, τρίτος, -η, -ον, third*.

4. The article and adjective pronouns, except *τίς (τις)*. See § 24.

5. Simple adjectives in *-ος, -εις, and -υς*, with a few other adjectives; as, *φίλιος, σοφός, χρύσεος* (§ 18); *χαριεις, ἡδύς* · *πᾶς, μέλας* (§ 19); *ἐκών, -ούσα, -όν, G. -όντιος, willing*; *τάλας, -αινα, -αν, G. -ανος, wretched*; *τέρην, -εινα, -εν, G. -ενος, tender*.

NOTES. α. For the number of terminations in adjectives in *-ος*, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in *-ιος, -ιος, and -ιμος*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those *-κος, -τος, and -τίας*, have more commonly three terminations. In many words, usage is variable. See γ.

β. Adjectives in *-ως*, of the Attic Dec. II., have but two terminations; as, *ἀγῆρης* (§ 17), *ἰ, ἡ εὐγίως, τὸ εὐγίαν, fertile*. For *πλῆως*, see § 135.

γ. In (a.) words in which the Fem. has commonly a distinct form, the form of the Masc. is sometimes employed in its stead. And (b.), on the other hand, a distinct form is sometimes given to the Fem. in words in which it is commonly the same with the Masc. Thus, we find as feminine,

(a.) Adjectives in *-ος* (particularly in Attic writers, § 74. α), *ἥλος* Eur. Med. 1197, *φαῦλος* Id. Hipp. 435, Th. vi. 21, *ἀναγκαῖον* Th. i. 2, *κλυτός* B. 742; Adjectives in *-υς* (particularly in Epic and Doric poetry), *ἡδύς* μ. 369, *ἄδια* Theoc. 20. 8, *Θηλύς* T. 97, *πουλύν* K. 27; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, see δ.), *ἀπορώτερος* Th. v. 110, *δυσεμβολώτατος* Id. iii. 101, *ἐλωτάτος* δ. 442; *τιθίντες* Æsch. Ag. 560; *σηλικοῦτες* Soph. El. 613, Ced. C. 751.

(b.) *ἑθιάνθη* K. 404, *Θηροφόνη* Theoc. 11, *πολυξίνην* Pind. N. 3. 3, *πάλυτιμήτη* Ar. Pax, 978, for the common *ἡ ἑθιάνητες*, &c. This use is especially epic and lyric.

δ. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important; as, *τῶ χεῖρι* vi. 1. 8 (the fem. form *τᾷ* scarcely belongs to classic Greek); *τούτω τῶ ἡμέρα* Cyr. i. 2. 11; *τούτοις δὲ τοῖς κνησίοις* Pl. Leg.

898 a.; δύο τινί ἴσταν ἰδία ἄρχοντες καὶ ἄγοντες, εἰς ἰσόμεθα... τοῦτο Pl. Phædr. 237 d.; ἰδόντες καὶ παθούσα Soph. Œd. C. 1676; πληγίντι O. 455.

§ 134. To some adjectives, feminine forms are supplied from a kindred or derived root. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (cf. § 74. ε). The feminines thus supplied most frequently end in -ις, G. -ιδος, but also in -ας, G. -αδος, in -εια, -ειρα, &c. (for the use of δ as a feminine formative, see § 118). Thus,

α. Masculines in -ης of Dec. I., and in -ύς of Dec. III., have often corresponding feminines in -ις, -ιδος. These words are chiefly patris and gentiles, or other personal designations, and are commonly used as substantives. Thus, ἰ πολίτης, -ου, *belonging to a city* (Θαὶ πολῖται Æsch. Th. 253), *citizen*, ἡ πολίτις, -ιδος · ἰ ἐκίτης, ἡ ἐκίτις, *suppliant*; ἰ Σκύθης, ἡ Σκύθις, *Scythian*; ἰ Μιγαρέυς, -ίως, ἡ Μιγαρίς, *Megarian*.

β. The compounds of ἔτος, *year* (in -ης, -ις of Dec. III., but sometimes in ης, G. -ου of Dec. I.), have often a special fem. in -ις, -ιδος; as, ἰ ἑπταετής, τὸ ἑπταετής, *seven years old*, and ἡ ἑπταετής, -ιδος · τὸν ἔξιστη καὶ τὴν ἔξιστη Pl. Leg. 794 c.; τὰς τριακοντούτους σπονδάς Th. i. 23, but τριακοντούτιδων σπονδῶν Ib. 87.

γ. Some compounds in -ης, -ις have a poetic (particularly Epic) fem. in ια; as, ἡριγνής, -ίς, ἡ ἡριγνήϊα A. 477. So μουνογίνιαι, ἡδυαίαι, Δισπύτιαι Soph. Œd. T. 463.

δ. Add ἰ, ἡ πῖον, and ἡ πίριαι, τὸ πῖον, *fat*; ἰ πρίσβυς, *old, venerable* Fem., chiefly poet., πρίσβα, πρίσβη, πρίσβυρᾶ, πρίσβητις, πρίσβυς · ἰ, ἡ μάκαρ, and ἡ μάκαιρᾶ, *blessed*, poetic; ἰ, ἡ πρόφρων, and Ep. ἡ πρόφρωνσᾶ K. 290, *kind*.

§ 135. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following.

μῖγας, *great*, and πολύς, *much* (§ 20). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the roots μιγα- and πολ-, according to Dec. III. The other cases are formed from the roots μιγαλ- and πολλ-, according to Dec. I. and II. The Voc. μιγάλι occurs only Æsch. Th. 822. From its signification, πολύς has no dual. For the Homeric inflection of πολύς, see § 20. In Herodotus, the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms sometimes occur in the Attic poets.

ἰ πλίως, ἡ πλίᾶ, τὸ πλίον, *full*. The Masc. and Neut. are formed from πλ-, according to the Attic Dec. II. (§ 98); the Fem. is formed from πλι-. Ion. πλίος, Ep. πλιός, -η, -ον. So, likewise, in Att. writers, the plural compounds ἱμπλῆς, ἱππλῆς Cyt. vi. 2. 7, περίπλῆς Ib. 33. In like manner ἱλῆς Pl. Phædo, 95 a, N. pl. from ἱλῆς, -ων, contr. from ἱλῆος, -ων.

ἰ πραῖος (by some written πραῖος), ἡ πραῖα, τὸ πραῖον (πραῖον), *mild*. In this adj., forms from πρ-, of Dec. II., and from πρ-, of Dec. III., are blended (see § 20). Ion. πραῖος.

ἰ, ἡ σῶς, τὸ σῶν, *safe*. In this adj., contract forms from πρ- are blended

with forms from *r. σω-* (contr. from *σαο-*), belonging partly to Dec. II. and partly to Dec. III. Thus,

	<i>ῖ, ῆ</i>		<i>τὸ</i>
S. N.	( <i>σῶος</i> ) <i>σῶς</i>	<i>σῶος</i> iii. 1. 32	( <i>σῶον</i> ) <i>σῶν</i>
A.	( <i>σῶον</i> ) <i>σῶν</i>		
P. N.	<i>σῶντι</i> , ( <i>σῶντις</i> ) <i>σῶς</i>		( <i>σῶα</i> ) <i>σῶ, σῶα</i>
A.	<i>σῶουσι</i> , ( <i>σῶουσιν</i> ) <i>σῶς</i>		

There is also an Epic form *σῶος*. With the above may be compared the Homeric *ζῶς* E. 87, Acc. *ζῶν* II. 445, contr. from *ζῶος*, *ζῶόν*, = the common *ζῶος*, *ζῶόν*, *living*.

§ 136. REMARKS. 1. Some compounds of *γίλως*, *laughter*, and *νίρας*, *horn*, may receive either the Attic second, or the third declension; as, *φιλόγυλως*, -ων, G. -ω and -ωτος, *laughter-loving*, *χρυσόκυρως*, -ων, G. -ω and -ωτος, *golden-horned*. Shorter forms also occur, according to the common Dec. II.; as, *δίκυρον*, *νῆκυροι*, *ἄκυρα*.

2. Some compounds of *πούς*, *foot*, have secondary forms according to Dec. II.; as, *πολύπους* (poet. *πουλύπους*), *many-footed*, G. *πολύποδες* and *πολύπου· τρίπους*, -οδος, and Ep. *τρίπους*, -ου, X. 164, *three-footed*; *Τρις ἀλλήπους* Θ. 409; *ἰσπαισιν ἀλλοπόδοισιν* Hom. Ven. 218. See *Οἰδίπου* (§ 16), and compare § 130. γ.

3. Among other examples of varied formation, we notice the Homeric *ἰῆς* B. 819, and *ἡς* II. 464, *good, brave*, *τὸ ἰὺ* Γ. 235, *ἰὺ* E. 650 (both adverbial), and *ἡβ* P. 456, Gen. *ἡβος* A. 393 (cf. § 121. 3), Acc. *ἰβν* Θ. 303, and *ἡβν* E. 628; Gen. pl. neut. *ἰβων* Ω. 528; *ἰ ἐρίηρος* Δ. 266, *trusty*, Pl. *ἐρίηρης*, *ἐρίηρας*, Γ. 47, 378; *ἰ πολύρρηνος* λ. 257, *rich in sheep*, Pl. *πολύρρηνης* I. 154 (see also *πολύρρην* below, 4. δ); *αἰπὺς ἑλισθρος* N. 773, *Ἰλιον αἰπύ* O. 71, *Ἰλιος αἰπυινή* N. 773, *πόλιν αἰπὴν* N. 625, *αἰπὰ ῥίεθρα* Θ. 369, *Πηδάσεν αἰπήισαν* Φ. 87; *ἀργῆτι* Γ. 419, *ἀργήτα* Θ. 133, *ἀργίτι* A. 818, *ἀργίτα* Φ. 127; *ἀργύφιν* Σ. 50, *ἀργυφον* Ω. 621; *σῶλιν* ... *ἐνταίχιον* A. 129, *πόλιν ἐνταίχια* Π. 57; *Τροίην ἐριβύλακα* Γ. 74, *Τροίην ἐριβύλων* I. 329; *πολύτλας* s. 171, *πολυτλήμων* σ. 319, *πολύτληται* λ. 38; &c. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied.

4. Among defective adjectives, we notice,

α.) The following, chiefly poetic: *ῖ, ῆ ἄδακρυς*, *τὸ ἄδακρυ*, *tearless*, Acc. *ἄδακρον* (the other cases supplied by *ἄδάκρυτος*, -ον); *πολύδακρυς*, *tearful* (supplied in like manner by *πολυδάκρυτος*); *ῖ πρίσβυς* (for fem. see § 134. δ), *old*, as subst. *elder, ambassador* (in the last sense G. *πρίσβυς* Ar. Ach. 93), A. *πρίσβυν*, V. *πρίσβν*. Pl. *πρίσβυς*, *πρίσβῆς* Hes. Sc. 245, *elders, ambassadors*, G. *πρίσβυων*, D. *πρίσβυσι*, *πρίσβυσιν* Lyc. 1056, A. *πρίσβυς*, Du. *πρίσβη* Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by *ῖ πρίσβυτης*, *old man*, and *ῖ πρίσβιότης*, *ambassador*); *φρευδός*, -η, -ον, *gone*, which, with the Nom. throughout, has only the Gen. *φρευδου* Soph. Aj. 264.

β.) Poetic feminines and neuters, which have no corresponding masc.; as, *ῆ πότνια* (and sometimes *πότνῃ*), *revered*, *τὴν πότνιαν*, *αἱ πότνιαι*. *ῆ θάλλια*, *τὰ θάλλια*, *blooming, rich* (Hom.), *ῆ λῖς* and *λίσσῃ* (always with *πίτρη*), *μ.* 64, 79, γ. 293, s. 412, = *λίσια*, fem. of *λίσος*, *smooth*; *τὸ βεῖ* (r. *βεῖ*.) Hes. ap. Strab. 364, = neut. of *βερίβυς*, *heavy*; *τὸ ῥῆ* (r. *ῥῆδ*.) Soph. Fr. 932, = neut. of *ῥάδιος*, *easy* (compare with *βεῖ* and *ῥῆ*, the neuters *δῶ*, *κεῖ*, &c., § 127. α); *τὰ ἥρα* and *ἰπῆρα*, *pleasing* (Hom.).



γ.) Poetic plurals which have no corresponding sing.; as *οἱ θαμίαι* K. 264, and *ταρφίαι* A. 387 (yet *ταρφός* Aesch. Th. 535), *thick, frequent*, *αἱ θαμναί* A. 52, and *ταρφναί* T. 357 (accented as if from *θαμνίος* and *ταρφνίος*), *τὰ ταρφία* A. 69, *λευσάρεματις...ἴππαι* II. 370; *οἱ πλίαι* A. 395, *τοὺς πλίαι* B. 129 = *πλίαις, πλίαις, more*.

δ.) Poetic oblique cases which have no corresponding Nom.; as, *τοῦ δυοῦ μαρτος*, *unhappily wedded*, Aesch. Ag. 1319; *καλλιγύναικος*, *having beautiful women*, Sapph. (135), *καλλιγύναικε* Pind. P. 9. 131, *Ἑλλάδα καλλιγύναικα* B. 683; *πολύαρεν Θυσίῳ* B. 106; *πολυστάγμα θυμῖλον* Pratin. ap. Ath. 617 c; *ὑψικίρᾶτα πίτραν* Ar. Nub. 597; *χίρνος, χίρνη, χίρνα*, also Pl. *χίρνης, χίρνα* (of which *χίρνα* σ. 229, ν. 310, is a doubtful variation), A. 80. Δ. 400, &c. = *χίρνοις, &c., worse*.

## CHAPTER IV. ●

### NUMERALS.

[TT 21, 25.]

§ 137. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1.) the CARDINAL, answering the question, *πόσοι; how many?* (2.) the ORDINAL, answering the question, *πόσιος; which in order?* or, *one of how many?* (3.) the TEMPORAL, answering the question, *ποσῆταιος; on what day?* or, *in how many days?* (4.) the MULTIPLE (multiplex, *having many folds*), showing to what extent any thing is *complicated*; and the PROPORTIONAL, showing the *proportion* which one thing bears to another.

1. CARDINAL. For the declension of the first four cardinals, see ¶ 21. The cardinals from 5 to 100, inclusive, are indeclinable; as, *οἱ, αἱ, τὰ, τῶν, τοῖς, ταῖς, τοῦς, τὰς, πέντε, five*. Those above 100 are declined like the plural of *φίλιος* (¶ 18).

NOTES. α. *ἑξ*, from its signification, is used only in the singular; *δύο*, only in the dual and plural; and the other cardinals only in the plural (except with collective nouns, in such expressions as *ἄσπις μυρία καὶ τετρακισία*, 10,400 *infantry*, i. 7. 10, *ἵππων ἑξακισχιλίην*, 8,000 *horse*, Hdt. vii. 85). For the dialectic as well as common declens. of the first four cardinals, see ¶ 21. We add references to authors for some of the less frequent forms: *ἑξ* Hes. Th. 145, *ἥ* Theoc. 11. 33 (in some Mss.), Inscr. Heracl., *ἰῶ* Z. 422, *οὐδαμίαι* (by some written *οὐδαμαί*) Hdt. iv. 114, *δοῦ* Γ. 236, *δυῶν* Hdt. i. 94, *δυοῖσι* Ib. 32, *τριῶσι* Hippon. Fr. 8, *τίτρες* Hdt. vii. 228 (Inscr. Lac.), *τίτρεα* Hes. Op. 696, *τετάρων* Theoc. 14. 16, *πίστερις* ε. 70, *πίστερας* O. 680, *τίτρεαι* Hes. Fr. 47. 5, Pind. O. 10. 83. Dialectic forms of some of the higher numbers are, 5 *πέμπε* Aol., 12 *δυώδεκα* and *δωκαδέκα* Ion. and Poet., 20 *ἑικοσι* Ep., *εἰκασι* Dor., 30 *τρεῖςκοντα* Ion. (we even find Gen. *τρεῖςκόντων*

Hes. Op. 694, Dat *τριηκόντισσιν* Anthol.), 40 *τισσερῆκοντα* and *τισσερῆκοντα* Ion., *τιτρώκοντα* Dor., 80 *ὀγδώκοντα* (§ 46. a) Ion., 90 *ἑνῆκοντα* c. 174, 200 *διηκόσιοι* Ion., 9,000 *ἑννιάχλιοι* Ξ. 148, 10,000 *δεκάχλιοι* Ib.

β. *Εἷς* has two roots, *iv-* and *mi-*. Its compounds *οὐδείς* and *μηδείς* (which, for the sake of emphasis, are also written separately, *οὐδὲ εἷς, μηδὲ εἷς*) have the masc. plur.

γ. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*, which is by some excluded entirely from the Attic and from Herodotus. The second form of the Gen. *δυσῶν* is only Attic, and is even excluded from some of the best editions of good Att. writers. The Dat. pl. *δυσί* occurs Th. viii. 101. Both *δύο* (*δύω*) and *ἄμφω*, both (which is placed in ¶ 21, as partaking of the nature of a numeral, with that of an emphatic pronoun), are sometimes indeclinable (in Hom. never otherwise); as, *δύο μνηῶν* vii. 6. 1, *δύο μοιρῶν* K. 253, *δύω κατόνισσι* N. 407, *χερσὶν ἄμ' ἄμφω* Hom. Cer. 15.

δ. For the double forms of *τίσσαρις*, see § 70. 1. In the compounds *δικα-τρις*, *τισσαρισκαίδικα*, and its equivalent *δικατίσσαρις*, the components *τρις* and *τίσσαρις* are declined; thus, *δικατρις*, *δικατρία*, *δικατριῶν* · *ταῖς τισσαρισκαίδικα*. Yet we sometimes find *τισσαρισκαίδικα* (Ion. *τισσερισκαίδικα*), and even *τισσαρκαίδικα* used as indeclinable. See Hdt. i. 86, Mem. ii. 7. 2, and Lob. ad Phryn. p. 409. The compounds from 13 to 19 are also written separately: *τίσσαρις καὶ δίκα*. So *τρις γι καὶ δίκα* Pind. O. 1. 127, *τρία καὶ δίκα* Hdt. i. 119.

ε. The cardinals become collective or distributive by composition with *σύν* · as, *σύνδυο*, two together, or two at a time, vi. 3. 2, *σύντρις* i. 429, *συνδωδίκα* Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνά*, *κατά*, and, in some connections, *εἰς* and *ἐπί* · as, *ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας*, six companies, each a hundred men, iii. 4. 21; *κατὰ τετρακισχίλιους*, 4,000 at a time, iii. 5. 8; *εἰς ἑκατόν*, 100 deep, Cyr. vi. 3. 23; *ἐπὶ τεττάρων*, four deep, i. 2. 15.

ζ. The numeral *μύριοι*, 10,000, is distinguished from *μυρίαί*, plur. of *μυρία*, vast, countless, with which it was originally one, by the accent.

§ 138. 2. ORDINAL. The ordinal numbers are all derived from the cardinal, except *πρώτος*, and are all declined with three terminations. They all end in *-τος*, except *δεύτερος*, *ἕβδομος*, and *ὄγδοος*. Those from 20, upwards, all end in *-οστός*.

NOTES. α. Dialectic forms are, 1 *πρᾶτος* Dor., 3 *τρίτατος* Ep., 4 *τίττατος* Ep., 7 *ιβδόματος* Ep., 8 *ὀγδάτος* Ep., 9 *ἐνάτος* Ep., 12 *δωαδίκματος* Ion., 14 *τισσερισκαδίκματος* Ion., 30 *τριηκοστός* Ion., &c.

β. Instead of the compound numbers from 13 to 19 in the table (¶ 25), we also find the combinations *τρίτος καὶ δίκματος*, Th. v. 56; *τίτατος καὶ δίκματος*, Ib. 81; *πίμπτος καὶ δίκματος*, Ib. 83; &c. Also, *εἷς καὶ εἰκοστός*, Th. viii. 109. See § 140. 1.

3. TEMPORAL. The temporal numbers are formed from the ordinals, by changing the final *-ος* into *-αῖος*, *-ᾶ*, *-ον*; thus, *δεύτερος*, *δευτεράῖος*, *-ᾶ*, *-ον*. From *πρώτος*, no temporal number is formed. Its place is supplied by *αὐθήμερος*, *-ον*.

4. MULTIPLE. The multiple numbers end in -πλόος, contracted -πλουῦς, and are declined like διπλόος, διπλουῦς (Π 18).

Other forms are those in -φάσις, chiefly Ion., as, διφάσις, τριφάσις · also, δισσίς, τρισσίς, Ion. διξίς, τριξίς (§ 70. V.), &c.

5. PROPORTIONAL. The proportional numbers have double forms, in -πλάσιος, -ᾶ, -ον, and, more rarely, ππλασίων, -ον, G. -ονος. \* Thus the ratio of 2 to 1 is expressed by διπλάσιος -α, -ον, or διπλασίων, -ον, G. -ονος · and that of 10 to 1, by δεκαπλάσιος or δεκαπλασίων. The ratio of 1 to 1, or of equality, is expressed by ἴσος (Ep. ἴσος), -η, -ον.

§ 139. II. NUMERAL ADVERBS. 1. The numeral adverbs which reply to the interrogative ποσάκις; *how many times?* all end in -άκις, except the three first; thus, δεκάκις, *ten times*, ἑννεακαιεικοσικαιεπτακοσιοπλασιάκις, *729 times*, Pl. Rep. 587 e.

These adverbs are employed in the formation of the higher cardinal and ordinal numbers; thus, δισχίλιοι, *two thousand*, πεντακισχίλιοστος, *five thousandth*.

2. Other numeral adverbs relate to *division, order, place, manner, &c.*; as, δίχα, *in two divisions*, τριχα, *in three divisions*; δεύτερον, *secondly*, τρίτον, *thirdly*; τριχοῦ, *in three places*, πενταχοῦ, *in five places*; πενταχῶς, *in five ways*, εξαχῶς, *in six ways*.

III. NUMERAL SUBSTANTIVES. The numeral substantives, for the most part, end in -άς, -άδος, and are employed both as abstract and as collective nouns. Thus, ἡ μυριάς may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers; as, δέκα μυριάδες, *ten myriads* = 100,000; ἑκατὸν μυριάδες, *a million*.

§ 140. REMARKS. 1. When numerals are combined, the less commonly precedes with καί · but often the greater without καί, and sometimes also with it.

Thus, πέντε καὶ ἑκκοσι, *five and twenty*, i. 4. 2; τεσσαράκοντα πέντε, *forty-five*, v. 5. 5; τριάκοντα καὶ πέντε, *thirty and five*, i. 4. 2; σταθμοὶ τρεῖς καὶ ἑνὴν ἑκατὸν, *three and one hundred stations*, πέντε καὶ τριάκοντα καὶ πιντακίσιαι, στάδια πιντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι, ii. 2. 6; σταθμοὶ διαπίσιοι διακάπντι, παρασάγγαι χίλιοι ἑκατὸν πιντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πιντήκοντα, vii. 8. 26. See v. 5. 4, and § 138. β.

NOTES. α. From the division of the Greek month into *decades*, the days were often designated as follows; μηνὸς βοηδρομιῶνος ἡτῆ ἰστὶ δέκα, *upon the*

[6th after 10] 16th of the month Boëdromion, Dem. 261. 12; ἀντασθηῶνες ἔκτῃ ἐπὶ δεκάτῃ, Id. 279. 17; βοηθημεῖωνος ἔκτῃ μιστ' εἰκάδα, 'the 26th,' Id. 265. 5. In like manner, τρίτος γὰρ γίνωναι πρὸς δίκ' ἀλλαισι γοναῖς, Æsch. Prom. 773.

β. Instead of adding eight or nine, *subtraction* is often employed; as, νῆες ...μῖās δίδουσι τεσσαράκοντα, *forty ships wanting one* [40 — 1 = 39], Th. viii. 7; ναυὶ δυοῖν δαύσαις πεντήκοντα [50 — 2 = 48], Id. 25; δυοῖν διούσαις εἴκοσι ναυσί, H. Gr. i. 1. 5; πεντήκοντα δυοῖν δίδοντα ἔτη, Th. ii. 2; ἐνδὲς δίων εἰκοστὸν ἔτος, Id. viii. 6 (cf. ὅγδοον καὶ δέκατον ἔτος, Id. vii. 18); ἐνδὲς δίωντος τριακοστῷ ἔτει, *in the thirtieth year, one wanting*, Id. iv. 102. In like manner, τριακοσίων ἀποδίδοντα μύρια, Id. ii. 13. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less. See Syntax.

γ. The combinations of *fractions* with whole numbers are variously expressed; thus, (a) τρία ἡμιδαρμικά, *three half-darics*, i. e.  $1\frac{1}{2}$  darics, i. 3. 21 (b) Particularly in Herodotus, τρίτον ἡμιτάλαντον, *the third talent a half one* i. e.  $2\frac{1}{2}$  talents, Hdt. i. 50; ἑβδομον ἡμιτάλαντον + τέταρτον ἡμιτάλαντον = τάλαντα δέκα,  $6\frac{1}{2} + 3\frac{1}{2} = 10$ , Id. (compare in Lat. *sestertius*, shortened from *semistertius*): (c) Less classic, δύο καὶ ἡμισίαν μνᾶν, δύο καὶ ἡμισυ δραχμῆς, Poll. ix. 56, 62: (d) ἰστίρτητον, *a third in addition*, i. e.  $1\frac{1}{3}$ , Vect. 3. 9; ἰστίμωστον,  $1\frac{1}{3}$ , Id.: (e) ἡμιόλιον, *half as much again*, i. e.  $1\frac{1}{2}$ , i. 3. 21.

2. The Table (§ 25) exhibits the most common numerals, with some of the interrogatives, indefinites, diminutives, &c. which correspond with them.

## CHAPTER V.

### PRONOUNS.

#### I. SUBSTANTIVE.

[¶ 23.]

§ 141. PERSONAL, ἐγώ, σύ, οὗ. The declension of these pronouns is peculiar.

The numbers are distinguished not less by difference of *root*, than of *affix*. Thus, the 1st Person has the *roots*, Sing. *μ-*, or, as a more emphatic form, *ἡμ-*, Pl. *ήμ-*, Du. *ν-*; the 2d Pers., Sing. *σ-*, Pl. *ὑμ-*, Du. *σφ-*; the 3d Pers., Sing. the rough breathing, Pl. and Du. *σφ-*. Most of the forms have a *connecting vowel*, which in the Sing. and Pl. is *-s-* (in the Dat. sing. passing into the kindred *-o-*, § 28), but in the Du., *-u-*. The *flexible endings* are Sing. Gen. *-s*, Dat. *-s*, Acc. none (the primitive Direct Case remained as Acc., while the Nom., in the 1st and 2d Persons, had the peculiar forms ἐγώ and σύ, and in the 3d, from its reflexive use, early disappeared; compare the Lat. *me*, *te*, *se*; *ego*, *tu*, Nom. of 3d Pers. wanting); Pl. Nom. *-ss*, Gen. *-uv*, Dat. *-is* (the flexible ending of the old Indirect Case, § 83), Acc. *-s*; Du. Nom. *-s* (in the prolonged forms *νῶϊ*, *σφῶϊ*, the *-s* appears to have come from an imitation of

the Gen.), Gen. -ῖν. In all the forms in common use, the connecting vowel and flexible ending are contracted; thus, ἡμ-ῖ-ο ἡμοῖ, σ-ῖ-ο σοῖ, 'ῖ-ο οὔ· (ἡμ-ῖ-ι, ἡμ-ῖ-ι) ἡμοί, (σ-ῖ-ι) σοί, ('ῖ-ι) οἷ· ἡμ-ῖ-ες ἡμεῖς, ὕμ-ῖ-ες ὕμεῖς, (σφ-ῖ-ες) σφεῖς· ἡμ-ῖ-ων ἡμῶν, ὕμ-ῖ-ων ὕμῶν, σφ-ῖ-ων σφῶν· (ἡμ-ῖ-ιν) ἡμῖν, (ὕμ-ῖ-ιν) ὕμῖν (σφῖν exhibits a different formation without a connecting vowel); ἡμ-ῖ-ας ἡμεῖς, ὕμ-ῖ-ας ὕμεῖς, σφ-ῖ-ας σφεῖς· ἡμῶν, σφῶν (ῶ and σφῶ are sometimes written incorrectly ῶφ and σφφ, as if contracted from ῶνι, σφῶνι, § 25. α); ἡμ-ῖν ἡμῖν, σφ-ῖν σφῖν (σφῶνι, from its limited use, remained uncontracted)

§ 142. REMARKS. 1. The Table (§ 23) exhibits, 1st, the common forms of the personal pronouns; 2d, the forms which occur in Homer, whether common or dialectic; 3d, the principal other forms which occur. The forms to which the sign † is affixed are enclitic when used without emphasis (see Probody). When the oblique cases Sing. of ἰγῶ are not enclitic, the longer forms ἡμοῦ, ἡμοί, ἡμῖ are employed.

2. The pronoun οὔ is used, both as a simple personal pronoun, and as a reflexive. In the Attic and Common dialects, however, it is not greatly used in either sense, its place being commonly supplied by other pronouns. The plur. forms σφεῖς and σφῖα first occur in Hdt. (vii. 168, i. 46). For the limitations and peculiarities in the use of this pronoun, see Syntax.

3. Besides the forms which are common in prose, the Attic poets also employ, (a) the Epic Genitives ἡμῖθεν, σῖθεν, ἰθεν· (b) the Accusatives ἡν and σφί, without distinction of number or gender; (c) the Dat. pl. σφίν, which even occurs, though rarely, both in Attic and in other poetry, as sing.; (d) the Dat. pl. of ἰγῶ and οὔ with the ultima short (especially Sophocles); thus, ἡμῖν, ὕμῖν, or ἡμῖν, ὕμῖν. See 5. below.

4. The DIALECTIC FORMS arise chiefly, (a) from want of contraction, as, ἡμῖο, &c.; (b) from protraction, as, ἡμῖο, σῖο, ἰο, ἡμῖων, ὕμῖων, σφῖων (§ 47. N.); (c) from peculiar contraction, as, ἡμῖ, σῖ, ἰ (§ 45. 3); (d) from the use of different affixes, as Gen. Ep. -θεν (ἡμῖθεν, σῖθεν, ἰθεν, § 84), Dor. -ος (ἡμῖος, contr. ἡμῖς, σῖος, contr. σῖς, and, similarly formed, ἰοῖς); Dat. sing. Dor. -ιν (ἡμῖν, σῖν, ἰν); (e) from the retention of primitive forms without the flexible ending, as, ἡμῖ, ὕμῖ, σφί (compare the sing. ἡμῖ, σί, ἰ, and see §§ 83, 86); (f) from variation of root; as, Dor. τ- for σ- (σῖ, σῖν, σῖο, σῖ, Lat. tu, tui, tibi, te, § 70. 2); Æol. F- for the rough breathing (Fῖθεν, Fῖ, Fῖ· Lat. s-: sui, sibi, se); Dor. ἡμ-, Æol. and Ep. ἡμ-, for ἡμ- ('ἡμῖς, ἡμῖς, &c.); Æol. and Ep. ὕμ- for ὕμ- (ὕμῖς, &c.); Dor. ψ- and φ-, Æol. ἡσφ-, for σφ- (ψῖν, ψί, φῖν, ἡσφῖ, ἡσφῖ). See Table, and 5. below.

5. We add a few references to authors for the dialectic and poetic forms: ἰγῶν A. 76 (used by Hom. only before vowels), Ar. Ach. 748 (Meg.), Ar. Lys. 983 (Lac.), Theoc. 1. 14, Æsch. Pers. 931, ἰώνγα (= ἰγῶγα) Cor. 12, ἰώγα Ar. Ach. 898; ἡμῖο K. 124, Hdt. i. 126, ἡμῖο A. 174, ἡμῖ A. 88, Hdt. vii. 158, μῖν A. 37, Hdt. vii. 209, ἡμῖθεν A. 525, Eur. Or. 986, ἡμῖν Sapph. 89; ἡμῖν Theoc. 2. 144, Ar. Av. 930; ἡμῖς Hdt. ii. 6, ἡμῖς Ar. Lys. 168, ἡμῖς Φ. 432, Theoc. 5. 67; ἡμῖων Γ. 101, ἡμῖων E. 258, ἡμῶν Theoc. 2. 158, ἡμῖων Alc. 77; ἡμῖν A. 147, ἡμῖν or ἡμῖν, λ. 344, Soph. CEd. T. 39, 42, 103, Ar. Av. 386, ἡμῖν Theoc. 5. 106, ἡμῖς A. 384, Theoc. 1. 102, ἡμῖν N. 379, Alc. 86 (15), ἡμῖς Alc. 91 (78); ἡμῖς Θ. 211, Hdt. i. 30, ἡμῖς α. 372, ἡμῖ Ar. Lys. 95, ἡμῖς A. 59, Sapph. 93 (13), Theoc. 8. 25; ῶν Cor. 16, ῶν Δ. 418, Π. 99 (ῶν?), ῶ E. 219,

νότιν X. 88 : τὸ Ar. Lys. 1188, Sapph. 1. 13, τόνη E. 485, τοῦ Cor. 2 ; το A. 396, Hdt. i. 8, τοιο Γ. 137, τοῦ Γ. 206, Hdt. i. 9, εἰς A. 180, Eur Alc. 51, τοιο Θ. 37, 468, τοιο Theoc. 2. 126, τοιο Theoc. 11. 25 ; τοι A. 28, Hdt. i. 9, τοῖν δ. 619 (not in Π.), Hdt. v. 60 (Inscr.), Ar. Av. 930, τῶν Theoc. 2. 11, Pind. O. 10. 113 ; τῶ Theoc. 1. 5, τῶ Theoc. 1. 56, Ar. Eq. 1225 ; ὑμῖν Hdt. vi. 11, ὑμῖν Ar. Ach. 760, ὑμῖν A. 274, Sapph. 95 (17), Theoc. 5. 111 ; ὑμῶν H. 159, Hdt. iii. 50, ὑμῶν Δ. 348, ὑμῶν Alc. 77 ; ὑμῖν or ὑμῖν, Soph. Ant. 308, ὑμῶν Δ. 249, Theoc. 1. 116, ὑμῖν Z. 77, ὑμῖν K. 551 ; ὑμῖν β. 75, Hdt. i. 53, ὑμῖν, Ar. Lys. 87, ὑμῖν Ib. 1076, ὑμῖν Ψ. 412, Pind. O. 8. 19, Theoc. 5. 145, Soph. Ant. 846 ; σφῶν A. 336, σφῶ A. 574 ; σφῶν A. 257, Ψ. 52 (here considered Nom. by some), σφῶν δ. 62 : το B. 239, το Δ. 400, τοῦ Ap. Rh. 1. 1032, τοῦ T. 464, τοῦ Hdt. iii. 135, τοῦ A. 114, Æsch. Sup. 66, τοῦ Alc. 6 (71) ; τοῦ N. 495, τοῦ (or τοῦ) Hes. Fr. 66, τοῦ Sapph. 2. 1 ; το Alc. 56 (84), το T. 171, τοῦ A. 29, Hdt. i. 9, το Pind. O. 1. 40, Theoc. 1. 150, Æsch. Prom. 55 ; σφῶ Hdt. i. 46 ; σφῶν Z. 311, Hdt. i. 31, σφῶν Δ. 535 ; σφῶ A. 73, Æsch. Prom. 252, as sing. Hom. H. 19. 19, Æsch. Pers. 759, σφῶ B. 614, Hdt. i. 1, σφῶ Γ. 300, σφῶ Sophr. 83 (87), σφῶ Call. Di. 125, σφῶ Sapph. 98 (40) ; σφῶ B. 96, σφῶ Hdt. i. 4, σφῶ v. 213, σφῶ E. 567, σφῶ A. 111, Theoc. 15. 80, Soph. Ant. 44, σφῶ Theoc. 4. 3, σφῶ Alc. 92 (80) ; σφῶ A. 8, σφῶ or σφῶ P. 531 ; σφῶν A. 338 : ἰμῖν, ἰμῖν, ἰμῖν, τῖν, τῖν, τοῖν, &c., cited by Apollonius in his treatise on the Greek-Pronoun.

§ 143. 6. HISTORY. α. The distinction of *person*, like those of *case* and *number* (§ 83), appears to have been at first only twofold, merely separating the person speaking from all other persons, whether spoken to or spoken of. We find traces of this early use not only in the roots common to the 2d and 3d persons, but also in the common forms of these persons in the dual of verbs. The most natural way of designating one's self by gesture is to bring home the hand ; of designating another, to stretch it out towards him. The voice here follows the analogy of the hand. To denote ourselves, we naturally keep the voice at home as much as is consistent with enunciation ; while we denote another by a forcible emission of it, a pointing, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, that is, by uttering *m*, which hence became the great root of the 1st personal pronouns. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture, and the mode of emission, may produce either a sibilant, a lingual, or a strong breathing. Hence we find all these as roots of the 2d and 3d personal pronouns. In the progress of language, these two persons were separated, and their forms became, for the most part, distinct, although founded, in general, upon common roots.

β. The *μ*- of the 1st Pers. passed in the old Plur. (which afterwards became the Dual, § 85) into the kindred *ν*- (compare Lat. *nos*) ; and in the Sing., when pronounced with emphasis, assumed an initial *α* (compare the Æol. *ἄσφι*, *ἄσφι*), which passed by precession into *α*. In the new Plur., the idea of plurality was conveyed by doubling the *μ* (*ἄμμ*-, in the Ep. and Æol. *ἄμμις*, *ἄμμιων*, *ἄμμι*, *ἄμμισι*, *ἄμμι*) ; or more commonly by doubling the *α* to *η* (§ 29), pronounced with the rough breathing (*ἦμ*-, in *ἦμῖς*, &c.), or, in the Dor., to *ᾱ* (*ᾱμ*-, in *ᾱμῖς*, *ᾱμῶν*, *ᾱμῖν*, *ᾱμῖ*). From this the new Plur. of the 2d Pers. appears to have been formed, by changing, for propriety of expression, *α*, the deepest of the vowels, into *υ*, the most protrusive (*ὑμμ*-, in the Ep. and Æol. *ὑμμις*, *ὑμμιων*, *ὑμμι*, *ὑμμισι* and *ὑμ*-, in *ὑμῖς*, &c.) With the

exception of this imitative plural, the Plur. and Du. of the 2d and 3d persons have the same root, in which plurality is expressed by joining two of the signs of these persons ( $\sigma\phi = \sigma + \Phi$ ). In the separation of the two persons, the sign  $\sigma$  became appropriated to the 2d Pers. (but in the Dor.,  $\sigma$ -, as in the Lat., and also in the verb-endings  $-\sigma\iota$ ,  $-\sigma\alpha\iota$ ,  $-\sigma\iota\varsigma$ ); and the rough breathing to the 3d Pers. (in an early state of the language, this was  $\Phi$ -; in Lat. it became  $s$ -; while in the article we find both the rough breathing and  $\sigma$ -, and in verb-endings of the 3d Pers. both  $\sigma$ , and more frequently  $\sigma$ ).

$\gamma$ . In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the  $\mu$ , thus,  $\iota\gamma\acute{\iota}\mu$  (the  $\gamma$  being inserted simply to prevent hiatus), or, as  $\mu$  cannot end a word,  $\iota\gamma\acute{\iota}\nu$ , which passed, by a change of  $\nu$  to its corresponding vowel (§ 50) and contraction, into ( $\iota\gamma\epsilon\alpha$ )  $\iota\gamma\acute{\omega}$  (compare the Sanscrit *aham*, the Zend *azem*, the Boeotic *íw*, the Latin *ego*, and the verb-ending of the 1st Pers.  $\omega$  in Greek, and  $o$  in Lat.); in the 2d Pers. by affixing  $\Phi$ , which with the preceding  $\iota$  passed into  $\upsilon$  in the common Greek (cf. § 117. N.), but in the Boeot. into  $ou$  (compare the Lat. *tū*, § 12.  $\beta$ ); in the 3d Pers. by affixing  $\Delta$  (perhaps chosen rather than  $\Phi$ , on account of the initial  $\Phi$ ), before which precession took place (§ 118), so that the form became  $\Phi\acute{\iota}\Delta$ , and from this,  $\acute{\iota}\Delta$  or  $\acute{\iota}\Delta$ , and, by dropping the  $\Delta$ ,  $\acute{\iota}$  or  $\acute{\iota}$  (this obsolete form is cited by Apollonius; compare the Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc.  $\acute{\iota}\varsigma$  or  $\acute{\iota}\nu$ , of which  $\mu\acute{\iota}\nu$  and  $\nu\acute{\iota}\nu$  are strengthened forms.

§ 144. B. REFLEXIVE,  $\epsilon\mu\alpha\upsilon\tau\acute{o}\upsilon$ ,  $\sigma\epsilon\alpha\upsilon\tau\acute{o}\upsilon$ ,  $\epsilon\alpha\upsilon\tau\acute{o}\upsilon$ . These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by uniting the personal pronouns with  $\alpha\upsilon\tau\acute{o}\varsigma$ .

In the Plur. of the 1st and 2d Persons, and sometimes of the 3d, the two elements remain distinct;  $\acute{\eta}\mu\omega\iota\alpha\upsilon\tau\acute{o}\omega\iota$ ,  $\upsilon\mu\omega\iota\alpha\upsilon\tau\acute{o}\omega\iota$ ,  $\sigma\phi\omega\iota\alpha\upsilon\tau\acute{o}\omega\iota = \iota\alpha\upsilon\tau\acute{o}\omega\iota$ . In Homer, they are distinct in both Sing. and Plur.; thus,  $\acute{\epsilon}\mu\acute{\alpha}' \alpha\acute{\iota}\rho\acute{\eta}\nu$  A. 271,  $\acute{\iota}\mu\acute{\epsilon}\theta\iota\varsigma \sigma\epsilon\pi\acute{\iota}\delta\acute{o}\sigma\epsilon\mu\alpha\iota \alpha\upsilon\tau\acute{o}\iota\varsigma$   $\psi$ . 78,  $\alpha\upsilon\tau\acute{o}\iota\varsigma \mu\acute{\iota}\nu$   $\delta$ . 244. In the common compound forms, the personal pronouns omit the flexible ending, in uniting with  $\alpha\upsilon\tau\acute{o}\iota\varsigma$ , and in the 1st Pers., and often in the other two, contraction takes place:  $\acute{\epsilon}\mu\iota\text{-}\alpha\upsilon\tau\acute{o}\upsilon$   $\acute{\epsilon}\mu\alpha\upsilon\tau\acute{o}\upsilon$ ,  $\sigma\iota\text{-}\alpha\upsilon\tau\acute{o}\upsilon$   $\sigma\alpha\upsilon\tau\acute{o}\upsilon$ ,  $\iota\text{-}\alpha\upsilon\tau\acute{o}\upsilon$   $\alpha\upsilon\tau\acute{o}\upsilon$ . In the New Ionic, on the other hand, the flexible ending of the Gen. is retained, and is contracted with  $\alpha\upsilon$  into  $\alpha\upsilon\upsilon$  (§ 45. 6):  $\acute{\epsilon}\mu\iota\alpha\upsilon\tau\acute{o}\upsilon$   $\acute{\epsilon}\mu\iota\alpha\upsilon\tau\acute{o}\upsilon$ . The other cases imitate the form of the Gen.:  $\acute{\epsilon}\mu\iota\alpha\upsilon\tau\acute{o}\varsigma$ ,  $-\acute{o}\nu$ . The Doric forms  $\alpha\upsilon\tau\acute{o}\alpha\upsilon\tau\acute{o}\omega$ ,  $\alpha\upsilon\tau\acute{o}\alpha\upsilon\tau\acute{o}\omega\iota$ ,  $\alpha\upsilon\tau\acute{o}\alpha\upsilon\tau\acute{o}\omega\iota$ ,  $\alpha\upsilon\tau\acute{o}\alpha\upsilon\tau\acute{o}\omega\iota$ , &c., which occur chiefly in Pythagorean fragments, are formed by doubling  $\alpha\upsilon\tau\acute{o}\iota\varsigma$ . Apollonius cites the comic Nom.  $\acute{\epsilon}\mu\alpha\upsilon\tau\acute{o}\iota\varsigma$  from the Metæci of the comedian Plato.

§ 145. C. RECIPROCAL,  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\iota\alpha\iota$ . This pronoun is formed by doubling  $\alpha\lambda\lambda\acute{o}\varsigma$ , *other*. From its nature, it wants the Nom. and the Sing., and is not common in the Dual.

NOTE. For  $\alpha\lambda\lambda\acute{\alpha}\lambda\omega\iota$  (Theoc. 14. 46), see § 44. 1. For  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\iota\omega\iota$  (K. 65), see § 99. 1.

§ 146. D. INDEFINITE,  $\acute{o} \delta\epsilon\iota\acute{\nu}\alpha$ . This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*. It is used to designate a particular person or thing, which the

speaker either cannot, or does not care to name; or, in the language of Matthiæ, it "indefinitely expresses a definite person or thing"; as, τὸν δαῖνα γινώσκεις; *Do you know Mr. So and So?* Ar. Thesm. 620. Ὁ δαῖνα τοῦ δαῖνος τὸν δαῖνα εἰσαγγέλλει, *A. B., the son of C. D., impeaches E. F.*, Dem. 167. 24. In the Sing. this pronoun is of the three genders; in the Plur. it is masc. only, and wants the Dat. It is sometimes indeclinable; as, τοῦ δαῖνα Ar. Thesm. 622.

NOTE. The article is an essential part of this pronoun; and it were better written as a single word, δαῖνα. It appears to be simply an extension of the demonstrative δὲ, by adding -ιν- or -ινα, which gives to it an indefinite force (cf. § 152. 1), making it a *demonstrative indefinite*. When -ιν- was appended, it received a double declension; when -ινα, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

## II. ADJECTIVE.

[π 24.]

§ 147. All the pronouns which are declined in π 24 may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and τ- (cf. § 143. α, β), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

REMARKS. α. To this definitive the Greeks gave the name ἀρθερον, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name ἀρθερον became, in Latin, *articulus* (*small joint*, from artus, *joint*, a word of the same origin with ἀρθερον), from which has come the English name, *article*. This definitive, when used as a demonstrative, or simply as the definite article, naturally *precedes* the name of the person or thing spoken of; but when used as a relative, usually *follows* it; as, οὗτός ἐστιν ὃς ἀνὰρ ἐν εἰδῇ, *this is the man whom you saw*; τὸ ρόδον ὃ ἀνθῇ, *the rose which blooms*. Hence, in the former use, it was termed the *prepositive*, and, in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic.

β. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, and other pronouns arose from it by derivation and composition (see the following sections). The forms εἰς and εἴ of the Nom. sing. became obsolete.

### A. DEFINITE.

§ 148. 1. ARTICLE, ὁ, ἡ, τὸ. The *prepositive article*, or, as it is commonly termed, simply the *article*, unites the *proclitic aspirated forms* of the old definitive, ὁ, ἡ, οἱ, αἱ, with the τ- *forms* of the *neuter*, the *oblique cases*, and the *dual*.

NOTE. The forms εἰς and εἴ are also used, for the sake of metre, euphony,



Thus, the forms of the indefinite *τις* (except the peculiar *ἄττα*, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic*; while those of the interrogative *τίς* are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms of the indefinite, *τις* and *τι*, are written with the *grave* accent, or *without* an accent.

§ 153. 3. The composition of *ὅς* with *τις* forms the RELATIVE INDEFINITE *ὅστις*, *whoever*, of which both parts are declined in those forms which have the root *τιν-*, but the latter only in those which have the root *τε-*; thus, *οὐτινος*, but *οἶτο οἶτου*. The longer forms of the Gen. and Dat. are very rare in the Attic poets.

NOTES. α. The forms *ἄττα*, Att. *ἄττα* (§ 70. 1), appear to be shorter forms of *ἄτινα*, and are said by Eustathius to be compounded of *ἄ* and the Doric *τά* = *τινά*. In certain connections, they passed into simple indefinites, and then, by a softer pronunciation, became *ἄττα*, *ἄττα*.

β. The forms which occur in Homer of *τις*, *τίς*, and *ὅτις*, which is the same with *ὅστις*, except that it has no double declension, are exhibited in ¶ 24. Homer has also the regular forms of *ὅστις*. The doubling of *τ* in some of the forms is simply poetic, for the sake of the metre.

γ. References are added for many of the forms of *τις*, *τίς*, and *ὅστις*: *ὅτις* Γ. 279 (*ὅστις* 167), *ὅ ττι* O. 408; *του* Cyr. viii. 5. 7; *τιῷ*; Soph. CEd T. 1435, *ὅτου* l. 9. 21, *τιο* π. 305, Hdt. i. 58, *τίο*; B. 225, *ὅττις* α. 124, *τιν* (§ 45. 3) B. 388, Hdt. i. 19, *τιῷ* Σ. 192, Hdt. v. 106, *ὅτιν* ρ. 422, Hdt. i. 119, *ὅττιν* ρ. 121; *τῷ* A. 299, i. 9. 7, *τῷ*; Soph. El. 679, *ὅττῳ* ii. 6. 23, *τιῷ* Hdt. ii. 48, *τίῳ*; Hdt. i. 117, *ὅττιν* β. 114, Hdt. i. 95, *ὅττιν* M. 428; *ὅτινα* 9. 204 (*ὅτινα* B. 188); *οἱ τε* *ἄττα* Cyr. ii. 2. 13, *ὅττιν* *ἄττα* τ. 218, *ἄττα* Rep. Ath. 2. 17, *ἄττα* A. 554, Hdt. i. 138, *ὅτινα* X. 450 (*ἄτινα* A. 289); *τιν* Hdt. v. 57, *τίαν*; Ω. 387, *τίαν*; v. 200, *ὅτιαν* κ. 39, Hdt. viii. 65, *ὅταν* vii. 6. 24; *τίαν* Hdt. ix. 27, *ὅτιαν* O. 491, *ὅτιαν* Hdt. ii. 82, *ὅταν* Soph. Ant. 1335; *ὅτιαν* O. 492 (*ὅττιαν* Δ. 240).

§ 154. REMARKS. 1. Adjective Pronouns which have not been specially mentioned are regularly declined as adjectives of three terminations (§ 133. 4). For the Correlative Pronouns, and for the Particles which are affixed to pronouns, see ¶ 63, §§ 317, 328.

2. Special care is required in distinguishing the forms of *ἑ*, *ῑ*, *οῖ*, *τίς*, and *τις*. Forms which have the same letters may be often distinguished by the accentuation; as, *οἱ*, *οἱ*, *οἱ*. Special care is also required in distinguishing the forms of *οὗτος*, those of *αὐτός*, the combined forms of *ὁ αὐτός*, the same, and the contracted forms of *ἑαυτοῦ*.

## CHAPTER VI.

## COMPARISON.

§ 155. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

## I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in *-τερος*, *-α*, *-ον*, and the *superlative* in *-τατος*, *-η*, *-ον*; but sometimes the *comparative* is formed in *-ίων*, *-ιον*, Gen. *-ιονος*, and the *superlative*, in *-ιστος*, *-η*, *-ον*.

A. COMPARISON IN *-τερος*, *-τατος*.

§ 156. In receiving the affixes *-τερος* and *-τατος*, the endings of the theme are changed as follows;

1.) *-ος*, preceded by a long syllable, becomes *-ο-*; by a short syllable, *-ω-*; as,

κούφος, *light*,  
σοφός, *wise*,

κρυφότερος,  
σοφώτερος,

κρυφώτατος.  
σοφώτατος.

REMARKS. α. This change to *-ω-* takes place to avoid the succession of too many short syllables. Three successive short syllables are inadmissible in hexameter verse. We also find, for the sake of the metre, *κακοξινότριος* υ. 376, *λαρώτατος* β. 350, *διζυρώτερον* P. 446, *διζυρώτατον* ι. 105. In respect to *κινός*, *empty*, and *στινός*, *narrow*, authorities vary.

β. A mute and liquid preceding *-ος* have commonly the same effect as a long syllable; as, *σφοδρός*, *vehement*, *σφοδρότερος*, *σφοδρότατος*. Yet here, also, the Attic poets sometimes employ *-ω-* for the sake of the metre; as, *δυσση-τρώτιστα* Eur. Ph. 1348, *βαρυποτμωτάτας* Ib. 1345, *εὐτικνώταται* Id. Hec. 620.

γ. In a few words, *-ος* is dropped; and, in a few, it becomes *-αι-*, *-εσ-*, or *-ισ-*; as,

παλαιός, *ancient*,  
φίλος, *dear*,  
φίλως, *friendly*,  
ἥσυχος, *quiet*,  
ἐρδωμένος, *strong*,  
λάλος, *talkative*,

παλαιότερος,  
φίλτερος,  
φιλαίτερος,  
ἡσυχαιτέρος.  
ἐρδωμενέστερος,  
λαλίστερος,

παλαιάτατος.  
φίλιτατος.  
φιλαίτατος.  
ἡσυχαιάτατος.  
ἐρδωμενέστατος.  
λαλίστατος.

NOTES. (a.) Yet also *καλαιότερος*, Pind. N. 6. 91, *φιλότατος*, Mem. iii. 11. 18, *φιλόων* (§ 159) *ω*. 268, *φιλοστος*, Soph. Aj. 842, *ἡσυχώτατος*, Id. Ant. 1089.

(b.) The change of *-ος* into *-σσ-* belongs particularly to contracts in *-ος*. These contracts, and those in *-ιος*, are likewise contracted in the Comp. and Sup.; as,

<i>ἀπλῖος</i> , simple,	<i>ἀπλοῖστος</i> ,	<i>ἀπλοίστατος</i> ,
<i>ἀπλοῦς</i> ,	<i>ἀπλούστος</i> ,	<i>ἀπλούστατος</i>
<i>παρφύριος</i> , purple,	<i>παρφυριώτατος</i> ,	<i>παρφυριώτατος</i> ,
<i>παρφυρούς</i> ,	<i>παρφυρώτατος</i> ,	<i>παρφυρώτατος</i> .

But *ἀπλωότερος*, less fit for sea, Th. vii. 60, *ὕχρωότερος*, Ec. 10. 11, *ὠνώτατος*, Eq. 1. 10, &c.

(c.) Other examples of *-ος* dropped in comparison are *γραιῖος*, old, *σχολαῖος*, at leisure; of *-ος* changed to *-αι-*, *εὐδῖος*, clear, *ἴδιος*, private, *ἴσος*, equal, *μίσος*, middle (see §. below), *ἔρθριος*, at dawn, *ἔψιος*, late, *πρώιος*, early; of *-ος* changed to *-ισ-*, *αἰδοῖος*, august, *ἄκρεῖτος*, unmixed, *ἄσμινος*, glad, *ἄφθονος*, bountiful, *ἰστίπιδος*, level, *ὕψιμος*, pure, *ἡδυμος*, sweet (poet.); of *-ος* changed to *-σ-*, *μονοφάγος*, eating alone, *ὀψοφάγος*, dainty, *πτωχός*, poor.

§. *Μίσος* and *νίος* have old superlatives of limited and chiefly poetic use in *-ατος*; thus, *μίσατος*, midmost, Ar. Vesp. 1502, Ep. *μίσσατος*, Θ. 223, *νίατος*, last, lowest, A. 712, Soph. Ant. 627, Ep. *νίατος*, B. 824. Compare *ἰσλατος*, (*πρέλατος*) *πρώτος*, and *ὑπατος* (§ 161. 2).

### § 157. 2.) *-εις* and *-ης* become *-εσ-*; as,

<i>χαρίεις</i> , agreeable,	<i>χαριέστερος</i> ,	<i>χαριέστατος</i> .
<i>σαφής</i> , evident,	<i>σαφέστερος</i> ,	<i>σαφέστατος</i> .
<i>πένης</i> , poor,	<i>πενέστερος</i> ,	<i>πενέστατος</i> .

REMARK. In adjectives of the first declension, and in *ψιυδής*, *-ης* becomes *-ισ-*; as, *πλειονίστης*, *-ου*, *conetous*, *ψιυδής*, *-ιος*, *fulas*, *ψιυδίστατος*. Except, for the sake of euphony, *ὕβριστής*, *-ου*, *insolent*, *ὕβριστότερος* v. 8. 3, *ὕβριστάτος*, Ib. 22 (referred by some to *ὕβριστος*).

### 3.) *-υς* becomes *-υ-*; as,

<i>πρεσβυς</i> , old,	<i>πρεσβύτερος</i> ,	<i>πρεσβύτατος</i> .
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For the sake of the metre, *ἰθύντατα* Σ. 508.

§ 158. 4.) In adjectives of other endings, *-τερος* and *-τατος* are either added to the simple root, or to the root increased by *-εσ-*, *-ισ-*, or *-ω-*; as,

<i>τάλας</i> , <i>-ανος</i> , wretched,	<i>ταλάντερος</i> ,	<i>ταλάντατος</i> .
<i>σώφρων</i> , <i>-ονος</i> , discreet,	<i>σωφρονέστερος</i> ,	<i>σωφρονέστατος</i> .
<i>ἄρπαξ</i> , <i>-αγος</i> , rapacious,		<i>ἀρπαγίστατος</i> .
<i>ἐπιχαρίς</i> , <i>-ιτος</i> , pleasing,	<i>ἐπιχαριτώτερος</i> ,	<i>ἐπιχαριτώτατος</i> .

NOTES. *α*. Other examples are *μάκαρ*, blessed, *μανέστατος* γ. 483; *μίλαι*

-ανος, *black*, *μυλάντιρος*, Δ. 277, and *μυλανάτιρος*, Strab.; *ἀφῆλιξ*, -ιος, *elderly*, *ἀφελικίστιρος*; *βλάξ*, -ᾰπός, *stupid*, *βλακώτιρος*, -άτατος, Mem. iii. 13. 4, iv. 2. 40, for which some read *βλακώτιρος*, and *βλακώτατος* or *βλακίστατος*. From *ἄχαρις*, *disagreeable*, we find the shorter form *ἀχαρίστειρος*, v. 392.

β. The insertion of -ισ- is particularly made in adjectives in -ων. Yet some of these employ shorter forms; as, *αἶψαν*, *ripe*, *πισπιτίειρος* Æsch. Fr. 244; *πίων*, *fat*, *πιόντιρος*, Hom. Ap. 48, *πίότατος*, I. 577 (as from the rare *πίος*, Orph. Arg. 508); *ἐπιλήσμων*, *forgetful*, *ἐπιλησμότατος*, Ar. Nub. 790 (*ἐπιλησμονίστιρος*, Apol. 6).

## B. COMPARISON IN -ίων, -ιστος.

§ 159. A few adjectives are compared by changing -υς, -ας, -ος, and even -ρος, final, into -ίων and -ιστος. In some of these, -ίων with the preceding consonant passes into -σσων (-τιων, § 70. 1) or -ζων. Thus,

ἡδύς, <i>pleasant</i> ,	ἡδίων,	ἡδίστος.
ταχύς, <i>swift</i> ,	θάσσων, θάτιων,	τάχιστος.
πολύς, <i>much</i> ,	πλείων, πλέων,	πλείστος.
μέγας, <i>great</i> ,	μείζων,	μέγιστος.
καλός, <i>beautiful</i> ,	καλλίων,	καλλίστος.
αἰσχρός, <i>base</i> ,	αἰσχίων,	αἰσχίστος.
ἐχθρός, <i>hostile</i> ,	ἐχθίων,	ἐχθίστος.

REMARKS. α. For the declension of comparatives in -ων, see ¶ 17 and § 107. The ι in the affix -ίων is long in the Attic poets, but short in the Epic, and variable in the later.

β. The forms in -σσων and -ζων observe this distinction: -σσων can arise only when the consonant preceding -ίων is π, χ, τ, δ, or θ; -ζων, only when this consonant is γ. The vowel preceding becomes long by nature, perhaps from a transposition, and absorption or contraction, of the ι. Thus, *ταχύς* (originally *θάχύς*, § 62), *θαχίων* *θάσσων*, Neut. *Θάσσειν* (the regular *ταχίων* is also common in late prose); *ἐλάχύς* (Epic; *ἐλάχεια* Hom. Ap. 197), *small*, *ἐλάσσειν*; *παχύς*, *thick*, *παχίων* (Arat.) *πάσσειν*, ζ. 230; from ρ. ἡκ-, Comp. *ἥσσειν*, *inferior* (Ion. *ἴσσειν*, Hdt. v. 86); *γλυκύς*, *sweet*, *γλυκίων* (Σ. 109) *γλύσσειν*, Xenophon; *μακρός*, *long*, *μάσσειν* poet., θ. 203, Æsch. Ag. 598; *κρατύς* (Epic, II. 181), *strong*, *κρίσσειν* (Ion. *κρίσσειν*, Hdt. i. 66); *βαθύς*, *deep*, *βαδίων* (Hes. Op. 526) *βαῖσσειν* K. 226; *βαθύς*, *deep*, *βαδίων* (Tyr. 3. 6) *βάσσειν*, Epicharm; *μήγας* (the only adj. in -ας compared in -ίων, -ιστος), *μεγίων* *μειζων* (Ion. *μίζων* Hdt. i. 202); *ἐλπίς*, *ἐλπίων*, Call. Jov. 72 (*ἐπολίζων* Σ. 519). It will be observed that many of these comparatives are merely poetic. Compare the formation of verbs in -σσειν and -ζω.

γ. The root of *πολύς* is *πολε-*, by syncope *πλε-*. From this short root are formed the comparative and superlative. *Πλίων* is a yet shorter form for *πλείων*. The longer form is more common in the contracted cases and plural, but the neut. *πλίον* is more used than *πλείον*, especially as an adverb. The neut. *πλείον* sometimes becomes *πλεῖν*, but only in such phrases as *πλεῖν ἢ μυρία*, *more than ten thousand*. The Ionic contracts -ιο- into -ιυ- (§ 45. 3); as,

πλειῶν, πλειῶνος, πλειῶνός, &c. Hdt. ii. 19, i. 97, 199, &c. The Ep. πλείς A. 395, and πλείς B. 129, are comparative in sense, though positive in form

δ. In the Comp. and Sup. of καλός, λ is doubled, as in the noun τὸ κάλλος = beauty. In the adjectives in -ρος which are compared in -ίων and -ιστος, the Comp. and Sup. appear to have come either from a simpler form of the positive, or from a corresponding noun. See § 161. E.

ε. Most adjectives which are compared as above have also forms in -τερος and -τατος; thus, βραδύς, slow, βραδύτερος, βραδίων, and βράδων, βραδύτατος, βράδιστος, and by poetic metath. (§ 71), βράδιστος, Ψ. 310; μακρός, long, μακρότερος and μέσων, μακρότατος and (α becoming by precession η, as in the noun τὸ μήκος, -ος, length) μήκιστος, Cyt. iv. 5. 28, Dor. μάκιστος, Soph. Ed. T. 1301. Other examples of double formation are αἰσχρός, ἰχθός, πονός (poet.), ρενουπέχ, εἰκρός, pitiable, βαδύς, βραχύς, short, γλυκύς, παχύς, πρισβύς, τυχός, ὀπύς, swift, καπός (§ 160), φίλος (§ 156. α), &c.

### C. IRREGULAR COMPARISON.

§ 160. Some adjectives in the comparative and superlative degrees are formed from positives which are not in use, from words which are themselves comparatives or superlatives, or from other parts of speech. Some of these are usually referred to positives in use, which have a similar signification and some of which are also regularly compared; thus,

ἀγαθός, good,	ἀμείνων,	ἄριστος.
	βελτίων,	βέλτιστος.
	κρείσσω, κρείττων,	κράτιστος.
	λῶων,	λῶιστος.

Poet. ἀμεινότερος Mimn. 11. 9; ἀρίων Æsch. Ag. 81, ἀριότερος, Theog. 548; βίλτιος, Æsch. Th. 337, βίλτατος, Id. Eum. 487; φέριος, Id. Pr. 768, φέριος H. 289, φέριος, Soph. Ed. T. 1159, and even Pl. Phædr. 238 d, φέριος, Pind. Fr. 92; λωίων, β. 169, λωίτιος, α. 376 (the pos. form λωία occurs Theoc. 26. 32); κέριος, A. 266 (§ 71; so always in Hom.). Dor. βίντιστος, Theoc. 5. 76, κάρων, Tim. ap. Pl. 102 d; Ion κρέσων (§ 159. β). Late ἀγαθώτατος, Diod. 16. 85.

ἀλγινός, painful,	ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
κακός, bad,	κακίων,	κακίστος.
	χείρων,	χείριστος.
	ἥσσω, ἥτιον.	

Poet. κακώτερος, α. 343; χειρότερος, O. 513, χειρίων A. 114, χειριότερος, l. 248 (for the Epic χίρνος, &c., which, though positive in form, are comparative in sense, see § 136. δ); ἥκιστος or ἥκιστος Ψ. 531 (ἥκιστα as an adverb was common in Attic prose; Ælian uses ἥκιστος as an adj.), Ion. ἴσων (§ 159. β).

μικρός, small,	{ μικρότερος	μικρότατος.
ὀλίγος, little, few,	{ ἐλάσσω, ἐλάττων,	ἐλάχιστος.
	μείων,	ὀλίγιστος.

Poet. *ἱσχυός, ἱλίζων* (§ 159. β); *μυϊότερος* Ap. Rh. 2. 368, *μῦστος*, Bion, 5. 10 (yet common reading *μύστος*).

*ῥάδιος, easy,*

*ῥάων,*

*ῥᾶστος.*

Poet. *ῥήδιος*, λ. 146, *ῥήδιος*, Theoc. 574, *ῥήτιρος*, Z. 258, *ῥήτιρος* Pind. O. 8. 78, *ῥήιστος*, δ. 565, *ῥάιστος*, Theoc. 11. 7, *ῥήττατος*, τ. 577. The common foundation of the forms of this word appears to have been *ῥάιδ-* (see §§ 118, 119).

## § 161. 1. Examples of double comparison.

*ἰσχατος*, last, extreme, *ἰσχατώτερος* (Οἶσι γὰρ τοῦ ἰσχατοῦ ἰσχατώτερον εἶναι. Aristl. Metaph. 10. 4), *ἰσχατώτατος*, H. Gr. ii. 3. 49.

*πρότερος*, before, comic *προτεραίτερος* Ar. Eq. 1164;

ΚΑ. Ὁρᾷς; ἰγὼ σοι πρότερος ἰσφίξω δίφρον.

ΑΔ. Ἄλλ' οὐ τρέπιζαν, ἀλλ' ἰγὼ προτεραίτερος.

*πρώτος*, first, *πρώτιστος*, first of all, B. 228.

*ἱλάχιστος*, least, *ἱλαχιστότερος*, less than the least, Ep. Ephes. 3. 8.

NOTE. See also examples of a poetic double formation of the Comp. (*ἁμυϊότερος, ἀρειότερος, &c.*) in § 160. For *καλλιώτερον* Th. iv. 118, is now read *κάλλιον*.

## 2. Examples of adjectives in the comparative and superlative degrees, formed from other parts of speech.

*βασιλεύς*, king, *βασιλευτότερος*, more kingly, a greater king, I. 160, *βασιλευτάτος*, the greatest king, I. 69.

*ἱταῖρος*, friend, *ἱταϊότατος*, best friend, Pl. Gorg. 487 d.

*κλέπτης*, thief, *κλεψίστατος*, most adroit thief, Ar. Plut. 27.

*κύων*, dog, *κύντερος*, more dog-like, more impudent, Θ. 483, *κύντατος*, K. 503.

*κέρδος*, -ος, gain, *κερδιών*, more gainful, Γ. 41, *κερδιστος*, Æsch. Pr. 385.

*αὐτός*, himself, *αὐτότερος* Epich. 2 (1), *αὐτότατος* (*ipsissimus* Plaut. Trinum. iv. 2), his very self, Ar. Plut. 83.

*ἄγχι* or *ἄγχου*, near, *ἄγχιστερος*, nearer, Hdt. vii. 175, *ἄγχιστατος*, Eur. Pel. 2, oftener *ἄγγιστος* Soph. Œd. T. 919.

*ἄνω*, up, *ἀνώτερος*, upper, *ἀνώτατος*, uppermost, Hdt. ii. 125.

*ἡρέμα*, quietly, *ἡρεμίστερος*, more quiet, Cyr. vii. 5. 63.

*πλησίον*, near (*πλησίος* poet. and Ion.), *πλησιαιτερος* i. 10. 5, *πλησιαιτάτος*, vii. 3. 29, also *πλησιίστερος*, -ίστατος.

*πρεῦργου*, of importance, *πρεῦργιστερος*, more important, Pl. Gorg. 458 c, *πρεῦργιστάτος*.

*ἔξ*, out of, *ἰσχατος*, extreme.

*πρό*, before, *πρότερος*, former, *πρώτος* (§ 156. δ), first (Dor. *πρῆτος* Theoc. 8. 5, § 45. 1).

*ὑπέρ*, above, *ὑπέρτερος*, superior, *ὑπέρτατος* and *ὑπατος*, supreme (*ὑπερώτατος*, Pind. N. 8. 73).

*ὑπό* (?), ὕστερος, later, ὕστατος, last.

REMARKS. We find an explanation of these formations in the use of prepositions as adverbs, and of adverbs as adjectives; in the fact that many nouns

are originally adjectives; and in the still more important fact, that in the earliest period of language there is as yet no grammatical distinction of the different parts of speech. For other examples of comparatives and superlatives which appear to be formed from nouns, see, in § 160, *ἀλγίων*, -ιστος (from *ἄλγος*, -ισ, *pain*), and *ἀριστος* (like *ἀρετή*, from *ἄρης* or a common root, and signifying originally *best in war*), and also § 159. 2, *α*. Add the poetic *κῆδιστος*, I. 642, *ῥιγίων*, -ιστος, A. 325, E. 873, *μύχαιστος*, Ap. Rh. 1. 170, *μυχαίστατος* φ. 146, *ἐπλόστιστος*, -τατος, B. 707, Hes. Th. 137, &c.; and, from adverbs, *ἐπίσστις*, -τατος, Θ. 342, *παροίστις*, -τατος, Υ. 459, Ap. Rh. 2. 29, *ὕψιστος*, Theoc. 8. 46, *ὕψιον*, Pind. Fr. 232, *ὕψιστος*, Æsch. Pr. 720, &c.

## II. COMPARISON OF ADVERBS.

§ 162. I. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; as,

σοφῶς (from σοφός, § 156), <i>wisely</i> ,	σοφώτερον, <i>more wisely</i> ,	σοφώτατα, <i>most wisely</i> .
σαφῶς (from σαφής, § 157), <i>clearly</i> ,	σαφέστερον, <i>more clearly</i> ,	σαφέστατα, <i>most clearly</i> .
ταχέως (from ταχύς, § 159),	θᾶσσον, θᾶτεον,	τάχιστα.
αἰσχροῦς (from αἰσχρός, § 159),	αἰσχῖον,	αἰσχιστα.

NOTE. The adverbial termination -ως is sometimes given to the Comp. as, *χαλιπτανέως*, *more severely*, *ἐχθρόνως*, *in a more hostile manner*. So Sup. *ἐπιτομωτάτως*, *most concisely*, Soph. Œd. C. 1579.

§ 163. II. Adverbs not derived from adjectives are, for the most part, compared in -τέρω and -τάτω; as,

ἄνω, <i>up</i> ,	ἄνωτέρω,	ἄνωτάτω.
ἐκός, <i>afar</i> ,	ἐκαστέρω,	ἐκαστάτω.

REMARKS. *α*. The following are compared after the analogy of adverbs derived from adjectives:

ἄγχι or ἄγχου, <i>near</i> ,	ἄσπον,	ἄγχιστα.
μάλα, <i>very</i> ,	μᾶλλον,	μάλιστα.

So *πρωί*, *early*, and *ὀψί*, *late*, employ forms of the adjectives *πρωῖος*, *ὀψις* (§ 156. c), derived from them. In *ἀσποστίων* ρ. 572, we have a poetic double form (§ 161. N.).

*β*. Some adverbs vary in their comparison; as,

ἱγγύς, <i>near</i> ,	ἱγγυτέρω,	ἱγγυτάτω.
	ἱγγύστιον,	ἱγγύστα.
(Not Att.) ἱγγιον,		ἱγγιστα.

## CHAPTER VII.

## GENERAL PRINCIPLES OF CONJUGATION.

§ 164. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject*; the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by AFFIXES. For the prefixes, see Ch. VIII.; for the affixes, see ¶¶ 28–31, and Ch. IX.; for the modifications which the root itself receives, see Ch. X.

## A. VOICE.

§ 165. The Greek has three voices, the ACTIVE, the MIDDLE, and the PASSIVE.

The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; as, *λούω τινά*, *I wash some one*.

The PASSIVE represents the subject of the verb as the *receiver* of the action, or its *object*; as, *λούμαι ὑπό τινος*, *I am washed by some one*.

The MIDDLE is *intermediate* in sense between the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; as, *ἐλουσάμην*, *I washed myself, I bathed*.

§ 166. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of as *passive*. And even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

2. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the *middle* voice takes the place of the *active*. This is particu-



larly frequent in the *Future*. When it occurs in the *theme* (§ 170. α), the verb is termed *deponent* (depōnens, *laying aside* sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω, to hear, ἀκούσμαι · βαίνω, to go, βήσομαι · γινώσκω, to know, γινώσμαι · εἶμι, to be, ἴσμαι · μανθάνω, to learn, μαθήσμαι.

(β.) Deponent Verbs: αἰσθάνομαι, to perceive, γίγνομαι, to become, δίχομαι, to receive, δύναμαι, to be able, ἵδομαι, to rejoice.

NOTE. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

## B. TENSE.

§ 167. The Greek has six tenses; the **PRES-ENT**, the **IMPERFECT**, the **FUTURE**, the **AORIST**, the **PERFECT**, and the **PLUPERFECT**.

1. The **PRESENT** represents an action as *doing* at the *present time*; as, γράφω, *I am writing, I write*.

2. The **IMPERFECT** represents an action as *doing* at some *past time*; as, ἔγραφον, *I was writing*.

3. The **FUTURE** represents an action as one that *will be done* at some *future time*; as, γράψω, *I shall write*.

4. The **AORIST** (ἀόριστος, *indefinite*) represents an action simply as *done*; as, ἔγραψα, *I wrote, I have written, I had written*.

5. The **PERFECT** represents an action as *complete* at the *present time*; as, γέγραφα, *I have written*.

6. The **PLUPERFECT** represents an action as *complete* at some *past time*; as, ἔτεγγράφειν, *I had written*.

§ 168. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The time which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to present or future time are termed *primary* or *chief* tenses, and those which refer to past time *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing* at the time, 2. as *done* in the time, or 3. as *complete* at the time.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*. For a classified table of the Greek tenses, see ¶ 26.

NOTES. *α.* Some verbs have a *complete future tense*, called the *Future Perfect*, or the *Third Future* (§ 239); but, otherwise, the three tenses which are wanting in the table (§ 26), viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

*β.* For the general formation of the Greek tenses, see ¶ 28.

### C. MODE.

§ 169. The Greek has six modes; the INDICATIVE, the SUBJUNCTIVE, the OPTATIVE, the IMPERATIVE, the INFINITIVE, and the PARTICIPLE.

1. The INDICATIVE expresses *direct assertion or inquiry*; as γράφω, *I am writing*; γράφω; *am I writing?*

2. The SUBJUNCTIVE expresses *present contingency*; as, οὐκ οἶδα, ὅποι τράπωμαι, *I know not, whither I can turn.*

3. The OPTATIVE (opto, *to wish*, because often used in the expression of a wish) expresses *past contingency*; as, οὐκ ᾔδειν, ὅποι τραποίμην, *I knew not, whither I could turn.*

4. The IMPERATIVE expresses *direct command, or entreaty*, as, γράφε, *write*; τυπτεύθω, *let him be beaten*; δός μοι, *give me.*

5. The INFINITIVE partakes of the nature of an *abstract noun*; as, γράφειν, *to write.*

6. The PARTICIPLE partakes of the nature of an *adjective*, as, γράφων, *writing.*

NOTES. *α.* For a table of the Greek modes classified according to the character of the sentences which they form, see ¶ 27.

*β.* In the regular inflection of the Greek verb, the Present and Aorist have all the modes; but the Future wants the Subjunctive and Imperative; and the Perfect, for the most part, wants the Subjunctive and Optative, and likewise, in the active voice, the Imperative. The Imperfect has the same form with the Present, and the Pluperfect the same form with the Perfect, except in the Indicative.

*γ.* The tenses of the Subjunctive and Optative are related to each other as *present and past*, or as *primary and secondary*, tenses (§ 168. I.); and some have therefore chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious.

### D. NUMBER AND PERSON.

§ 170. The numbers and persons of verbs correspond to those of nouns and pronouns (§ 164).

NOTE. The Imperative, from its signification, wants the *first person*; the Infinitive, from its abstract nature, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an Adjective, has the distinctions of *gender* and *case*, instead of person.

REMARKS. α. The *first person singular* of the *Present indicative active*, or, in deponent verbs (§ 166. 2), *middle*, is regarded as the *THEME* of the verb. The root is obtained by throwing off the affix of the theme, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by adding to the root the prefixes and affixes in ¶¶ 28–30.

β. Verbs are divided, according to the *characteristic*, into MUTE, LIQUID DOUBLE CONSONANT, and PURE VERBS; and according to the *affix in the theme*, into VERBS IN -ω, and VERBS IN -μι (§ 208. 2). For a paradigm of *regular conjugation without euphonic changes*, see ¶¶ 34, 35; for shorter paradigms of the *several classes of verbs*, see ¶¶ 36–60.

γ. For a fuller view of the use of the Greek verb in its several forms, see *Syntax*.

## E. HISTORY OF GREEK CONJUGATION.

§ 171. The early history of Greek conjugation can be traced only in the same way with that of declension (§ 83). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb.

Greek conjugation, like declension (§§ 83, 143), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing μ to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been -τ (cf. §§ 143, 148). By uniting these affixes with the root φμ-, to say, we have the forms,

φάμ, I or we say,

φάτ, you, he, or they say.

§ 172. A *plural* was then formed by affixing the plural sign σ (§ 83), with the insertion of ι to assist in the utterance. Thus,

1 Person.

2 and 3 Persons.

Sing. φάμ

φάτ

Plur. φάμιν

φάτιν

Upon the separation of the 2d and 3d Persons (§ 143. β), the 2d, as being less demonstrative, took in the Sing. the softer form σ (in some cases, σθ or θ, in both which forms the θ would, by the subsequent laws of euphony, pass into σ, unless dropped or sustained by an assumed vowel, § 63); while in the Plur. there was a new formation (cf. §§ 84, 85), in which plurality was marked, in the 2d Pers. by affixing ι (cf. § 83), and in the 3d Pers. by inserting ν (cf. -σ-ν, § 85). The old Plur. now became, as in nouns (§ 85), a Dual, and the system of numbers and persons was complete. Thus,

1 Pers.

2 Pers.

3 Pers.

Sing. φάμ

φάς

φάτ

Plur. φάμιν

φάτιν

φάτιν

Dual φάμιν

φάτιν

φάτιν

§ 173. The distinction of *tense*, like those of number, case, and person (§§ 83, 143), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing *s-* (in Sanscrit, *ā-*), to express, as it were, the *throwing back* of the action into past time (§ 187). This expression, it will be observed, is aided by the throwing back of the accent. With the prefix of *s-*, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted *s* (§ 172) was lengthened to *n*, while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented tense, it passed into the kindred *e* (§ 28). We have now two tenses, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (§ 168). Thus,

PRIMARY TENSE.			SECONDARY TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. φάμ	φάς	φάτ	ἴφαμ	ἴφας	ἴφατ
P. φάμιν	φάτι	φάντ	ἴφάμιν	ἴφάτι	ἴφάντ
D. φάμιν	φάτον	φάτον	ἴφάμιν	ἴφάτον	ἴφάνην

§ 174. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while the *striker* simply says with vivacity *τύπτομ, I strike, the one struck* rubs his head and cries *τύπτομαι, tüptom-ah-ee, I am struck*. Hence the *objective* form was distinguished from the *subjective* (§ 195), simply by the prolongation of the affix. This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix. If the affix ended with the *sign of person*, it was prolonged by annexing, in the Primary Tense, *αι*; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter *ε*, except in the 1st Pers., where a species of *reduplication* seems to have taken place (*-μηνμ*, passing of course into *-μην*, § 63). Thus *-μ* became *-μαι* and *-μην*; *-ς*, *-σαι* and *-σο*; *-τ*, *-ται* and *-το*; *-ντ*, *-νται* and *-ντο*. If the affix ended with the *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was *σθ* (which might be considered as arising from the *τ* by the addition of *θ*, since *τθ* must pass into *σθ*, § 52). The 1st Pers., in imitation of the others, inserted *θ* (or, if a long syllable was wanted by the poets, *σθ*), after which either *ε* was inserted, to aid in the utterance, or, what became the common form, the final *ν* passed into its corresponding vowel *α* (§ 50). Thus *-τι*, *-τον*, *-την* became *-σθι*, *-σθον*, *-σθην*; and *-μιν* became *-μισθον* (*-μισθον*), or commonly *-μισθα* (*-μισθα*). In respect to the form *-μισθον*, see § 212. 1. We place the subjective and objective inflections side by side for comparison.

SUBJECTIVE.			OBJECTIVE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S. φά-μ	φά-ς	φά-τ	φά-μαι	φά-σαι	φά-ται
P. φά-μιν	φά-τι	φά-ντ	φά-μισθα	φά-σθι	φά-ντο
D. φά-μιν	φά-τον	φά-τον	φά-μισθα	φά-σθον	φά-σθο

	SUBJECTIVE.			OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Sec. S.	ἴφα-μ	ἴφα-ς	ἴφα-τ	ἴφά-μην	ἴφα-σο	ἴφα-το
P.	ἴφα-μιν	ἴφα-τε	ἴφα-ντ	ἴφά-μισθα	ἴφα-σθε	ἴφα-ντο
D.	ἴφα-μιν	ἴφα-τοιν	ἴφά-την	ἴφά-μισθα	ἴφα-σθον	ἴφά-σθη

§ 175. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless also from euphonic preference, -ε- before a liquid, but otherwise -ι- (the formation of the Opt. and the analogy of Dec. II. lead us rather to consider the -ι- as a euphonic substitute for the -ε- than the reverse, §§ 28, 86, 177). As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*), we select the root γράφ-, to write (¶ 36).

	SUBJECTIVE.			OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	γράφ-ομ	-ις	-ιτ	γράφ-ομαι	-σαι	-ται
P.	γράφ-ομιν	-ιτε	-ντ	γράφ-όμεθα	-σθε	-νται
D.	γράφ-ομιν	-ιτον	-ιτον	γράφ-όμεθα	-σθον	-σθον
Sec. S.	ἰγράφ-ομ	-ις	-ιτ	ἰγράφ-όμεν	-ισο	-ιτο
P.	ἰγράφ-ομιν	-ιτε	-ντ	ἰγράφ-όμεθα	-ισθε	-ντο
D.	ἰγράφ-ομιν	-ιτον	-ιτην	ἰγράφ-όμεθα	-ισθον	-ισθην

§ 176. The distinction of *mode* in the inflection of verbs commences with that of person. For the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been ν (§§ 84, 87), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots with the insertion of ι to assist the utterance. Thus the Inf. of φα- was φάν; and of γράφ-, γράφιν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. I. (§ 86) was added to these forms; thus, φάναι, γράφιναι. Voice appears to have been distinguished by the insertion, in these forms, of σθ (before which the ν fell away, cf. §§ 55, 57), after the analogy of § 174; thus, Act. (or Subject.) Form, φάναι, γράφιναι. Mid. and Pass. (or Obj.) Form, (φάν-σθ-αι) φάσθαι, (γράφιν-σθ-αι) γράφισθαι. But the verb is also used as an *adjective*, and, as such, receives declension. The root of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -ν, by adding τ, which is used so extensively in the formation of verbal substantives and adjectives; thus, φάν φαντ-, or, with the affix of declension (¶ 5), φάντ-ς, γράφιν γράφοντ-ς (the kindred ο was here preferred as a connecting vowel to ι, cf. § 175). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same, by a reduplication analogous to that in § 174 (since the Acc. affix, § 84,

is strictly a nasal, which could be either  $\mu$  or  $\nu$ , according to euphonic preference; as,  $\beta\omicron\epsilon\acute{\iota}\alpha\nu$ , but Lat. *boream*); thus,  $\phi\acute{\alpha}\nu\ \phi\acute{\alpha}\mu\epsilon\nu\text{-}\epsilon\varsigma$ ,  $\gamma\acute{\rho}\alpha\phi\epsilon\nu\ \gamma\acute{\rho}\alpha\phi\acute{\omicron}\mu\epsilon\nu\text{-}\epsilon\varsigma$ . We have now the single non-personal mode developed into a system of Infinitives and Participles; thus,

SUBJECTIVE.		OBJECTIVE.	
Inf.	$\phi\acute{\alpha}\nu\alpha\iota$ , $\gamma\acute{\rho}\alpha\phi\epsilon\nu\alpha\iota$	$\phi\acute{\alpha}\sigma\theta\alpha\iota$ , $\gamma\acute{\rho}\alpha\phi\epsilon\sigma\theta\alpha\iota$	
Part.	$\phi\acute{\alpha}\nu\tau\epsilon\varsigma$ , $\gamma\acute{\rho}\alpha\phi\omicron\nu\tau\epsilon\varsigma$	$\phi\acute{\alpha}\mu\epsilon\nu\epsilon\varsigma$ , $\gamma\acute{\rho}\alpha\phi\acute{\omicron}\mu\epsilon\nu\epsilon\varsigma$	

§ 177. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject. The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in  $\iota$  (§ 3), and thus formed what is termed the *Optative mode*, which, as denoting past time, takes the secondary affixes; thus,  $\acute{\iota}\phi\alpha\mu\ \phi\acute{\alpha}\iota\mu$ ,  $\acute{\iota}\phi\acute{\alpha}\mu\epsilon\nu\ \phi\acute{\alpha}\iota\mu\epsilon\nu$ ,  $\acute{\iota}\gamma\acute{\rho}\alpha\phi\omicron\mu\ \gamma\acute{\rho}\alpha\phi\acute{\omicron}\mu$ ,  $\acute{\iota}\gamma\acute{\rho}\alpha\phi\acute{\omicron}\mu\epsilon\nu\ \gamma\acute{\rho}\alpha\phi\acute{\omicron}\mu\epsilon\nu$ . The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels  $-e$  and  $-i$  had become established as the prevailing analogy of the language; and to have consisted simply in prolonging these vowels to  $-o$  and  $-η$ , attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive mode* (yet see § 169..γ), as denoting present time, takes the primary affixes. Thus,  $\gamma\acute{\rho}\alpha\phi\omicron\mu\ \gamma\acute{\rho}\alpha\phi\omicron\mu$ ,  $\gamma\acute{\rho}\alpha\phi\omicron\mu\acute{\alpha}\iota\ \gamma\acute{\rho}\alpha\phi\omicron\mu\acute{\alpha}\iota$ ,  $\phi\acute{\alpha}\mu\ \phi\acute{\alpha}\mu$ ,  $\phi\acute{\alpha}\mu\acute{\alpha}\iota\ \phi\acute{\alpha}\mu\acute{\alpha}\iota$ . The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

A third mode arose for the expression of *command*. This obviously required no 1st Pers.; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic; hence, we find in the objective inflection  $-o$  rather than  $-oi$ , and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the Sing. subjective by adding  $\omega$ ; thus,  $-o\omega$ . In the objective inflection,  $-o\omega$ , of course, becomes  $-o\theta\omega$  (§ 174). The old Plur., afterwards the Du., was formed by adding the plural sign  $\nu$  (§ 172); thus,  $-o\omega\nu$ ,  $-o\theta\omega\nu$ . The new Plur. was still further strengthened by prefixing  $\nu$  (which in the obj. form would make no change, cf. § 176), or by adding the later plur. ending  $\sigma\alpha\nu$  (§ 181. γ) instead of  $\nu$ ; thus,  $-o\omega\nu$  or  $-o\omega\sigma\alpha\nu$ , ( $-o\theta\omega\nu$ )  $-o\theta\omega\nu$  or  $-o\theta\omega\sigma\alpha\nu$ . In the 2d Pers., it is convenient to regard  $-o$  as the proper flexible ending (§ 172). The system of personal modes is now complete; thus,

### SUBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.			
	1 P.	2 P.	3 P.		1 P.	2 P.	3 P.
Prim. S.	$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu$	$-\epsilon\varsigma$	$-\iota\tau$		$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu$	$-\eta\varsigma$	$-\eta\tau$
P.	$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu\epsilon\nu$	$-\epsilon\tau\epsilon$	$-\omicron\iota\tau$		$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu\epsilon\nu$	$-\eta\tau\epsilon$	$-\omicron\iota\tau$
D.	$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu\epsilon\nu$	$-\epsilon\tau\omicron\nu$	$-\iota\tau\omicron\nu$		$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu\epsilon\nu$	$-\eta\tau\omicron\nu$	$-\omicron\iota\tau\omicron\nu$
Sec. S.	$\acute{\iota}\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu$	$-\omicron\varsigma$	$-\omicron\iota\tau$		$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu$	$-\omicron\iota\varsigma$	$-\omicron\iota\tau$
P.	$\acute{\iota}\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu\epsilon\nu$	$-\omicron\tau\epsilon$	$-\omicron\iota\tau$		$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu\epsilon\nu$	$-\omicron\iota\tau\epsilon$	$-\omicron\iota\tau$
D.	$\acute{\iota}\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu\epsilon\nu$	$-\omicron\tau\omicron\nu$	$-\omicron\iota\tau\eta\nu$		$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu\epsilon\nu$	$-\omicron\iota\tau\omicron\nu$	$-\omicron\iota\tau\eta\nu$

## IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-θ	φά-τω	γράφ-εθ	-ίτω
P. φά-τε	φά-των, φά-τωσαν	γράφ-εσθε	-ίντων, -ίτωσαν
D. φά-τον	φά-των	γράφ-εστον	-ίτων

## OBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim.	S. γράφ-ομαι	-ισαι	-εται	γράφ-ομαι	-ησαι	-ηται
	P. γράφ-έμυθα	-ισθι	-ονται	γράφ-έμυθα	-ησθι	-ωνται
	D. γράφ-έμυθα	-ισθον	-ισθον	γράφ-έμυθα	-ησθον	-ησθον
Sec.	S. ιγράφ-έμην	-ισο	-ιτο	ιγράφ-έμην	-οισο	-οιτο
	P. ιγράφ-έμυθα	-ισθι	-οντο	ιγράφ-έμυθα	-οισθι	-οιντο
	D. ιγράφ-έμυθα	-ισθον	-ίσθην	ιγράφ-έμυθα	-οισθον	-οίσθην

## IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-σο	φά-σθω	γράφ-ισο	-ίσθω
P. φά-σθε	φά-σθων, φά-σθωσαν	γράφ-ισθε	-ίσθων, -ίσθωσαν
D. φά-σθον	φά-σθων	γράφ-ισθον	-ίσθων

§ 178. We have, as yet, but two tenses, the Primary, denoting *present* and *future* time, and the Secondary, denoting *past* time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded farther. In other verbs, more specific tenses were developed from these, as follows.

1. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*) by new forms, in which the greater energy of the Fut. and Aor. was expressed by a *σ* added to the root (cf. § 84); and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were not needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it preferred *-α-* as a connecting vowel, and simply appended the later affix *-αι* in the Inf. act. (§ 176); thus,

## SUBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S.	ἰγράφ-σαι	-σαις    -σαιτ	γράφ-σω	-σης    -σητ	
P.	ἰγράφ-σαιμι	-σαιτις    -σαιντ	γράφ-σαιμι	-σητις    -σαιντ	
D.	ἰγράφ-σαιμι	-σαιτον    -σάτην	γράφ-σαιμι	-σητον    -σητην	
OPTATIVE.			IMPERATIVE.		
S.	γράφ-σαιμ	-σαις    -σαιτ	γράφ-σαθ	-σάτω	
P.	γράφ-σαιμι	-σαιτις    -σαιντ	γράφ-σαιτι	-σάντων, -σάτωσαν	
D.	γράφ-σαιμι	-σαιτον    -σάτην	γράφ-σατον	-σάτων	
INFINITIVE, γράφ-σαι			PARTICIPLE, γράφ-σαντ-ς		

## OBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S. ἱγραφ-σάμεν	-σασο	-σατο	ἱγράφ-σώμαι	-σησai	-σηται
P. ἱγραφ-σάμεθα	-σαισθι	-σαντο	ἱγραφ-σώμεθα	-σησθι	-σωνται
D. ἱγραφ-σάμεθα	-σαισθον	-σάσθην	ἱγραφ-σώμεθα	-σησθον	-σησθον
OPTATIVE.			IMPERATIVE.		
S. γραφ-σαίμεν	-σαισο	-σαιτο	ἱγράφ-σασο	-σάσθω	
P. γραφ-σαίμεθα	-σαισθι	-σαιντο	ἱγράφ-σασθι	-σάσθων, -σάσθωσαν	
D. γραφ-σαίμεθα	-σαισθον	-σαίσθην	ἱγράφ-σασθον	-σάσθων	
INFINITIVE, ἱγράφ-σασθαι			PARTICIPLE, ἱγραφ-σάμειν-ος		

2. In many verbs, by a change of root, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing*; and in some of these verbs, the old Secondary Tense remained as an Aorist (called, for distinction's sake, the *Second Aorist*, § 199. a); and in a few, the old Primary, as a Future (§ 200. b).

§ 179. The *complete tenses* were, probably, still later in their formation. These tenses, in their precise import, represent *the state consequent upon the completion of an action* (τὴν ἰσιστολήν γίγραφα, *I have the letter written*), or in other words they represent the action as done, but its effect remaining. This idea was naturally expressed by an initial reduplication (§ 190). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings; the past complete tense (the Pluperfect), the augment and the secondary endings; and the future complete tense (the Future Perfect, or Third Future), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel; and, of course, with many euphonic changes. See the inflection of (γίγραφ-μαι) γίγραμμαι (§ 36), πίπραγ-μαι (§ 38), (πίπτω-μαι) πίπτισμαι (§ 39), &c. The *subjective* endings appear to have been at first appended in the same way; thus, Perf. Ind. γίγραφ-μ, Inf. γιγρέφ-ναι, Part. γιγρέφ-ντος. But all these forms were forbidden by euphony. Hence in the Ind. -μ became -α (which, since μ final passes into ν, may be considered the corresponding vowel of μ as well as of ν, § 50); thus, γίγραφμ γίγραφα. and after this change the inflection proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary. The α in this way became simply a connecting vowel; thus, γίγραφα (or, if the analogy of the Aor. be followed here also, γίγραφ-α-μ), γίγραφ-α-ι, -α-τ, -α-μιν, -α-τι, -α-ντ, -α-τον. In the Part., ν also became α, which by precession passed into ο (§ 28). Indeed, in Dec. III. no masculine or feminine has a root ending in -ατ. (§ 76. d. 3). Thus, γιγρέφ-όςτς. The ν in the Inf., instead of a similar change (as it was followed by α), took -ι- before it; thus, γιγρέφ-ί-ναι. In the Plup. act., there was a kind of double augment, prefixing ι, both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. -ια-; thus, ι-γιγρέφ-ια-μ. This ια remained in the Ionic, but in the old Attic was contracted into η, which afterwards passed by precession into ιι.

§ 180. The *middle* and *passive* voices were at first undistinguished. The form simply showed that the subject was affected by the action, but did not determine whether the action were his own or that of another. In the



*definite* and *complete* tenses, the action is so represented, that this would be commonly understood without special designation. But in the *indefinite* tenses, there would be greater need of marking the distinction. Hence, a special Aor. and Fut. *passive* were formed by employing the verb *εἰμι*, *to be*, as an *auxiliary*, and compounding its past and future tenses with the root of the verb (the augment being prefixed in the Aor., as in other past tenses, and the *s* being lengthened in some of the forms from the influence of analogy or for euphony), thus, Aor. *ἐ-γράφ-ην*, Fut. *γράφ-ήσομαι*. The old Aor. and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (§ 166. 1). The Aor. and Fut. pass. were afterwards strengthened by the insertion of *θ*, which came, perhaps, from employing in the composition the passive verbal in *-τος*, instead of the simple root of the verb; thus, *περακ-τός ἦν ἐπράχθην*. From the prevalence of the *θ*, the tenses formed with it were denominated *first*, and those formed without it, *second* tenses (§ 199. II.).

§ 181. The system of Greek conjugation was now complete, having *three persons, three numbers, three voices, six modes*, if the Subj. and Opt. are separated, and no fewer than *eleven tenses*, if the *first* and *second* are counted separately. Some remarks remain to be added, chiefly upon *euphonic changes*.

I. By a law which became so established in the language as to allow no exception (§ 63), final *μ*, *τ*, and *θ* could not remain. They were, therefore, either *dropped*, *changed*, *prolonged*, or *both changed and prolonged*; as follows.

1. Final *μ*, after *-α-* connective, was dropped; after *-ο-* or *-ω-* connective,\* was changed to *-α* and then contracted with the preceding vowel; after *-αι-* and *-αι-* connective, and in the primary nude form (§ 173), was prolonged to *-μι*; and, in all other cases, became *-ν*. Thus, *ἔγραψαμ*, *γίγραφαμ*, *ἰγιγράδιαμ* became *ἔγραψα*, *γίγραφα*, *ἰγιγράδια*. *γράφου* and *γράφωμ* became (*γράφω*, *γράφωα*) *γράφω*, and *γράφωμ* and *γράφωμ* became *γράφω*. *γράφουμ*, *φάμ* became *γράφουμ*, *γράφωμ*, *φάμ*. *ἔγραφοιμ*, *ἰγιγράφοιμ*, *ἔφαμ* became *ἔγραφοι*, *ἰγιγράφοι*, *ἔφαν*.

2. Final *τ*, in the secondary forms throughout, and in the Perf. sing., was dropped; but, in other cases, was changed into *-ς*, which after *-ο-* or *-η-* connective passed into *-ι* and was then contracted, but otherwise was prolonged to *-σι*. When, by the dropping of *-τ*, *-α-* connective became final, it passed into *-ι* (§ 28). Thus, *ἔφατ* *ἔφα*, *ἔγραφιστ* *ἔγραφι*, *ἔγραφοντ* *ἔγραφον*, *ἔγραψατ* *ἔγραψι*, *ἔγραψαντ* *ἔγραψαν*, *γράφουσ* *γράφοι*, *γράφουσ* *γράψαι*, *γίγραφατ* *γίγραφι*. *γράφ-ι-τ* (*γράφις*, *γράφις*) *γράφι*, *γράφ-ι-τ* *γράψι*, *γράφ-η-τ* *γράφη* (written with the *ι* subsc. in imitation of the Ind.), *γράφ-η-τ* *γράφη*. *φάτ* *φάσι*, *φάντ* (*φάνσι*, § 58) *φάσι*, *γράφοντ* (*γράφονσι*) *γράφουσ*, *γράφοντ* *γράφουσ*, *γίγραφαντ* (*γίγράφανσι*) *γίγράφανσι*, *γράφωντ* (*γράφωνσι*) *γράφωσι*.

NOTES. *α*. In the prolonged forms of the endings *-τ* and *-ντ*, the Doric retained the *τ* (§ 70. 2); as, *φατί* Theoc. 1. 51, *τίθητι* 3. 48, *φαντί* 2. 45, *φιλίοντι* 16. 101, *ᾤδῃκαντι* 1. 43, *λίγοντι* Pind. O. 2. 51, *ἰσπερίφοντι* 6. 36.

*β*. Epic forms of the Subjunctive, with *-μ* and *-τ* prolonged to *-μι* and *-σι*, are not unfrequent; as, *ἰδίλωμι* A. 549, *τύχωμι* E. 279, *ἴκωμι* I. 414, *ἴδωμι* X. 450, *ἰδίλῃσιν* (§ 66) A. 408, *παύσῃσι* δ. 191, *Σίησιν* Σ. 601; so Dor. *ἰδίλῃσι* (N. *α*) Theoc. 16. 28. A similar form of the Opt., though not free from doubt, occurs in *παράφθαίσι* K. 346.

*γ*. A new form of the 3 Pers. pl. secondary was formed by changing *-τ* of the Sing. into *-σαν* (i. e. by affixing *ν* instead of prefixing it, with a change of *τ* into *σ*, as above, and the necessary insertion of a union-vowel, which

\* in primary forms (§ 209),

here, as after *σ* in the Aor., was *-α-*, § 185). This form, in the Attic, is not used in those tenses which have as a connecting vowel *-ε-* or *-α-*, and scarcely in those which have *-αι-* or *-αι-*; but in most other tenses is either the common form, or may be freely used; thus, for *ἴφαντ*, *ἰγιγράφουντ*, *ἰπράχθιντ*, *ἴφασαν*, *ἰγιγράφουσιν*, *ἰπράχθησαν* (§ 183).

3. Final *θ* was dropped after *-ι-* connective; after a short vowel in the root, it became in the 2 Aor. *-ς*, and in the Pres. (except *φημί* and *εἰμί*) *-ι*, which was then contracted with the preceding vowel (*αι* becoming *η*); in other cases (except the irregular substitution of *-ον* for *-αθ* in the Aor.) it was prolonged to *-θι*. Thus, *γράφθ* *γράφι*, *δίδ* *δός*, *δίδωθ* (*δίδωι*) *δίδου*, *φάθ* *φάθι*, *γράφθ* *γράφθι*.

§ 182. II. A stronger form of the 2 Pers. sing. subjective was in *-σθ* (compare the Eng. and German *-st*), which, according to § 63, must either drop *θ* and thus become the same with the common form, or assume a vowel. In the latter case, it assumed *α*, becoming *-σθα* (compare the affix *-sti* of the Lat. Perf.). This remained the common form in *ἴφισθα* (§ 53), *ἦσθα* (§ 55), *ἤμισθα* (§ 56), *οἶσθα*, *ἤδισθα*, and *ἔδισθα* (§ 58). Other examples are furnished by the poets (particularly in the Subjunctive, by Homer); as, *τίδισθα* i. 404, *δίδισθα* T. 270, *ἰδίσθηθα* A. 554, *βουλίσθηθα* I. 99, *ἰπρῆσθα* T. 250, *βαλίσθηθα* O. 571, *κλαίισθα* Ω. 619, *ἔχισθα*, *φίλῃσθα* Sapph. 89, *εἰδίσθηθα* Theoc. 29. 4, *χεῖσθα* Ar. Ach. 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

III. The objective endings of the 2 Pers. sing., *-σαι* and *-σε*, commonly dropped *σ* in those tenses in which a vowel uniformly preceded (cf. §§ 117, 200. 2, 201. 2), and were then contracted with this vowel except in the Opt.; thus, *γράφσαι* *γράφαι* *γράφη* or *γράψαι* (§ 37. 4), *γράφσαι* *γράφη* or *-αι*, *γράφησαι* *γράφη*, *ἰγράφισο* *ἰγράφω* *ἰγράφου*, *γράφισο* *γράφου*, *ἰγράφασο* *ἰγράφω* *ἰγράφου*, *γράφασο* *γράφου*, *γράφαι* (the contraction is here irregular), *γράφισο* *γράφου*, *γράφαι* *γράφου*.

§ 183. IV. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a consonant. This will be observed in pure verbs before the tense-signs (§ 218); in the tense-signs of the Aor. and Fut. pass. (§ 180); in the *-ι-* often inserted in the Opt. (§ 184); in verbs in *-μι* before the subjective endings, especially in the Ind. sing. (§ 224); in the euphonic affixes *-ις* and *-ιν* of the Pres. and Fut. act. (§§ 203. α, 206. β); &c. This tendency does not appear before endings beginning with *ντ*, since here the syllable is already long by position. Of other endings, it appears chiefly before the shorter; hence, before the subjective far more than the objective, and in the Sing. more than the Plur. or Dual. We give here examples of the two last only of the cases that have been mentioned above: *φῶμι* *φημί* (we now change the regular accentuation of the word to that which is usually given to it as an enclitic), *φάς* *φής*, *φάσι* *φονσί*, but Pl. *φῶμιν* · *ἴφᾶν* *ἴφην*, *ἴφας* *ἴφης*, *ἴφα* *ἴφην*, but Pl. *ἴφῶμιν* (§ 53); 2 Pers. *γράφεις* *γράφεις* (so some form *γράφω* and *γράφω* by lengthening the connecting vowel and dropping the flexible ending), *γράφεις* *γράφεις* · *γράφιν* (the old form of the Inf., § 176) *γράφιν* (this became the common form of the Pres. and Fut. inf. act.), *γράφιν* *γράφιν*.

NOTE. The old short forms of the 2d Pers. and Inf. in *-ις* and *-ιν* remain in some varieties of the Doric; as, *σφρίσθις* Theoc. l. 3, *ἀμείλῃς* 4. 3, *σφρίσθιν* l. 14, *βίσκεν* 4. 2, *γαρεύιν* Pind. O. l. 5, *τράφιν* Ar. Ach. 788.

## CHAPTER VIII.

## PREFIXES OF CONJUGATION.

§ 187. The Greek verb has two prefixes  
I. The AUGMENT, and II. the REDUPLICATION.

## I. AUGMENT.

The *Augment* (augmentum, *increase*) prefixes ε-, in the SECONDARY TENSES of the *Indicative*, to denote *past time* (§§ 168. I., 173).

A. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Impf.	Aor.
βουλεύω, to counsel,	ἔβούλευον,	ἔβούλευσα.
γινώσκω, to recognize,	ἔγινώσκον,	ἔγινώκισα.
ρίπτω, to throw,	ἔριπτον,	ἔριψα (§ 64. 1).

B. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

NOTE. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see § 189. 2. The breathing of an initial vowel remains the same after the augment.

## § 188. SPECIAL RULES OF THE TEMPORAL AUGMENT.

1. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the corresponding long vowels; as,

ἄδικιω, to injure,	(ἁδικίω) ἡδίκουν,	(ἁδικήσω) ἡδίκησα.
ἄλλιω, to contend,	ἡλλουν,	ἡήλησα.
ἐλπίζω, to hope,	ἡλπίζον,	ἡήπισα.
ἱκετεύω, to supplicate,	ἡίκετιυον,	ἡίκετιυσα.
ἐρεβώ, to erect,	ἡερεβουν,	ἡερεβωσα.
ὕβριζω, to insult,	ἡύβριζον,	ἡύβρισα.

2. In like manner, the ε- unites with the prepositive of the diphthong αι, and of the diphthongs αυ and οι followed by a *consonant*, as,

αἰτίω, to ask,	ἡίτουν (§ 25. 3),	ἡήτησα.
αὐξάνω, to increase,	ἡὔξανον,	ἡὔξησα.
οἰκτιρίζω, to pity,	ἡοικτιρίζον,	ἡοικτιρίσα.
So also, οἰσμαι, to think,	ἡόμην,	ἡήθην.

3. In other cases, the  $\epsilon$ - is absorbed by the initial vowel or diphthong, without producing any change; as,

ἡγίομαι, to lead,	ἡγούμην,	ἡγούσάμην.
ὠφιλίω, to profit,	ὠφίλου,	ὠφίλησα.
ἵπω, to yield,	ἵπον,	ἵξα.
ἰωνιζομαι, to augment,	ἰωνιζόμεν,	ἰωνισάμην.
εὐτάζω, to wound,	εὐταζον,	εὐτασα.

NOTE. In verbs beginning with  $\iota\nu$ , and in  $\iota\nu\alpha\acute{\iota}\zeta\omega$ , to conjecture, and  $\alpha\delta\iota\nu\omega$ , to dry, usage is variable; as,

εὐχομαι, to pray,	εὐχόμεν, εὐχόμεν,	εὐξάμην, εὐξάμην.
ἱκάζω,	ἱκαζον, ἱκαζον (Att.),	ἱκασα, ἱκασα.

See, also, the Plup.  $\xi\delta\iota\nu$  (§ 58), and  $\xi\mu\nu$  (§ 56).

§ 189. REMARKS. 1. The verbs βούλομαι, to will, δύναμαι, to be able, and μέλλω, to purpose, sometimes add the temporal to the syllabic augment, particularly in the later Attic; thus, Impf. ἐδουλόμην and ἠδουλόμην, Aor. P. ἐδουλήθην and ἠδουλήθην.

2. In a few verbs beginning with a vowel, the  $\epsilon$ - constitutes a distinct syllable, with, sometimes, a double augment; as,

ἐγγύμι, to break,	ἐνίγγον (§ 188. 2),	ἱαξα.
ἀνοίγω, to open,	ἰάθουν,	ἐνίηξα.
ὠθίω, to push,		ἴωσα.

Add ἀλίσκομαι, to be captured, ἀνδάνω (Ion. and Poet.), to please, ἱράω, to see, οὐρίω, ὠνίομαι, to buy, and some Epic forms. Cf. § 191. 3. The syllabic augment in these words is to be referred, in part, at least, to an original digamma (§ 22. δ); as, ἱφαξεν ἱαξεν γ. 298, iv. 2. 20; ἱφάνδων ἰάνδων Hdt. ix. 5, ἰήνδων γ. 143, ἱφάδι ἰάδι Hdt. i. 151, ἱφφάδι ὑάδι (cf. §§ 71, 117. 2) H. 340.

3. In a few verbs beginning with  $\epsilon$ , the usual contraction of  $\epsilon\epsilon$  into  $\epsilon\iota$  (§ 36) takes place; as,

ἵωω, to permit,	ἵων,	ἵῶσα.
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Add ἰδίζω, to accustom, ἰλίσσω, to roll, ἵλωω, to draw, ἴωω, to be occupied with, ἐργάζομαι, to work, ἴρσω, to creep, ἱστίαω, to entertain, ἵχω, to have; the Aorists ἔλιν, took, ἔισα (Ion. and poet.), set, ἵμιν and ἵμην (§ 54); and the Plup. ἰσστήκειν (§ 48), stood.

4. An initial  $\alpha$ , followed by a vowel, remains in the augmented tenses of a very few verbs, chiefly poetic; as, ἀῖω, to hear, ἄϊον (yet ἰπήϊσα Hdt. 9. 93). See, also, ἀναλίσκω (§ 280). An initial  $\omega$  sometimes remains even when followed by a consonant; as, οἰστρίω, to sting, οἰστρησα Eur. Bac. 32 (cf. οἶδα, § 191. 3). So ἰαλγησθην (that the word Ἑλλην may not be disguised), Th. ii. 68, and in poetry ἰζόμεν, καθιζόμεν, Æsch. Eum. 3, Prom. 229. In these words  $\epsilon$  is long by position.

5. An initial  $\epsilon$  followed by  $\sigma$  unites with this vowel, instead of uniting with the augment; thus, ἰορτάζω, to celebrate a feast, (ἰορταζον) ἰορταζον. So, in the Plup., ἰόπειν, and the poet. ἰώπειν, ἰώργειν, from Perf. ἰοικα, ἰοισα, ἰοργα.

## II. REDUPLICATION.

§ 190. The *Reduplication* (reduplico, *to re double*) doubles the initial letter of the COMPLETE TENSES, in *all the modes* (§§ 168. II., 179).

RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except γν, and, commonly, βλ and γλ), the initial consonant is repeated, with the insertion of ε; but, otherwise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment is prefixed* to the reduplication, except when this has the same form with the augment. Thus,

Theme.	Perf.	Plup.
βουλεύω, to counsel,	βεβούλευκα,	ἔβουλεύκειν.
γράφω, to write,	γέγραφα,	ἔγεγράφη.
φιλέω, to love,	πεφίληκα (§ 62),	ἔπεφίληκιν.
χράομαι, to use,	κίχρημαι,	ἔκιχρήμην.
θνήσκω, to die,	τίθνηκα,	ἔτιθνήκειν.
παφωδίζω, to prate,	ἔρραψωδῆκα (§ 62. α),	ἔρραψωδῆκειν.
γνωρίζω, to recognize (§ 187),	ἔγνωρίκα,	ἔγνωρίκειν.
βλαστάνω, to bud,	ἔβλαστῆκα,	ἔβλαστῆκειν.
βλάπτω, to hurt,	βίβλαφα,	ἔβέβλαφιν.
γλύφω, to sculpture,	ἔγλυμμαι, γέγλυμμαι,	ἔγλύμην.
ζηλώω, to emulate,	ἔζήλωκα,	ἔζηλώκειν.
ψιύδομαι, to lie,	ἔψιυσμαι,	ἔψιύσμεν.
σσιφανώνω, to crown,	ἔσσιφανάκα,	ἔσσιφανάκειν.
ἀδικίω (§ 188. 1),	(καδικῆκα) ἠδίκηκα,	ἠδίκηκιν.
αὐξάνω, to increase (§ 188. 2),	ἠῶξήμαι,	ἠῶξήμην.
ἡγίομαι, to lead (§ 188. 3),	ἡγήμαι,	ἡγήμην.
ὁράω, to see (§ 189. 2),	ἰώρακα,	ἰωρέκειν.
ἀνίσταμαι, to buy (§ 189. 2),	ἰώνημαι,	ἰωνήμην.
ἐργάζομαι, to work (§ 189. 3),	ἐργασμαι,	ἐργάσμεν.

§ 191. REMARKS. 1. In five verbs beginning with a liquid, εἰ- commonly takes the place of the regular reduplication, for the sake of euphony:

λαγχάνω, to obtain by lot,	ἐλήχα and λίλογχα, ἐλήγημαι.
λαμβάνω, to take,	ἐλήφα, ἐλήμμαι and λίλημμαι.
λέγω, to collect,	ἐλόχα, ἐλείγμαι and λίλειγμαι.
μείρομαι, to share,	ἐμέρεμαι, ἐμέρεμην.
τ. ῥι-, to say,	ἐρηκα, ἐρημαι (§ 53).

2. Some verbs beginning with α, ε, or ο, followed by a single consonant, prefix to the usual reduplication the two first letters of the root; thus,

ἀλείφω, to anoint,	ἀλέλιφα,	ἀλέλιμμαι.
ἰλαύνω, to drive,	ἰλήλακα,	ἰλήλαμμαι.
ὀρύσσω, to dig,	ὀρώρυχα,	ὀρώρεμμαι.

This prefix is termed by grammarians, though not very appropriately (§ 7),

the *Attic Reduplication*. It seldom receives an augment in the Plup., except in the verb ἀκούω, *to hear*; thus, ἀλέλιφα, ἀληλίφειν · but, from ἀκούω, ἀπήκουα, ἀπηκούειν. This reduplication prefers a short vowel in the penult; as, ἀλέλιφα, though ἤλιφα (§ 269); ἰλήλυθα (§ 301).

3. The verb μνησέω, *to remember*, has, in the Perf., μίμνημαι · πτάομαι, *to acquire*, has commonly κίκτημαι (i. 7. 3), but also ἵκτημαι (properly Ion., as Hdt. ii. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e). There are, also, apparent exceptions to the rule, arising from syncope; as, πίπτωκα, πίπταμαι. For ἴσκα, *to seem*, and the poet. ἴεσκα, ἴεργα, cf. § 189. 2. For εἶδα (§ 58), cf. § 189. 4. The poet. ἀνωγα, *to command*, receives no reduplication.

4. When the augment and the reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. ἰγνώρισα (§ 187), ι- is prefixed to denote past time, but in the Perf. ἰγνώρικα (§ 190), it is a euphonic substitute for the full redupl. γι-. In like manner, analogy would lead us to regard the Aor. ἠδίκησα (§ 188. 1) as contracted from ἰαδίκησα, but the Perf. ἠδίκηκα (§ 190), as contracted from ἀαδίκηκα, the initial vowel being doubled to denote completeness of action. In the Perfects εἴμαρμαι (R. 1), and ἴστηκα (§ 48), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregularities in the reduplication appear to have arisen from an imitation of the augment; as, ἰώρεκα, ἰώνημαι (§ 190).

### III. PREFIXES OF COMPOUND VERBS.

§ 192. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

προσγράψω, *to ascribe*,  
ἰξίλαυνω, *to drive out*,

προσίγραψον,  
ἰξήλαυνον,

προσγίγραφα.  
ἰξίήλακα.

REMARKS. 1. Prepositions ending in a vowel, except περί and πρό, suffer elision (§ 41) before the prefix ι-. The final vowel of πρό often unites with the ι- by crasis (§ 38). Thus, ἀποβάλλω, *to throw away*, ἀπρίβαλλον · περιβάλλω, *to throw around*, περιρίβαλλον · προβάλλω, *to throw before*, προρίβαλλον and προῤβαλλον.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix ι-; as, ἰμβάλλω, *to throw in* (§ 54), ἰνίβαλλον · ἰκβάλλω, *to throw out* (§ 68), ἰξίβαλλον.

3. A few verbs receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; as, ἰπίσσεσθαι, *to understand*, ἰπισσέσθαι · ἰνοχλίω, *to trouble*, ἠνόχλουν, ἠνόχληκα · καθεῖδω, *to sleep*, ἐκάθειδον, καθεῖδον, and καθεῖδον (§ 188. N.).

4. Some derivative verbs, resembling compounds in their form, follow the same analogy; as, διατάσσω, *to regulate* (from δίατα, *mode of life*), διήτησα and ἰδήτησα, διδήτηκα, ἰδιδήτησθαι · ἐκκλησιάζω, *to hold an assembly* (ἐκκλησία), ἰἐκκλησιάζον and ἐκκλησιάζον, ἰἐκκλησίασα · παροίω, *to act the drunkard* (πάροις), ἰπαροίησα v. 8. 4; ἰγγυάω, *to pledge*, for the various forms of which see Lob. ad Phryn. p. 155.

§ 193. II. Verbs compounded with the particles δυο-, *ill*, and εὖ, *well*, and beginning with a vowel which is changed by the augment (§ 188), commonly receive their prefixes *after*

these particles; as, *δυσαρστέω*, to be displeased, *δυσηρεστουν* *εὐεργετέω*, to benefit, *εὐεργέτουν* and *εὐεργέιουν*.

III. Other compounds receive the augment and reduplication at the beginning; as, *λογοποιέω*, to fable, *ελογοποιουν*. *δυστυχέω*, to be unfortunate, *εδυστύχησα*, *δεδυστύχηκα*. *εὐτυχέω* to be fortunate, *εὐτύχουν* or *ητύχουν* (§ 188. N.); *δυσωπείω*, to shame, *εδυσώπουν*. Yet *ἱπποειτρόφηκα*, Lycurg. 167. 31.

#### DIALECTIC USE.

§. 194. 1. It was long before the use of the augment as the sign of past time (§ 173) became fully established in the Greek. In the old poets it appears as a kind of optional sign, which might be used or omitted at pleasure; thus, *ἴθηναι* A. 2, 9ῆς 55; *ὧς ἴφατο* A. 33, 457, 568, *ὧς φάτο* 188, 245, 345, 357, 511, 595; *ἔβαλε* Δ. 459, 473, *βάλε* 480, 499, 519, 527; *ἰρώρει* Σ. 493, *ώρώρει* 498. This license continued in Ionic prose in respect to the temporal augment, and the augment of the Pluperfect, and was even extended to the reduplication when it had the same form with the temporal augment; thus, *ἄγον* Hdt. i. 70, *ἦγον* iii. 47; *ἀπήλλαξε* Id. i. 16, *ἀπαλλάσσειτο* 17; *ἀπειλάουτο* Id. vii. 210, *ἀπήλαυνον* 211; *διδούλωντο* Id. i. 94; *ἄφθη*, *ἄφατο* Id. i. 19, *ἀμμήνης* 86; *ἐργάζοντο* Ib. 66, *κατιεργαστο*, *κατιεργασμένου* 123; *ἀπεργμίνος* ii. 99 (so Ep. *ἔρχεται* Π. 481, *ἔρχατο* P. 354, cf. § 189. 4). So, more rarely, in respect to the syllabic augment, and the reduplication having the same form; as, *νίσι* or *ινίσι* Hdt. i. 155; *παρισκυιάδατο* vii. 218, *παρασκυιάδατο* 219; and even, for euphony's sake, *ἱκαλλιλόγητο* i. 118. In respect to the augment of the Pluperfect, and of the impersonal *ἔχεῖν*, this freedom remained even in Attic prose; thus, *ἦδη τιτελιωτήκει* vi. 4. 11, *ἀποδιδράκει* Ib. 13, *διαδεδήκει* vii. 3. 20 (this omission of the augment occurs chiefly after a vowel); *ἔχεῖν* Cyr. viii. 1. 1, oftener *χεῖν* Rep. Ath. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here rare cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers and at the beginning of a verse; as, *κτύπησι* Soph. Œd. C. 1606, *ρίγησαν* 1607, *θώυξεν* 1624, *πάλαι* 1626.

2. For such forms as *ἔριζον* ψ. 56, *ἔριξεν* B. 274, *ἔριψεν* Hom. Merc. 79, and for such as *ἴδδισιν* A. 33, *ἔλλαβε* ©. 371, *ἔμψαθεν* ε. 226, *ἔννοιον* Φ. 11, *ἴσσυα* E. 208, see § 71. For the Dor. *ἄγον* for *ἦγον* (Theoc. 13. 70), &c., see § 44. 1. For *ριρυτωμένα*, &c., see § 62. α. On the other hand, we find, after the analogy of verbs beginning with ρ, *ἔμμορε* A. 278, *ἴσσυμαι* N. 79. For *δείδικτο* I. 224, *δείδοικα* A. 555, *δείδω* Σ. 34, *εικυῖαι* Σ. 418, see § 47. N. Compare *ἐκλήϊσται* Ap. Rh. 4. 618, and *ἐκλήϊσται* Ib. 990, with words beginning with βλ. and γλ. (§ 190).

3. In the Epic language, the 2 Aor. act. and mid. often receives the reduplication (§ 185. η), which remains through all the modes, while the Ind. admits the augment in addition (especially in case of the Att. redupl.); as, *δίδας* Σ. 448, *κικαδών* A. 334, *κικαδόντο* Δ. 497, *κικάμω* A. 168, *κικύθωσι* ζ. 303, *λειάχωσι* H. 80, *λειαζίσθαι* δ. 388, *ἐκλίλαθον* B. 600, *λειάθοντο* Δ. 127, *λειάθοντο* Hom. Merc. 145, *μειμάποιιν* Hes. Sc. 252, *μειμαρσιν* Ib. 245, *ἐμψικαλῶν* Γ. 355, *πιπαρῶν* or *πιπορῶν* Pind. P. 2. 105, *πιπίδοιμιν* A. 100, *πιπίθοιτο* K. 204, *τιταγῶν* A. 591, *τιταρπόμενος* α. 310, *τίτορον* in

Hesych., *τιτύκοντο* A. 467, *τιτυπέσσι* Call. Di. 61, *πιφδοίμην* i. 277, *κίχά-  
ροντο* Π. 600; with the augment sometimes added, *κίχλιτο* Δ. 508, *κίχλιτο*  
Z. 66, *πίπληγον* Σ. 264, *πιπλήγιστο* M. 162, *κίπληγον* E. 504, *κίφραδι*  
Ξ. 500, *κίφραδον* K. 127, *τίτμιν* Z. 374, *ίτιτμιν* 515, *τίτμοιμιν* Theoc. 25.  
61, *κίφιν* N. 363, *ίτιφιν* Δ. 397; Att. Redupl. *ήγαγεν* Δ. 179, *ήγάγιστο* X.  
116, *ήκαχι* Π. 822, *απάχοντο* σ. 342, *άλαλκι* Υ. 185, *άραρον* M. 105, *ήραρι*  
Δ. 110, *άραρίσαστο* Ap. Rh. 1. 369, *παρήταφιν* Ξ. 360, *ίξαπαφιστο* I. 376,  
*κίνισπιν* (also edited *κίνισπιν* and *κίνισπιν*) O. 546, 552, Υ. 473, *άρερι* B. 146.  
Two Second Aorists are reduplicated at the end of the root: *ήνιπατ-ον* from  
r. *ινιπ-*, B. 245, and *ήρύακκ-ον* from r. *ιρυκ-*, E. 321.

NOTE. Some of these reduplicated forms occur in Att. poetry; thus, *άρε-  
ρι* Soph. El. 147, *κακλόμινος* Id. CEd. T. 159, *ίτιφιν* Ib. 1497, *ίξαπαφών* Eur.  
Ion, 704. *ήγαγον* remained even in Att. prose; as, i. 3. 17.

## CHAPTER IX.

### AFFIXES OF CONJUGATION.

[ΠΠ 23 - 31.]

#### I. CLASSIFICATION AND ANALYSIS.

§ 195. The AFFIXES of the Greek verb may be divided into two great CLASSES;

I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *Aorist passive*.

II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *Future passive*.

NOTE. The affixes of the Aor. pass. appear to have been derived from the Impf. of the verb *εμί*, *to be*; and those of the Fut. pass., from the Fut. of this verb (§ 180). Hence the former are subjective, and the latter, objective. Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object*. See § 165.

§ 196. The affixes of the verb may likewise be divided into the following ORDERS;

1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive (§§ 168, 169. γ).

2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative.



3. The IMPERATIVE, belonging to the Imperative mode
4. The INFINITIVE, belonging to the Infinitive mode.
5. The PARTICIPIAL, belonging to the Participle.

§ 197. These affixes may be resolved into the following ELEMENTS ; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS

NOTE. When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*. For a synopsis of these elements, see ¶ 31.

#### A. TENSE-SIGNS.

§ 198. The *tense-signs* are letters or syllables which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Future* and *Aorist*, *active* and *middle*, and in the *Future Perfect* (§ 168. α), the tense-sign is -σ-; in the *Perfect* and *Pluperfect active*, it is -κ-; in the *Aorist passive*, it is -θε-; in the *Future passive*, it is -θησ-; in the *other tenses*, it is *wanting*. See ¶ 31.

Thus, βουλεύ-σ-ω, ἐβούλευ-σ-α, βουλεύ-σ-ομαι, ἐβουλευ-σ-άμην (¶¶ 34, 35); πεφιλή-σ-ομαι (¶ 46); βεβούλευ-κ-α, ἐβεβουλεύ-κ-ειν · βουλευ-θε-ίην · βουλευ-θήσ-ομαι · βουλεύ-ω, βουλεύ-ομαι, ἐβούλευ-ον, ἐβουλευ-όμην, βεβούλευ-μαι, ἐβεβουλεύ-μην.

§ 199. REMARKS. I. The sign -θε-, except when followed by a vowel or by ντ, becomes -θη- (§ 183). When followed by a vowel it is *contracted* with it. Thus, ἐβουλεύ-θη-ν, βουλεύ-θη-τι, βουλευ-θη-ναι · (βουλευ-θε-ω, § 36) βουλευθῶ, (βουλευ-θε-ίην, § 32) βουλευθειήν · βουλευ-θέ-ντων, (βουλευ-θέ-ντις § 58) βουλευθείς.

II. The letters κ and θ, of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first*; thus, 1 Perf. πέπεικα, 2 Perf. πέποιθα · 1 Plup. έπεπείκειν, 2 Plup. έπεποίθειν (¶ 39); 1 Aor. pass. ήγγέλθην, 2 Aor. pass. ήγγέλην · 1 Fut. pass. άγγελθήσομαι, 2 Fut. pass. άγγελήσομαι (¶ 41). See §§ 180, 186.

NOTES. *a.* The tense in the *active* and *middle voices*, which is termed the *Second Aorist*, is simply an old form of the *Imperfect* (§ 178. 2).

*β.* The regular or *first* tenses will be usually spoken of simply as the *Aorist*, the *Perfect*, &c.

§ 200. III. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

1. The tense-sign *-σ-* becomes *-ε-* (§ 50),

*a.)* In the Future of *liquid verbs*. See § 56.

*β.)* In Futures in *-ίσω*, from verbs in *-ίζω*; thus, *πομίσω* (*πομίσω*) *πομίσω*, *πομίσουν* *πομίσουν*, *πομίσων* *πομίσων*. Mid. *πομίσομαι* (*πομίσομαι*) *πομίσομαι*, *πομίσσας* *πομίσσας*, *πομίσσας* *πομίσσας* (§ 40).

*γ.)* In the Future of *καθίζομαι*, to sit (root *ιδ-*); thus, (*καθίδομαι*, *καθίδομαι*) *καθιδύμαι*. Add the poetic (*τίκασσας*) *τίκασσας* Hom. Ven. 127, and (*μάθασμαι*, *-ίμαι*, § 45. 3) *μαθῶμαι* Theoc. 11. 60. See also *b.* below.

2. Some Futures in *-ῶσω* and *-έσω* drop *-σ-*.

Thus, *ιλαύνω*, to drive, F. *ιλάσω* (*ιλάω*) *ιλάω*, *ιλάσεις* *ιλάς*, *ιλάσει* *ιλάς*. *ιλάσειν* *ιλάς*. *ιλάσων* *ιλάω*. *τελίσω*, to finish, F. *τελίσω* (*τελίω*) *τελώ*, *τελίσεις* *τελίς*. *τελίσειν* *τελίω*. Mid. *τελίσομαι* (*τελίωμαι*) *τελοῦμαι*, *τελίσσας* *τελίσσας*, *τελίσσας* *τελίσσας*. *χίω*, to pour, F. (*χίω*) *χίω*, (*χίσεις*, *χίεις*) *χίς*. Mid. (*χίσομαι*) *χίομαι*. Add *καλίω*, to call, *μάχομαι*, to fight, *ἀμφιέννυμι*, to clothe; all verbs in *-άννυμι*; sometimes verbs in *-άζω*, particularly *βιδάζω*, &c.

NOTE. The contracted form of Futures in *-ῶσω*, *-έσω*, and *-ίσω*, is termed the *Attic Future*, from the common use of this form by Attic writers. It is not, however, confined to them; nor do they employ it without exception; thus, *ἐλάσσοντας* vii. 7. 55, *τελίσουσιν* Cyr. viii. 6. 3. It is not found in the Optative. A similar contraction appears, in a few instances, to have taken place in other Futures; thus, *ἱενημῶντι*; will you lay waste? for *ἱενημῶντι*, Th. iii. 58.

3. A few verbs, in the Future middle with an *active* sense, sometimes add *ε* to *-σ-*, after the Doric form (§ 245. 2).

Thus, *πλίοω*, to sail, F. *πλίσσομαι*, oftener (*πλιν-σί-μαι*) *πλινσοῦμαι*. *φύγω*, to flee, *φύξομαι* and (*φινξομαι*) *φινξοῦμαι*. This form of the Future is termed the *Doric Future*. Other examples in Attic Greek are *κλαίω*, to weep, *ῖω*, to swim, *παίζω*, to sport, *πίατω*, to fall, *πνίω*, to blow, *πυνθάνομαι*, to inquire, *χίζω*.

REMARK. *a.)* The Liquid, Attic, and Doric Futures, from their formation, are inflected like the Present of *contract verbs* (§§ 45, 46). It will be observed, that in a few verbs the Pres. and the Att. Fut. have the same form.

*b.)* In a very few instances, the Fut. is in form an old Pres. (§ 178. 2); as, *ισθίω*, to eat, F. *ἴδομαι*, Δ. 237, Ar. Nub. 121 (in later comedy *ἰδοῦμαι*, cf. *γ.* above); *πίνω*, to drink, F. *πίομαι*, κ. 160, Cyr. i. 3. 9 (later *πιῶμαι*); *ἵμι*, to go, commonly used as Fut. of *ἵερχομαι*. Add a very few poetic forms, which will be noticed under the verbs to which they belong.

## § 201. IV. The sign of the AORIST,

1.) Becomes *-ι-* in *liquid verbs*. See § 56.

2.) Is omitted in *ἴσα* (§ 53), *ἔπιγκα* (τ. *ἐπιγκ-*, to bear), *ἔχια* (Ep. *ἔχια*) from *χίω*, to pour, and the poetic *ἔπια* (Ep. *ἔπη* and *ἔπια*), from *παίω*, to burn. Add the Epic *ἡλιάμην* and *ἡλιυάμην*, N. 436, 184, *ἴσσω* E. 208, *δατῖασθαι* Hes. Op. 765. See § 185. ζ.

3.) Is the same with that of the Perf. in *ἴθηκα*, *ἴδωκα*, and *ἤκα*. These Aorists are used only in the Indicative, and rarely except in the Sing. and in the 3d Pers. plur. In the *middle voice*, the Att. writers use only the Ind. *ἡπάμην* Eur. El. 622, with the very rare Part. *ἡπάμενος*, Æschin. 72. 9. The other dialects add *ἴθηάμην*, K. 31, *ἑπάμενος* Pind. P. 4. 52.

NOTE. These Aorists in *-κα* are only euphonic extensions of the 2 Aor., after the analogy of the Perf. First the final *-ν* (originally *-μ*) passed into *-α*, which became a connecting vowel; and then *-κ-* was inserted to prevent the hiatus (§§ 179, 186); thus, *ἴθη-ν ἴθη-α ἴθη-κ-α*, *ἴδωκα*, *ἴδωκα*, *ἴδωκα*. This form became common only where the flexible ending had no vowel (cf. § 186), i. e. in the Sing. and in the 3d Pers. pl.; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing. (cf. § 186), but was elsewhere either the sole or the common form. See §§ 50, 51, 54.

## B. CONNECTING VOWELS.

§ 202. The *connecting vowels* serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

NOTES. α. In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending) may be termed the *base* of the tense (*βάσις*, foundation); as, in the Pres. of *βουλεύω*, *βουλι-*; in the Fut., *βουλιουσ-*; in the Perf. act., *βεβούλιυκ-*.

β. The *regular additions*, which are made to the base in the Present and Future, are throughout the same; as, *βουλεύ-ω*, *βουλεύσ-ω*, *βουλι-εις*, *βουλεύσ-εις* · *βουλιό-οιμι*, *βουλεύσ-οιμι* · *βουλιό-ομαι*, *βουλεύσ-ομαι*, *βουλιυθήσ-ομαι*.

§ 203. I. In the INDICATIVE, the connecting vowel is *-ι-* in the Aorist and Perfect, and *-ει-* in the Pluperfect; in the other tenses, it is *-ο-* before a *liquid*, but otherwise *-ε-*.

Thus, A. *ἰβουλεύσ-α-μην*, *ἰβουλιυσ-ά-μην* · Pf. *βεβούλιυκ-α-μην* · Plup. *ἰβέβουλιυ-ει-ν* · Pres. *βουλεύ-ε-μην*, *βουλιύ-ε-τι*, (*βουλεύ-ε-ναι*, § 58) *βουλεύουσι* · *βουλιύ-ε-μαι*, (*βουλιύ-ε-αι*, § 37. 4) *βουλιύη*, *βουλιύ-ε-ται* · Impf. *ἰβούλιυ-ο-ν*, *ἰβούλιυ-ε-ς* · *ἰβουλιυ-ό-μην*, *ἰβουλιύ-ε-το* · F. *βουλεύσ-ο-μην*, *βουλεύσ-ε-τον* · *βουλιουσ-ό-μεθα*, *βουλεύσ-ε-σθον* · *βουλιυθήσ-ο-μαι*.

REMARKS. α. In the Sing. of the Pres. and Fut. act. the connectives *-ε-* and *-ι-*, either by union with the ending, or by simple protraction, become *-ω-* and *-ει-*; as, (*βούλιυ-ε-μ*, *-ε-α*) *βουλεύω*, (*βούλιυ-ε-ς*) *βουλείεις*, (*βούλιυ-ε-τ*, *-ε-ι*) *βουλείει* · *βουλεύω*, *βουλεύεις*, *βουλείει*. See §§ 181. 1, 2; 183.

β. In the 3d Pers. sing. of the Aor. and Perf. act., -ι- takes the place of -α-; as, (ἰεούλιουσ-α-τ) ἰεούλιουσι, βεβούλιουσι. See § 181. 2.

γ. In the 3d Pers. pl. of the Plup., -ι- commonly takes the place of -ιι-

NOTE. The original connective of the Plup. was -ια-, which remained in the Ion. (§ 179); as, ᾗδια Ξ. 71, Hdt. ii. 150, ἰτιθήπια ζ. 166, ἰτιθήπιας ω. 90, ᾗδιαι B. 832, ᾗδιαι Σ. 404, ἰγιγόναι Hdt. i. 11, συνηδίαται Id. ix. 58. The earlier contraction into -η- is especially old Attic, but also occurs in the Ep. and Dor.; as, 1 Pers. ᾗδη Soph. Ant. 18, ἰτισάνθη Ar. Eccl. 650, πεχάνη Id. Ach. 10; 2 Pers. ᾗδης Soph. Ant. 447, ᾗδῃσθα γ. 93, ἰλιλάθη Ar. Eq. 822; 3 Pers. ᾗδῃ A. 70, Soph. CEd. T. 1525, ἰλιλάθη Theoc. 10. 38. By precession (§ 29), -η- passed into -ιι-, which became the common connective, and in the 3 Pers. sing. is already found in Hom. (arising from -ιι-); as, ἰστέκι Σ. 557; so λιλίσσι Theoc. 1. 139. In the 3 Pers. pl., -ια- became -ι-, by the omission of the α, which was only euphonic in its origin (§ 179). So, in the 2 Pers. pl., ᾗδισι for ᾗδισι, Eur. Bac. 1345.

§ 204. II. The SUBJUNCTIVE takes the connecting vowels of the Pres. ind., lengthening -ε- to -η- and -ο- to -ω- (§ 177).

Thus, Ind. βουλεύ-ω, Subj. βουλεύ-ω, βουλεύσ-ω · βουλεύ-ι-ε, βουλεύ-η-ε, βουλεύσ-η-ε · βουλεύ-ι-ι, βουλεύ-η, βουλεύσ-η · βουλεύ-ο-μαι, βουλεύ-ω-μαι · βουλεύ-ι-τι, βουλεύ-η-τι · (βουλεύ-ο-νσι, βουλεύ-ω-νσι, § 58) βουλεύουσι, βουλεύωσι · βουλεύ-ο-μαι, βουλεύ-ω-μαι, βουλεύσ-ω-μαι · βουλεύ-ι-ται, βουλεύ-η-ται, βουλεύσ-η-ται.

§ 205. III. The OPTATIVE has, for its connective, ι, either alone or with other vowels (§§ 177, 184).\*

RULE. If the Ind. has no connecting vowel, and the base ends in α, ε, or ο, then the ι is followed by η in the subjective forms, but receives no addition in the objective. In other cases, the ι takes before it α in the Aor., and ο in the other tenses. The connective ι always forms a diphthong with the preceding vowel.

Thus, ἰστα-ίη-ν, ἰστα-ί-μην (§ 48), τιθε-ίη-ν, τιθε-ί-μην (§ 50), βουλευθ-ίη-ν (§ 35), διδο-ίη-ν, διδο-ί-μην (§ 51); βουλεύσ-αι-μι, βουλευσ-αί-μην · βουλεύ-οι-μι, βουλευ-οί-μην, βουλεύσ-οι-μι, βουλευσ-οί-μην, βουλευθ-οί-μην · ἰ-οι-μι (§ 56), δεικνύ-οι-μι, δεικνυ-οί-μην (§ 52).

REMARKS. 1. In Optatives in -ίην, the η is often omitted in the Plur., especially in the 3d Pers., and also in the Dual; as, ἰσταῖμιν, ἰσταῖτι, ἰσταῖν, ἰσταῖτον (§ 48), βουλευθῖεν (§ 35). In the 3d Pers. pl. of the Aor. pass. the longer form is rare in classic Greek (ἰκπεμφθῆσαν Th. i. 38).

2. In contract subjective forms, whether Pres. or Fut., the connective οι often assumes η; as, φιλι-οι-μι, contr. φιλοῖ-μι or φιλοῖη-ν (§ 46); ἀγγελλῆ-ν (§ 41, § 56).

NOTES. α. The form of the Opt. in -οίην, for -οιμι, is called the Attic Optative, though not confined to Attic writers; as, ἰνωρῆ Hdt. i. 89, εἰκοῖναι Theoc. 12. 28. This form is most employed in the Sing., where it is the common form in contracts in -ίω and -όω, and almost the exclusive form in contracts in -άω. In the 3d Pers. pl., it scarcely occurs (δοκοῖσαν Æschin. 41).

29). It is likewise found in the Perf., as *πικοιδοίη* (§ 39) Ar. Ach. 940, *ἐκπιφυγοίη* Soph. Œd. T. 840, *προϊηλυθείης* Cyr. ii. 4. 17; and in the 2 Aor. of *ἔχω*, to have, which has, for its Opt., *σχοίην* in the simple verb (Cyr. vii. 1. 36), but *σχοιμι* in compounds (*πατάσχοις* Mem. iii. 11. 11). So *ἰοίην* (§ 56) Symp. 4. 16.

β. See, in respect to the insertion of *η* (ι) in the Opt., § 184.

3. The Aor. opt. act. has a second form, termed *Æolic*, in which the connective is that of the Ind. with *ι* prefixed; as, *βουλιύσ-ια-ς*. See § 184. α

§ 206. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is *-α-* in the Aorist, and *-ε-* in the other tenses.

Thus, *βουλιύσ-α-τι*, *βουλιύσ-α-σθι*, *βουλιῦσ-α-ι*, *βουλιύσ-α-σθαι* · *βουλιύ-ι-τε*, *βουλιύ-ι-σθι*, *βουλιέ-ε-σθαι*, *βιβουλιευ-ί-ναι*, *βουλιύσ-ε-σθαι*, *βουλιυθήσ-ε-σθαι*.

REMARKS. α. Before *ν* in the Imperative, *-ε-* takes the place of *-ι-*, and, in the 2d Pers. sing., of *-α-*; as, *βουλιε-έ-ντων*, *βώλιε-ε-ν* (§ 210. 2).

β. In the Infinitive of the Pres. and Fut. act., *-ε-* is lengthened to *-υ* (§ 183); as, *βουλιύ-υ-ν*, *βουλιύσ-υ-ν*.

§ 207. V. In the PARTICIPLE, the connecting vowel is *-α-* in the Aorist, and *-ο-* in the other tenses.

Thus, (*βουλιῦσ-α-ντι*, § 109) *βουλιύσας*, *βουλιουσά-μενος* · (*βουλιῦ-ε-ντες*, § 109) *βουλιών*, (*βουλιέ-ε-ντα*, § 132) *βουλιούσας*, (*βουλιέ-ε-ντ*, § 63) *βουλιῶν* · *βουλιύσαν* · (*βιβουλιευ-έ-ντες*, §§ 112. α, 179) *βιβουλιευκώς*, (*βιβουλιευ-έ-ντα*, § 132. 1) *βιβουλιευκῆρας*, (*βιβουλιευ-έ-ντ*, § 103) *βιβουλιευκός* · *βουλιε-όμενος*, *βουλιουσά-μενος*, *βουλιυθήσά-μενος*.

§ 208. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE are *nude* (*nudus, naked*), i. e. have no connecting vowel (§ 175),

1) In the Aor.; Perf., and Plup., passive, of all verbs.

I\* the Aor. pass., the flexible endings are affixed, in these modes, to the tense-sign (§ 198); in the Perf. and Plup. pass., they are affixed to the root; as, *ἰβουλεύ-θη-ν* (§ 199); *βιβούλιε-μαι*, *ἰβιβουλεύ-μην*.

2.) In the Pres. and Impf. of some verbs in which the characteristic is a short vowel. These verbs are termed, from the ending of the theme, VERBS IN *-μι*, and, in distinction from them, other verbs are termed VERBS IN *-ω* (§ 209).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-σαν* · *ἵστα-μαι*, *ἵστά-μην* (§ 48). In the Inf. and Part., the connecting vowels *-ι-* and *-ε-* are inserted after *ι*; thus, *ἰ-ί-ναι*, (*ἰ-έ-ντες*) *ἰών* (§ 56). So, in the Imperative, *ἰόντων*. Cf. §§ 185. γ, 205.

3.) In a few Second Perf. and Plup. forms (§ 186).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-θι*, *ἵστά-ναι* (§ 48). In the Part., the connecting vowel is inserted; as, *διδιδώς* (§ 58). So, in the Inf., *διδιδίμαι*, with which compare *ἰίμαι*, above.

## C. FLEXIBLE ENDINGS.

§ 209. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice, number, person, and, in part, of tense and mode*. They are exhibited in ¶ 31, according to the classification (§§ 195, 196).

## SPECIAL RULES AND REMARKS.

FIRST PERS. SING. The ending *-μ*, after *-α* *connective*, and, in *primary* forms (§ 196. 1), after *-ο* and *-ω* *connective*, is dropped or absorbed; after *-οι* and *-αι*, and in the *nude Present* (§ 208. 2), it becomes *-μι*; in other cases, it becomes *-ν*; as, (Ind. βούλευ-ο-μ, Subj. βουλεύ-ω-μ) βουλεύ-ω, βεβούλευκ-α, έβούλευσ-α (so after *-εα*, contr. *-η*-, § 203. N.); βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι, ιστη-μι (¶ 48); έβούλευ-ο-ν, έβεβούλευκ-ει-ν, έβουλεύθη-ν, βουλευθειν-ν· φιλοίη-ν, άγγελολίη-ν (§ 205. 2); ιστη-ν, ισταίη-ν (¶ 48). See § 181. 1.

NOTE. Τρίφειν, for τριφειμι, occurs for the sake of the metre Eur. Fr. Inc. 152.

§ 210. SECOND PERS. SING. 1. For the form *-σθα*, see § 182.

2. The ending *-θ* is dropped after *-ε* *connective*; after *-α* *connective*, it becomes *-ν*, with a change of *-α* to *-ο* (§ 206. α); after a *short vowel in the root*, it becomes in the 2d Aor. *σ*, and in the Pres. *ε*, which is then contracted with the preceding vowel (as becoming *η*); in other cases, it becomes *-θι* (see § 181. 3). Thus, βούλευ-ε· βούλευσ-ο-ν· θέ-ς, δό-ς, έ-ς (¶¶ 50, 51, 54); (ιστά-ε) ιστη, (τίθε-ε) τίθει, (δί-δο-ε) δίδου, (δείκνυ-ε) δείκνυ (¶¶ 48-52); φάνηθι (¶ 42), βουλεύθητι (§ 62), έσταθι (¶ 48), ισθι, δίδιθι (¶ 58), and, in like manner, φάθι, ἴθι (¶¶ 53, 56, § 181. 3), and the poet. ἰλάθι Theoc. 15. 143, έπόμνυθι Theog. 1195.

NOTE. In composition, στήθι, βήθι, and ἴθι (¶¶ 48, 56, 57) are often shortened to στή, βή, and ἴ· as, παράσται for παράσστηθι, κατάβει for κατάβηθι, πρέσει for πρέσειθι.

3. The endings *-σαι* and *-σο* drop the *σ*, except in the Perf. and Plup. pass., and sometimes in the *nude Pres.* and Impf. (§ 208. 2); as, (βουλεύ-ε-αι, § 37. 4) βουλεύη or βουλεύει, (βουλεύ-ε-ο) βουλεύουν, (έβουλεύ-ε-ο) έβουλεύουν, (έβουλεύσ-α-ο) έβουλεύσω· βουλεύ-οι-ο, βουλεύσ-αι-ο· βεβούλευ-σαι, βεβούλευ-σο, έβεβούλευ-σο· ιστα-σαι, ιστα-σο and (ιστα-ο) ιστω (¶ 48); τίθε-σαι

and (τιθες-αι) τιθη, (ἔθες-ο) ἔθου (§ 50); διδο-σο and (δίδο ο) δίδου, (δόο) δοῦ (§ 51). See § 182. III.

REMARKS. (a) The Aor. imperat. is irregularly contracted; thus, (βου-λαῖσ-α-ο) βούλισαι. (b) The contraction of -σαι into -αι (§ 37. 4) is a special Attic form, which was extensively used by pure writers; and which, after yielding in other words to the common contraction into -η, remained in βούλι, οἶμι, and ἔψι. (c) In verbs in -μι, -σαι remained more frequently than -σε, and was the common form if α or ο preceded. Yet poet. ἰστισσά Ἄesch. Eum. 86, δύνῃ or δύνῃ (§ 29) Soph. Ph. 798. Further particulars respecting the use or omission of the -σ- in verbs in -μι are best learned from the tables and from observation.

§ 211. THIRD PERS. SING. The ending -τ becomes -σι in the *nude Pres.*, but in other cases is dropped, or lost in a diphthong; as, (ἵστη-τ) ἵστησι, ἵστη (§ 48); ἐβούλευε, βεβούλευκε, (βούλευ-ε-τ, βουλεύ-ε-ε) βουλεύει. See § 181. 2.

NOTE. The *paragogic ν* (§ 66), which is regularly affixed only to ε and α, is, in a few instances, found after -αι in the Plup., and follows δ in the Impf. of εἰμί, even before a consonant; thus, 3 Pers. ἦδεν ᾧς (§ 58) Ar. Vesp. 635, ἦν οἰδίσαν (§ 56) Id. Plut. 696, ἱστικοῖσιν οἰκ Id. Nub. 1347, ἱσθήκιν αὐτοῦ Ψ. 691, βεβλήκιν αἰχμῇ E. 661, ἦν δι i. 2. 3. In all these cases, the ν appears to have been retained from an uncontracted form in -αι(ν). See § 203<sup>o</sup> N., 230. γ. So Impf. ἦσαν εἰς Γ. 388.

§ 212. FIRST AND SECOND PERSONS PL., WITH THE DUAL.  
1. The 1st Pers. is the same in the Plur. and Du., having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα, or sometimes in the poets, -μεσθα· thus, βουλεύο-μεν, βουλεύο-μεθα, and poet. βουλεύό-μεσθα.

NOTE. Of the form in -μειον (§ 174), there have been found only three classical examples, all in the *dual primary*, and all occurring in poetry before a vowel: περιδόμειον Ψ. 485, λελίμειον Soph. El. 950, δαμάμειον Id. Ph. 1079. Two examples more are quoted by Athenæus (98 a) from a *word-hunter* (ἰνοματοθήρας), whose affectation he is ridiculing.

2. The 2d Pers. pl. always ends in -ε. The 2d Pers. du. is obtained by changing this vowel into -ον; and the 3d Pers. du., by changing it into -ον in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε· Du. 2, βούλεύετον, ἐβουλεύετον· Du. 3, βουλεύετον, ἐβουλεύετην, βουλεύετων.

REMARK. In the *secondary dual*, the 3d Pers. seems originally to have had the same form with the 2d; and we find in Hom. such cases as 3d Pers. διώκετον K. 364, τιτιύχτετον N. 346, λαφύσσετον Σ. 583, ῥαγίσσετον N. 301. On the other hand, the lengthening to -ην (with which compare the lengthening of the Plup. affix, § 179) was sometimes extended by the Attics even to the 2d Pers.; as, 2d Pers. εἰχέτην Soph. Œd. T. 1511, ἀλλαξάτην Eur. Alc. 661, εὔρετην, ἰκιδημίστην Pl. Euthyd. 273 a.

§ 213. THIRD PERS. PL. 1. The ending -ντ, in the *pri*

*mary tenses*, becomes *-ναι*. In the *secondary*, after *-ο-* or *-α-* connective, it becomes *-ν*; after a diphthong in the Opt., *-εν*; but, otherwise, *-σαν*. Thus, (βουλεύονται, § 58) βουλευόνουσι, βουλευέσονται, βεβουλευκῶσι, βουλευέσονται· ἰστιάσι, ἰστιάσονται (§ 48); ἐβούλευ-ο-ν, ἐβούλευσ-α-ν· βουλευέσονται-εν, βουλευέσονται-εν, βουλευθεῖ-εν· ἐβεβουλευκε-σαν, ἐβουλευθη-σαν, βουλευθει-σαν· ἴστα-σαν, ἔστη-σαν, ἵσταίη-σαν (§ 48). See §§ 181, 184. β.

2. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in *-ται* and *-ατο* (§ 60), or, more commonly, supplied by the Part. with *εἶσι* and *ῆσαν* (§ 55); as, ἐφθάρ-αται Th. iii. 13, from φθείρω (r. φθαρ-), *to waste*, γεγραμμένοι εἶσι, γεγραμμένοι ῆσαν (§ 36).\*

REMARK. The forms in *-ται* and *-ατο* are termed *Ionic*. Before these endings, a labial or palatal mute must be rough (φ, χ), and a lingual, *middle* (δ); as, from γείρω (r. τραπ-), *to turn*, (τίτραπ-νται) τιτράφεται Pl. Rep. 533 b; from τάσσω (r. ταγ-), *to arrange*, (τίταγ-νται) τιτάχεται iv. 8. 5, τιτάχεται Th. vii. 4.

3. In the *Imperative*, the shorter forms in *-ντων* and *-σθων* (§ 177), which are termed *Attic* (§ 7), are the more common. In Homer, they are the sole forms.

NOTE. In *ἴστων* and *ἴτων* (§§ 55, 56), the old plur. form has remained without change.

§ 214. 1. INFINITIVE. The *subjective* ending, after *-ει-* connective (§ 206. β), has the form *-ν*; after *-α-* connective, *-αι* forming a diphthong with *-α-*; but, in other cases, *-ναι*; as, βουλευέ-ει-ν, βουλευέσ-ει-ν· βουλευέσ-α-ι· βεβουλευκ-έ-ναι, βουλευθεῖ-ναι· ἰστιά-ναι, σιῇ-ναι, ἰστιά-ναι (§ 48). See §§ 176, 183.

2. PARTICIPLE. For the change of *ν* to a connecting vowel in the Perf. act., see § 179. For the *declension* of the Part., see Ch. III., and the paradigms (§ 22).

§ 215. REMARKS. 1. For the *REGULAR AFFIXES* of the verb, which are those of the *euphonic* Pres. and Impf., and of the regularly formed Fut., Aor., Perf., and Plup., see §§ 29, 30. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses. For the *AFFIXES* of the Pres. and Impf. of *VERBS* in *-μι* (§ 208. 2), see §§ 29, 30. The *AFFIXES* of the 2d Aor. act. and mid. are the same with those of the Impf. (§ 199. α), or, except in the Ind., the same with those of the Pres. (§ 169. β). The *AFFIXES* of the other tenses denominated *second* (except the *nude* 2d Perf. and Plup., § 186) differ from the regular affixes only in the *tense-sign* (§ 199. II.). The Fut. Perf. or 3d Fut. has the same affixes with the common Fut. act. and mid. (§ 179).

2. Special care is required in distinguishing forms which have the same letters. In βουλεύω (§§ 34, 35), we remark (besides the forms which are the same in the Plur. and Du., § 212) the following: Ind. and Subj. βουλεύω· Fut. Ind. and Aor. Subj. βουλεύσω· Ind. and Imp. βουλεύει, βουλεύεσθαι· Ind.





πίθω (§ 39, γ. πιθ-, πιθ-); σείω, σείωμι, σείωμις, σείωσθαι (§ 55)  
πίπικα (§ 61); πίπικμαι, πίπικσθην (§ 53); πίπικται, πίπικθην (§ 52).

ἀγγίλλω (§ 41, γ. ἀγγιλ-); ἀγγιλῶ, ἀγγιλοῦμαι, ἡγγιλα, ἡγγιλάμην  
(§ 56); ἡγγιλθι (§ 60).

REMARKS. α. In the liquid verbs κλίνω, to bend, κρίνω, to judge, κτείνω, to slay, τείνω, to stretch, and πλύνω, to wash, ν is dropped before the affixes which remain close (§ 56), except sometimes in the Aor. pass. (chiefly in poetry for the sake of the metre); as, κίπικμαι, κίπικθην and κίπικθην, Γ. 360, H. Gr. iv. 1. 30; κίρικα, κίρικμαι, κίρικθην and Ep. κίρικθην, N. 129.

β. In other verbs, ν characteristic, before μ, more frequently becomes ς, but sometimes becomes μ or is dropped (§ 54); as, πίψασμαι, πίψασμίνος (§ 42); παροξύνω, to exasperate, Pf. P. Part. παροξυμίνος or παροξυμίνος.

γ. Before μ in the affix, neither μ nor γ can be doubled; hence, κίκαμμαι, ιλήλιγγμαι (§ 44), for κίκαμμμαι, ιλήλιγγμμαι.

§ 218. II. Before the regular close affixes, a short vowel is commonly lengthened; and here α becomes η, unless preceded by ε, ι, ρ, or ρο (§ 29); as,

τιμάω (§ 45), τιμήσω, τίμησα, τίμηκα, τίμημαι, τίμηθην.

φιλήω (§ 46), φιλήσω, φιλήσομαι, φιφίλημαι, φιφίλησομαι.

δηλώω (§ 47), δηλώσω, ιδηλωσάμην, ιδιδηλώμην, δηλωθήσομαι.

τίω, to honor, poet., F. τίσω, A. τίττω, Pf. P. τίττωμαι.

φύω, to produce, F. φύσω, A. ἴφωσα, Pf. πύφωκα.

ἰᾶω, to permit, F. ἰᾶσω, A. ἰᾶσα (§ 189. 3), Pf. ἰᾶκα.

ζητέω, to hunt, F. ζητέσω, A. ἰθήρεα, Pf. τιθήρεα (§ 62).

NOTES. α. Χράω, to utter an oracle, χράομαι, to use, and τιστρέινω (γ. τρα-), to bore, lengthen α to η; as, F. χρήσω, χρήσομαι, τρήσω. Ἀλοάω, to thresh, with the common F. ἀλοήσω, has also the Old-Att. ἀλοᾶσω.

β. In the Perf. of verbs in -μι, ε is lengthened to ι, instead of η (§ 29); as, τίδικα, τίδικμαι (§ 50); ἰκα, ἰκαί (§ 54).

§ 219. REMARKS. 1. Some verbs retain the short vowel, and others are variable; as,

σπάω, to draw, F. σπάσω, A. ἰσπάσα, Pf. ἰσπάκα, Pf. P. ἰσπασμαι (§ 221), A. P. ἰσπάσθην.

τελίω, to finish, F. τελίσω, τελῶ (§ 200. 2), A. ἰτελίσα, Pf. τετίλικα, Pf. P. τετίλισμαι, A. P. ἰτελίσθην.

ἀρίω, to plough, F. ἀρίσω, A. ἤρεσα, A. P. ἤρεθην (Ion. Pf. P. Part. ἀρηεμίνος, Σ. 548, Hdt. iv. 97, § 191. 2).

δίω, to bind, F. δῶσω, A. ἴδωσα, 3 F. διδήσομαι. Pf. διδικα, Pf. P. διδιδμαι (διδιδμαι Hipp.), A. P. ἰδίδην.

θύω (ν), to sacrifice, F. θύσω, A. ἰθύσα, A. M. ἰθύσάμην. Pf. τίθύκα, Pf. P. τίθύμαι, A. P. ἰθύθην (§ 62).

NOTES. α. Verbs in -αννύμι and -εννύμι, and those in which the root ends  
17 \*

In λᾱ-, for the most part retain the short vowel; as, γιλάω, to laugh, F. γιλάσσομαι, A. γιλάσσε, A. P. γιλάσθην.

β. The short vowel remains most frequently before θ, and least frequently before σ. In the PERFECT and PLUPERFECT, it remains more frequently in the passive, than in the active voice.

§ 220. 2. In seven familiar dissyllables, mostly implying motion, F appears to have been once attached to the root (see §§ 22. δ, 117):

ῥίω, to run (r. ῥιF-), F. (ῥιFσομαι) ῥιύσομαι (ῥιύσω only Lyc. 1119). See § 166. α.

πίω, to swim, F. νύσομαι, -οῦμαι (§ 200. 3), iv. 3. 12, A. ἵνυσα, Pf. ἵνυκα. πλώω, to sail, F. πλώσω, commonly πλώσομαι, v. 6. 12, or πλυσσομαι, v. 1. 10, A. ἵπλιυσα, Pf. ἵπλιυκα, Pf. P. ἵππλιυσαι (§ 221).

πνίω, to breathe, F. πνίσω, Demtr 284. 17, commonly πνύσομαι Eur. Andr. 555, or πνισσομαι, Ar. Ran. 1221, A. ἵπνυσα, Pf. ἵπνυκα.

Add ῥίω, to flow, καίω, to burn, and κλαίω, to weep.

221. III. After a short vowel or a diphthong, σ is usually inserted before the regular affixes of the Passive beginning with θ, μ, or τ; as,

σπᾶω, to draw (§ 219), Pass. Pf. ἴσπα-σ-μαι, ἴσπασαι, ἴσπα-σ-ται, ἴσπά-σ-μεθα · ἴσπα-σ-μίνος · A. ἴσπά-σ-θην · F. σπα-σ-θήσομαι.

τελίω, to finish (§ 219), Pass. Pf. τετίλισμαι, τετίλισμίνος · Plup. ἱτετιλίσμεν, ἱτετίλισε, ἱτετίλισσε · A. ἱτελίσθην · F. τελίσθήσομαι.

κελεύω, to command, Pass. Pf. κεκίλισμαι, κεκίλισται, κεκίλισμίνος · Plup. ἱκεκίλισμεν · A. ἱκελίσθην · F. κελίσθήσομαι.

REMARKS. α. In some verbs, σ is omitted after a short vowel or diphthong in some it is inserted after a simple long vowel; and some are variable; thus, ἡρόθην, δίδιμαι, ἰδίθην, τίθῃμαι, ἰϋθην (§ 219); βιβούλιυμαι, ἱβουλιύθην (§ 35). χίω, to heap up, κίχασμαι, ἰχώσθην · χράωμαι, to use, κίχρημαι, ἰχρήσθην · μίμνημαι, to remember, ἱμνήσθην · παύω, to stop, πίσαυμαι, ἱπαύσθην and ἱπαύ-θην · ῥώννυμι (r. ῥο-), to strengthen, ἱρῥωμαι, ἱρῥώσθην · δράω, to do, δίδραμαι and δίδρασμαι, ἱδράσθην · θραύω, to dash, τίθραυμαι and τίθραυμαι, ἱθραύσθην. It will be observed that the σ is attracted most strongly by the affixes beginning with θ.

β. When σ is inserted in the Perf. and Plup., the 3d Pers. pl. wants the simple form; as, Pl. 3, ἴσπασμίνος ἰσί, κεκίλισμίνος ἦσαν. See § 213. 2.

§ 222. IV. The regular close affixes are annexed with the insertion of η,

1.) To double consonant roots, except those which end in a labial or palatal mute not preceded by σ, and those which end in a lingual mute preceded by ν; as,

αὔξ-ω (r. αὔξ-, ¶ 43), αὔξ-ή-σε, ηὔξ-η-σα, ηὔξ-η-κα, ηὔξ-η-μαι, ηὔξ-ή-θην αὔξ-η-θήσομαι.

ἴψω, to boil, F. ἰψήσω, A. ἡψησα. ὀζω, to smell, F. ὀξήσω, A. ὀξησα.

μίλλω, to be about to, to purpose, to delay, F. μιλλήσω, A. ἰμίλλησα and ἡμίλλησα (§ 189. 1).

ἴρρω, to go away, F. ἰρήσω, A. ἡρήσα, Pf. ἡρήκα.

βόσκω, to pasture, to feed, F. βοσκήσω.

But λαβω, to seize, F. λάμψω, A. ἱλαμψα, 2 Pf. λίλαμπα. ἄρχω, to lead, to rule, F. ἄρξω, A. ἄρξω, Pf. P. ἄρχομαι, A. P. ἄρχομαι. σπίνδω, to make a libation, F. (σπίνδ-ω, §§ 55, 58) σπείσω, A. ἱσπαισα, Pf. P. (ἱσπιδ-μαί, ἱσπινμαι, § 53) ἱσπαισμαι, A. P. ἱσπαισθην, late Pf. A. ἱσπαικα.

2.) To liquid roots in which the characteristic is preceded by a diphthong, and to a few in which it is preceded by *s*; as,

βούλωμαι, to will, F. βουλήσμαι, Pf. βεβούλημαι (Ep. 2 Pf. βίβουλα A. 113). A. ἰβουλήθην and ἡβουλήθην (§ 189. 1).

ἰθίλω, and shortened θίλω, to wish, F. ἰθιλήσω and θιλήσω, A. ἡθίλησα and ἰθίλησα, Pf. ἡθίληκα, and late σιθίληκα.

μίλω, to concern, F. μιλήσω, A. ἰμίλησα, Pf. μιμίληκα (Ep. 2 Pf. as Pres. μιμηλα, B. 25), A. P. ἰμιλήθην. This verb is commonly used impersonally: μίλω, it concerns, μιλήσει, &c.

μένω, to remain, F. μινῶ, A. ἱμυνα, 1 Pf. μεμίνηκα (cf. 54. γ), 2 Pf. μέμνηται.

νίμω, to distribute, F. νιμῶ, and later νιμήσω, A. ἱνυμα, Pf. νιμήκα, Pf. P. νιμήμαι, A. P. ἰνιμήθην and ἰνιμήθην (R. α).

3.) To a few other roots; as,

δίω, to need, F. διήσω, A. ἰδίσα (διῆσιν Σ. 100), Pf. διδίκα. Mid. δίμαι, to need, to beg, F. διήσομαι, Pf. διδίκα, A. P. ἰδιήθην. The Act. is most common as impersonal: διῷ, there is need, διήσει, ἰδίσει, &c. See R. γ.

εἶδω, to sleep, Impf. εἶδον and ηἶδον (§ 188. N.), F. εἰδήσω.

οἶμαι, to think, F. οἰήσομαι, A. P. οἰήθην. When used parenthetically, the 1st Pers. sing. of the Pres. and Impf. has the nude forms οἶμαι, ὄμην. In Hom. we find the forms οἶμαι, οἶω, οἶω (Dor. οἶω Ar. Lys. 156), οἶσάμην, οἶσθην, with *i* commonly long. See R. γ.

οἶχωμαι, to depart, to be gone (the Pres. having commonly the force of the Perf.), F. οἰχέσομαι, Pf. οἶχωμαι, and poet. οἶχωκα or οἶχωκα (R. β) Soph. Aj. 896 (οἶχην K. 252).

παίω, to strike, F. παῖσω, in Att. poetry παῖσω, Ar. Nub. 1125, A. ἱπαισα, Pf. σπαισκα, A. P. ἱπαισθην.

REMARKS. α. In a few verbs, *i* is inserted instead of *η* (cf. 219); as,

ἄχθομαι, to be vexed, F. ἄχθισομαι, A. P. ἡχθίσθην.

μάχομαι, to fight, F. μαχίσομαι, μαχῶμαι (§ 200. 2), A. ἱμαχισάμην, Pf. μιμάχημαι (Ion. μαχίσομαι, Hdt. vii. 104, F. μαχίσομαι A. 298).

β. In a very few verbs, we find the insertion of *o* or *ω*. See οἶχω (3. above), ὀμνῶμι, ἰσθίω, ἄγω, εἶωθα (in the two last the inserted vowel even precedes the characteristic).

γ. In most of these cases, the vowel is obviously inserted for the sake of euphony. That the vowel should be commonly *η*, rather than *ι*, results from

§ 218. In *δίο*, to need, and *δίομαι*, to think, there appears to have been once a digamma, of which we find traces in the Homeric (*δίφομαι*) *δύομαι*, *διώσσομαι*, *ιδιεύσσω*, and in the long *ι* of *δίομαι*.

§ 223. V. In a few *liquid roots*, METATHESIS takes place before the terminations that remain close (§ 56), to avoid the concurrence of consonants (§ 64. 3); as,

*βάλλω* (r. *βαλ-*, transp. *βλα-*), to throw, F. *βαλῶ*, and in Att. poetry *βαλλήσω* (§ 222), Ar. *Vesp.* 222, 2 A. *ἱσάλομαι*, Pf. *βίβληκα* (§ 218), Pf. P. *βίβλημαι*, 3 F. *βίβλησομαι*, A. P. *ἱσλήθην*.

*κάμνω* (r. *καμ-*, transp. *κμα-*), to labor, to be weary, F. *καμῶμαι*, 2 A. *ἴκαμον*, Pf. *κίκαμηκα*.

### C. VERBS IN -μι.

[For the paradigms, see §§ 48-57.]

§ 224. I. Before the *nude affixes*, the CHARACTERISTIC SHORT VOWEL (§§ 183, 208. 2) is *lengthened* (*ä* becoming *η*, unless preceded by *ρ*, § 29; and *ι*, *ει*),

1.) In the *Indicative singular* of the PRESENT and IMPERFECT ACTIVE.

Thus, *ἵστημι* (§ 48; r. *σιῦ-*), *ἵστην* · *τίθημι* (§ 50; r. *θε-*), *τίθην* · *δίδωμι* (§ 51; r. *δο-*), *εἰδίδων* · *δείκνυμι* (§ 52; r. *δεικ-*, *δεικνῦ-*), *εἰδείκνυν* · *εἶμι* (§ 56; r. *ῖ-*), *εἶ*, *εἶσι*.

2.) In the SECOND AORIST ACTIVE throughout, except before *ντ* (§ 183).

Thus, *ἔστην*, *ἔστημεν*, *στήθι*, *στήτωσαν*, *στήναι* · *στάντων*, (*στά-ντις*) *στάς* · *ἀπέδραῦν* (§ 57; r. *δραῦ-*), *ἀποδραῦναι* · *ἔγνων* (§ 57; r. *γνω-*), *ἔγνωμεν*, *ἔγνωτον*, *γνώθι*, *γνώναι* · *γνόγτων*, (*γνόντις*) *γνούς*.

EXCEPTION. The short vowel remains, in the 2 Aor. of *τίθημι*, *δίδωμι*, and *ἵημι*, except in the Inf., where it is changed into its corresponding diphthong (§ 29); thus, *ἵημι*, *θίς*, *θῖναι*, (*θί-ντις*) *θίς* · *ἵδομαι*, *δος*, *δοῦναι*, (*δό-ντις*) *δούς* · *εἶμι* (§ 54; r. *ι-*; for the augment, see § 189. 3), *ἴς*, *ἴναι*, (*ἴ-ντις*) *ἴς* (for the Sing. of these Aorists, see § 201. 3). Except, also, the poet. *ἴκατον* and *δοῦσαν*.

3.) In a few MIDDLE forms, mostly *poetic*.

Thus, *διζέμαι* (r. *διζε-*), to seek; *ὀνίνημι*, to profit, 2 A. M. *ὠνήμην*, and later *ὠνάμην* · *πιμπλημι*, to fill, 2 A. M. poet. *ἐπλήμην*.

§ 225. II. If the characteristic is *ε*, *ο*, or *υ*, the *singular* of the IMPERFECT ACTIVE is commonly formed with the connecting vowel (§ 185. β); thus, *ἐτίθειον*, contr. *ἐτίθουν*, *ἐτίθεες* *ἐτίθεις*, *ἐτίθες ἐτίθει* · *ἐδίδοον ἐδίδουν* · *ἐδείκνυον* (§§ 50–52).

REMARK. In like manner, the *regular* affixes sometimes take the place of the *nude*, in other forms, particularly in *verbs in -μι*, which may be regarded as having a second but less Attic theme in *-δω* (§ 185. α); thus, *δείκνυμι* and *δεικνύω*, *δείκνυσι* and *δεικνύσι*, *δείκνυσαν* and *ίδεικνυσαν*, *δεικνύς* and *δεικνύων*.

§ 226. III. SUBJUNCTIVE AND OPTATIVE. 1. In the Subj., verbs in *-μι* differ from other verbs only in the mode of contracting *-αη* and *-οη* (§§ 33, 37. 3); thus, *ἰστιά-ω ἰσιῶ*, *ἰστιά-ης ἰσιῆς* · *ἰστιά-ωμαι ἰσιῶμαι*, *ἰστιά-ῃ ἰσιῇ* · *τιθέ-ω τιθῶ*, *τιθέ-ης τιθῆς* · *τιθέ-ωμαι τιθῶμαι*, *τιθέ-ῃ τιθῇ* · *διδό-ω διδῶ*, *διδό-ης διδῆς* · *διδό-ωμαι διδῶμαι*, *διδό-ῃ διδῇ* · *δεικνύ-ω, δεικνύ-ωμαι* · *ῖ-ω* (§ 56). If, however, *ρ* precede *-αη*, the contraction is into *α*; as, *ἀποδράζ-αη* (§ 57).

2. VERBS IN *-ωμι* have a second form of the Opt. act. in *-ήην*, which is most frequent in late writers, but is not confined to them; as, *ἀλώ-η* ξ. 183 (*ἀλοίην* X. 253), *βιό-η* Ar. Ran. 177 (the other form is not used in this word, perhaps to avoid confusion with the Att. Pres. opt.; § 205. 2), *βιό-η* Pl. Gorg. 512 e.

3. In the Opt. mid., *ει*, if not in the *initial syllable*, is often changed before the flexible ending into *οι*, in imitation of *verbs in -ω*; thus, *τιθοίμην*, *ἰοίμην* (§§ 50, 54), and the compound forms, *ἐπιθοίμην*, *συνθοίμην*, i. 9. 7, *προοίμην*, Ib. 10. So even *κρέμιοισθε* for *κρέμαισθε*, Ar. Vesp. 298; *μαρνοίμεθα* for *μαρναίμεθα*, λ. 513; and *ἀφίοιτε* for *ἀφίετε*, Pl. Apol. 29 d.

4. In a few instances, verbs in *-νυμι*, instead of inserting a connecting vowel in the Subj. and Opt., simply lengthen the *υ* (cf. § 177); as, *διασκιδάννυσι* for *διασκιδάννῃ*, *διασκιδαννύται*, Pl. Phædo, 77 b, d; *σῆγνύτο* for *σῆγνύοιτο*, Ib. 118 a. Add the poet. *ἰκδῦμι* Π. 99, *φῶν* Theoc. 15. 94, *δαίνυτο* Ω. 665, *δαίνυατο* (for *-ύντο*) ε. 248; and the similarly formed *φθῆμην* κ. 51, *φθῖτο* λ. 330.

§ 227. IV. SECOND AORIST. The 2 Aor. from a *pure root* retains the *primitive nude form*, whatever may be the form of the theme (§ 185. γ); as, *ἔβην*, *ἀπέδοῦν*, *ἔγνων*, *ἔδῦν* (§ 57).

NOTES. α. Except *ἴπιον* (cf. §§ 205, 208. 2, 3), which yet has the Imp. *πῖθι*.

β. A few roots are transposed, in order to admit the nude form; thus, *ἐκίλλομαι*, to dry up, 2 A. (γ. *σκαλ-*, *σκαλ-*) *ἔκκλην*, Opt. *ἐκκλαίνω*, Inf. *ἐκκλήναι* Ar. Vesp. 160.

γ. We add a list of nude 2 Aorists, which may not be hereafter mentioned: *κλάω*, to break, 2 A. Part. *κλάς* Anacr. Fr. 16; *κλύω*, to hear, poet., 2 A.

Imp. *κλύθι* A. 37, Eur. Hipp. 872, *κλύτε* B. 56, Æsch. Cho. 399, redupl. *κίκλυσθι* K. 284, *κίκλυτε* Γ. 86; *λύω*, to loose, 2 A. M. *λύμην* Φ. 80, *λύτε* 114, *λύντε* H. 16; *φύω*, to produce, 2 A. *φύν*, Cyt. ii. 1. 15, Subj. *φύω*, Opt. *φύην* (§ 226. 4), Inf. *φύωμαι*, Part. *φύς*.

## REMARKS UPON PARTICULAR VERBS.

*Φημί, to say.*

[¶ 53.]

§ 228. (a) In certain connections, *φημί*, *ἴφην*, and *ἴφην* are shortened, for the sake of vivacity, to *ήμι*, *ήν*, and *ή* · thus, *ήν δ' ἰγώ*, said I, Ar. Eq. 634; *ή δ' ἔς*, said he, Pl. Rep. 327 b, c; *ή, he spake*, A. 219; *παί, ήμί, παί, παί, boy! I say, boy! boy!* Ar. Nub. 1145. (b) The 2 Pers. sing. of the Pres. ind. is commonly written *φής*, as if contracted from *φάις*. For *ἴφηνθα*, in the Imp., see § 182. (c) To the forms in the table, may be added the Ep. Pres. M. Pl. 2 *φάσθε* κ. 562, Imp. *φάσ* σ. 168, *φάσθε* υ. 100, *φάσθε* I. 422 (Inf. *φάσθαι* A. 187, Æsch. Pers. 700); Pf. P. S. 3 *πίφαται* Ap. Rh. 1. 988, Part. *πιφασμένος*, Æ. 127.

*Ἰημι, to send.*

[¶ 54.]

§ 229. (a) Many of the forms of this verb occur only in composition. (b) Of the contract forms *ἱᾶσι* and *ἱῶσι* (for *ἱε-νσι*, *ἱᾶσι*, § 58), the former is preferred in the Attic, and the latter in the Ionic. (c) The Impf. form *ἱών*, which occurs only in composition (*προῖών* ι. 88, *ἠφίον* Pl. Euthyd. 293 a), seems either to have come from *ἱών* (which is of doubtful occurrence) by precession, or to have been formed after the analogy of *ἵεις*, *ἵει*, or of the Plup. (d) For the Opt. forms *ἰοίμην* and *οίμην*, the latter of which can be employed only in composition, see § 226. 3. (e) In the dialects, we find forms from the simpler themes *ἴω* and *ἵω* · thus, Impf. *ξύνων* A. 273, Imp. *ξύνει* Theog. 1240, Pf. P. Part. *μυμετιμίνος* Hdt. v. 108 (§§ 69. α, 192. 3; cf. *μυμίδινα*, Anacr. Fr. 79); Pr. *ἀνίσταται* Hdt. ii. 165. In the S. S. we find *ἡφει* Mk. 1. 34, *ἄφωις* Rev. 2. 20, Pf. P. *ἄφιωνται* Mt. 9. 2, 5.

*Εἶμι, to be.*

[¶ 55.]

§ 230. In the Present and Imperfect of this verb, the radical syllable *έ-*,

1.) Before a vowel, unites with it; thus, (*έ-νσι*, *έ-ᾶσι*, § 58) *εἶσι* · (*έ-ω*) *ῶ*, (*έ-ης*) *ῆς* · (*έ-λήν*) *εἴην*.

2.) Before *ντ*, becomes *ο* (cf. §§ 203, 206); thus, (*έ-ντις*, *ῶ-ντις*, § 109) *ὦν*, Imp. (*έ-ντων*) *ὄντων* (less used than the other forms, Pl. Leg. 879 b).

3.) In other cases, is *lengthened*, as follows.

α.) It becomes *ι* in the forms *εἰμί*, *εἴς*, *εἴ*, *εἶναι* (cf. §§ 218. β, 224. E). The form *εἴ*, both here and in ¶ 56, is either shortened from *εἴς* (which is not used by the Attics), or is a middle form employed in its stead.

β.) In the remaining forms of the Pres., it assumes *σ* (compare § 221);

thus, *ἰ-σ-μῖς*, *ἰ-σ-τί*, *ἰ-σ-τίς*, *ἰ-σ-τε*, *ἰ-σ-τεσσαν*, *ἰ-σ-τεσ* (§ 213. N.). After the *σ*, the *τ* in the 3d Pers. sing. is retained; thus, *ἰ-σ-τί*. Before the *σ*, *ι* in the 2d Pers. sing. of the Imperative becomes *ι* by precession (cf. § 118); thus, *ἰ-σ-θι*.

γ.) In the Impf. it becomes *η*, and may likewise assume *σ* before *τ*; thus, *ἦ, ἦς* or rather *ἦ-σ-ς*. The *Old-Att.* form of the 1st Pers. *ἦ* (Ar. Av. 1363), and the 3d Pers. *ἦ*, appear to have been contracted from *ἦα* and *ἦν* (cf. § 179, 201. N., 211. N.). For *ἦσθα*, see § 182. The *middle form* *ἦμην* is little used by the more classic writers (Cyr. vi. 1. 9). The Imp. *ἦτω*, which follows the analogy of the Impf., occurs but once in the classic writers (Pl. Rep. 361 c.), and is there doubtful.

REMARKS. a. In the Fut., instead of *ἴσται*, the Attics always use the *nude form* *ἴσται*.

b. Some regard the root of this verb as being *ἰσ-*, and adduce in support of this view, the Lat. (*esum*) *sum, es, est, (e)sumus, estis, (e)sunt*, and the Sanscrit *asmi, asi, asti, &c.*

*Εἶμι, to go.*

[¶ 56.]

§ 231. (a) The Pres. of *εἶμι* has commonly in the Ind., and sometimes in the other modes, the sense of the Fut. (§ 200. b); thus, *εἶμι, (I am going) I will go.* (b) For *ἦν*, in the Plup., the common Attic form was *ἦα*, which appears to be a remnant of the old formation noticed in § 203. N. A Perf. *ἦα*, corresponding to this Plup., nowhere appears, and some regard *ἦν* (omitting the *ι* subec.) as an Impf. doubly augmented (§ 189). For the use of this tense, see § 233. (c) For *ἴσται* and *ἴσιν*, see § 205; for *ἴσται*, § 213. N.; for *ἴσται, ἴσιν*, and *ἴσται*, § 208. 2; for *ἴσται*, § 182; for *ἦν* in the 3d Pers., § 211. N.; for *ἦμην, ἦς, &c.*, § 237. (d) The *middle forms* *ἴμαι, ἴμην* are regarded by some of the best critics as incorrectly written for *ἴμαι, ἴμην*, from *ἴμαι* (§ 54).

*Κεῖμαι, to lie down.*

[¶ 60.]

§ 232. (a) This verb appears to be contracted from *κίμαι*, a deponent inflected like *τίθμαι* (§ 50); thus, *κίμαι κίμαι, κίνται κίνται, κίσο κίσο, κίσθαι κίσθαι, κίμενος κίμενος · κίμην κίμην · κίσομαι κίσομαι*. In the Subj. and Opt. the contraction is commonly omitted; thus, *κίωμαι, &c.* 8. 19, *κίμην*, iv. 1. 16, like *τίθωμαι* (also accented *τίθωμαι*) and *τίθειμην* · yet *κίται* (also written *κίται*), for *κίται*, T. 32, β. 102. (b) The Subj. sometimes retains the form of the Ind. (§ 177); as, Subj. *διάνκωμαι* Pl. Phædo, 84 e. (c) We find the following forms in the dialects, some of which have the shorter root *κί-*: Pres. 8. 2 *κίμαι* Hom. Merc. 254, 8. 3 *κίται* Hdt. vi. 139, Pl. 3 *κίνται* X. 510, *κίσται* Ω. 527, *κίσται* Δ. 659, Hdt. i. 14; Impf. Pl. 3 *κίσται* Ap. Rh. 4. 1295, *κίσται* φ. 418, *κίσται* Hdt. i. 167, *κίσται* N. 763; Fut. *κίσομαι* Theoc. 3. 53 (§ 200. 3); old Pres. as Fut. (§ 200. b) *κίω, η*. 342, *κίω* τ. 340. (d) Some of the best grammarians regard *κίμαι* as a Perf. having the sense of the Pres. (§ 283).

## D. COMPLETE TENSES.

§ 233. I. In some verbs, the sense of the complete



tenses, by a natural transition (see Syntax), passes into that or other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect*, or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (§ 48), *to station*, Pf. ἵστηκα, (*I have stationed myself*) *I stand*, Plup. ἱστήκειν, *I stood*, F. Pf. ἵστηξω, *I shall stand*; μνησκειν, *to remind*, Pf. P. μέμνημαι, (*I have been reminded*) *I remember*, Plup. ἐμνήμην, *I remembered*, F. Pf. μνησσομαι, *I shall remember*; Plup. ἦεν (§ 56), *I went*.

REMARK. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. See ¶¶ 58, 59.

§ 234. II. MODES. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly *supplied* by the *Participle* with the *auxiliary verb* εἶμι (§ 55, § 169. β); thus, Pf. Act. Subj. βεβουλευκώς ὦ, Opt. βεβουλευκώς εἴην. Pf. P. Subj. βεβουλευμένος ὦ, Opt. βεβουλευμένος εἴην.

REMARKS. α. Sometimes, however, the Perf. forms these modes according to the general rules (§§ 204, 205, &c.), chiefly when it is employed as a *Pres.*; as, ἱστῆκα, vi. 5, 10, ἱστῶ, Pl. Gorg. 468 b, ἱσταίνην, Ψ. 101 (§ 48), πιστοῖσιν (§ 205. α), διδῶ (§ 58), Rep. Ath. 1. 11; εὐλόφωσιν Pl. Pol. 269 c, πιστάκειν v. 7. 26, βέλῃκειν Th. ii. 48, πιστοῖται Id. viii. 108.

β. In the Perf. pass., these modes are formed in only a few pure verbs, and in these without a fixed analogy; thus,

καλῶ, *to call*; Pf. P. κέκλημαι, *I have been called, I am named*, Opt. (κεκλη-ί-μην) κέκλημην, κέκληο Soph. Ph. 119, κέκλητο, &c.

κτάομαι, *to acquire*; Pf. κέκτημαι, *I have acquired, I possess*, Subj. (κεκτά-ω-μαι) κεκτώμαι, κεκτῇ, κεκτῆται Symp. 1. 8; Opt. (κεκτη-ί-μην) κεκτῆμην, κέκτηο, κέκτητο Pl. Leg. 731 c, or (κεκτα-οί-μην) κεκτόμην, κεκτῶο, κεκτῶτο Ages. 9. 7.

μύμνημαι (§ 233), Subj. μμνῶμαι, Pl. Phil. 31 a, Opt. μμνήμην Ω. 745, μμνῆτο Ar. Plut. 991, or μμνῶμην, μμνῶο (or μμνῶοιο) i. 7. 5, μμνῶτο Cyr. i. 6. 3.

For κάθημαι, see ¶ 59. Add Subj. βέλῃσθε Andoc. 22. 41, τιτμῆσθον Pl. Rep. 564 c; Opt. λιλύτο σ. 238 (cf. § 226. 4).

§ 235. 2. The Perfect, in its *proper sense*, may have the IMPERATIVE in the 3d Pers. pass.; but, otherwise, this mode belongs only to those Perfects which have the *sense of the Pres.*; and, even in these, the *Imperative active* is scarcely found except in the *nude form* of the 2d Perf. (§§ 237, 238); yet ἄνωγε, κεκράγετε (§ 238. β), γέγωνε Eur. Or. 1220, βεβήκειτω Luc. de Hist. Scrib. 45, εἰκέτω Ib. 49.

§ 236. III. VOWEL CHANGES. The affixes in -α, -ειν of

the SECOND PERFECT and PLUPERFECT are annexed with the following changes in the preceding syllable.

1.) *ε* becomes *ο*, and *ει* becomes *οι*; as, μένω, *to remain*, 2 Pf. μέμονα· δέρομαι, *to see*, poet., δέδορκα· λείποι, λέλοιπα (§ 37); πείθω, πέποιθα (§ 39).

NOTES. (a) The same changes take place in the 1st Perf. and Plup. of a few verbs; as, κλέπτω, *to steal*, κλέπτο· τρέπω, *to turn*, τρέπο· στέλλω, *to send*, στέλλω· δίδωμι (§ 58). (b) Analogous to the change of *ε* into *ο*, is that of *η* into *ω* in ῥήγνυμι, *to break*, 2 Pf. ῥήρωγα. (c) In the following Perfects, there appears to be an insertion of *ο* or *ω* (§ 222. β): ἄγω, *to lead*, ἀγόηκα (§ 191. 2), Dem. 239. 1, ἔθω, *to eat*, ἐθήκα, iv. 8. 20 (Ep. Pf. P. ἰδύομαι, γ. 56), ἴδωκα (r. id-), *to be wont*, preteritive, ὄχλωκα (§ 222. 3). (d) In the following dialectic forms, the change or insertion of vowels has extended to the passive: ἀφίσταται (§ 229. c); ἄρχει γ. 272, Theoc. 24. 43, for ἤρχει or ἤρχει, Plup. S. 3 of αἰέω or αἰέω, *to raise*; ἐνώχαστο M. 340, Plup. Pl. 3 of ἐνίχω· ἰδήσομαι (N. c).

2.) Short *α*, *ι*, or *υ*, before a single consonant, is lengthened (*α*, not preceded by *ε* or *ο*, § 29, becoming *η*); as, φαίνω, πέφνηκα (§ 42; r. φῶν-); θάλλω, *to bloom*, τέθηλα· ἄγνυμι (r. ἄγ-), *to break*, ἔωγα· κρᾶζω, κέκρῶγα (§ 238. β); κέκρυγα (r. κρύγ-), *to creak*, pret.; μῦκάομαι (r. μῦκ-), *to bellow*, μέμυκα.

EXCEPTIONS. After the Attic reduplication, the short vowel remains; as, ἐλάλωκα (§ 191. 2). In λάσκω (r. λᾶκ-), *to sound*, *α* is not changed into *η* in the Att.; thus, 2 Pf. λίλασκα, Ar. Ach. 410 (λίλῃσκα, X. 141).

§ 237. IV. NUDE FORMS. In the SECOND PERFECT and PLUPERFECT, the connecting vowel is sometimes omitted in the Indicative plural and dual (§ 186). When this omission takes place, (a) the Ind. sing. is commonly supplied by forms from a longer base (cf. § 201. N.); which forms likewise occur in the plural and dual, but less frequently; (b) the Subj., Opt., Imp., and Inf. are formed after the analogy of verbs in -μι; (c) the Part. is contracted, if the characteristic is *α* or *ο*. Thus,

Pf. Ind. Sing. ἴστηκα (§ 48; r. στα-, base ἵστα-, prolonged to ἵστηκα-, § 186), ἴστηκας, ἴστημι, Pl. ἵστα-μιν Pl. Gorg. 468 b, and rarely ἵστηκαμιν, ἵστα-τε, (ἵστα-σι, ἵστά-σι, § 58) ἵστασι (ἵστηκασι Δ. 434); Subj. (ἵστα-ω) ἵσταῶ and ἵστηκα· Opt. ἵσταίην (poet.); Imp. ἵστα-θι (poet.) Ar. Av. 206; Inf. ἵσταῖν iv. 7. 9; Part. Ep. ἵστα-ός, -ίτος T. 79 (also ἵστηός Hes. Th. 519), commonly contr. ἵστώς (§ 22. 8) i. 3. 2, (ἵστα-ί-στα) ἵστώσα, (ἵστα-ί-ς) ἵστώς and sometimes, by syncope, ἵσός Pl. Parm. 146 a, Ion. ἵστιός (§ 48. 1), -ῶτος Hdt. ii. 38; also ἵστηκός Pl. Meno. 93 d. Plup. Sing. ἵστήκειν or ἵσθηκιν, -αις, -αι, Pl. ἵστα-μιν, ἵστα-τε, ἵστα-σαν i. 5. 13 (ἵσθηκισαν Cyr. viii. 3. 9).

Θνήσκω, *to die* (r. θαν-, θνα-, § 64), Pf. Ind. Sing. τίθηκα (base τιθνα-, τιθηκα-), -ας, -αι, Pl. τίθηκαμιν Pl. Gorg. 492 e, τίθησιν, τιθῶσι iv. 2. 17, Du. τίθησιν iv. 1. 19; Subj. τιθήνω, Th. viii. 74; Opt. τιθαίην, Cyr. iv. 2. 3;

Imp. *τιθῆναι* X. 365, *τιθῆσθαι* Pl. Leg. 933 e, &c.; Inf. *τιθῆναι* Mem. i. 2 16, *τιθηκῆναι* Soph. Aj. 474, and Poet. (*τιθῆναι-ῆναι*) *τιθῆναι* Æsch. Ag. 539; Part. *τιθηκώς* (fem. δ. 734), *τιθῆ-ώς*, Pind. Nem. 10. 139, commonly contr., with *ι* inserted (cf. §§ 35, 48. 1), *τιθινώς*, -*ῶσα*, -*ώς* or -*ός*, vii. 4. 19, σ. 331, Ep. *τιθινώς* or *τιθινώς*, -*ότος* or -*ῶτος*, α. 289, P. 435. Plup. Sing. *ἰτιθῆ-εν*, -*ις*, -*ι*, Pl. *ἰτιθῆαμιν*, -*τι*, -*σαν* H. Gr. vi. 4. 16.

Pf. Ind. Sing. *δίδωκα* Cyr. i. 4. 12, and *δίδα* Soph. CEd. C. 1469 (¶ 58, base *διδ-*, *διδουκ-*), *δίδουκας* and *δίδας*, *δίδουκε* and *δίδις* · Pl. *δίδωμι* Th. iii. 53, *δίδιτι*, (*δίδινσι*, § 58) *διδίξει* Pl. Apol. 29 a; Subj. *διδίω* · Imp. *δίδιθι* Ar. Vesp. 373; Inf. *διδίναμι* (§ 208. 3) Rep. Ath. 1. 11, and *διδουκίναμι* Eur. Sup. 548; Part. *διδιώς* Pl. Prot. 320 a (contr. or sync. *διδυῖαν* Ap. Rh. 3. 753), and *διδουκίος* Eur. Ion. 624. Plup. Sing. *ἰδιδόκειν* Pl. Charm. 175 a, and *ἰδιδύν*, -*ις*, -*ι* · Pl. *ἰδιδύμιν*, *ἰδιδίτι*, *ἰδιδύσαν* Pl. Leg. 685 c (*ἰδιδούκισαν* iii. 5. 18).

Pf. Ind. Sing. *οἶδα* (¶ 58; base *ιδ-*, *οιδ-*), *οἶσθα* (for *οιδ-σθα*, § 182; *οἶδα*, scarce occurs in the Att., yet Eur. Alc. 780; the Att. poets, by a mingling of forms, sometimes use *οἶσθας* Eur. Ion. 999), *οἶδι* · Pl. (*ιδ-μιν*, § 53) *ἴσμεν* ii. 4. 6, (*ιδ-τι*, § 52) *ἴσσι*, (*ιδ-σι*, the δ becoming σ in imitation of the other persons) *ἴσασι*, and rarely *οἶδαμιν* Pl. Alc. 141 e, *οἶδασι*, *οἶδάσι* · Imp. (*ιδ-θι*) *ἴσθι* ii. 1. 13. Plup. Sing. *ἤδιον*, Pl. *ἤδυμιν*, &c., and poet. (*ἤδ-μιν*) *ἤσμεν* Eur. Hec. 1112, (*ἤδ-τι*) *ἤσσι*, (*ἤδ-σαν*) *ἤσαν* Æsch. Prom. 451.

Plup. Sing. *ἦυν* (¶ 56), *ἦις*, *ἦι*, Pl. *ἦιμιν*, -*τι*, commonly *ἦμεν* Pl. Rep. 328 b, *ἦσι* vii. 7. 6, *ἦσαν* Cyr. iv. 5. 55, sometimes Ion. *ἦσαν* σ. 445, Hdt. ii. 163.

§ 238. In the following examples, the nude forms are chiefly poetic, and, in part, Epic only.

α. PURE. *ἀριστάνω*, to dine; Pf. Pl. 1 *ἤριστάμιν* Ar. Fr. 428, Inf. *ἤριστῆναι* Ath. 423 a. In imitation of these comic forms, we find also, from *δισπῶναι*, to sup, *διδίπνῆαμιν* and *διδισπῆναι* Ath. 422 e, Ar. Fr. 243.

*βαίνω*, to go; Pf. βίβηκα (γ. βα-), 2 Pf. Pl. poet. βίβωμι, βίβωσι, βίβῶσι B. 134, βίβῶσιν Soph. El. 1386; Subj. Pl. 3 βιβῶμι Pl. Phædr. 252 e; Inf. βιβῶναι Eur. Heracl. 610, Hdt. iii. 146, Part. Ep. βιβῶς, -*ῶσα*, -*ῶτος*, E. 199, Ω. 81, Att. contr. βιβῶς, -*ῶσα*, -*ῶτος*, Soph. Ant. 67, 996, CEd. C. 314, H. Gr. vii. 2. 3, Pl. Phædr. 254 b. 2 Plup. Pl. βίβωμι, -*ατι*, -*ασαν* B. 720.

*βιβρώσκω*, to eat; 1 Pf. βίβρωκα (γ. βρο-), 2 Pf. Part. (βίβρω-ός) βίβρῶς, -*ῶτος*, Soph. Ant. 1022.

*γίγνομαι* (γ. γα-, γιν-, γιγν-), to become; 2 Pf. γίγωνα, poet. Pl. 2 γιγάδων (Ep. for γιγάτην) Hom. Batr. 143, 3 γιγάδων Δ. 41; Inf. γιγάμεν (Ep. for γιγάναι) E. 248; Part. Ep. γιγαῶς, -*ῶσα*, -*ῶτος*, Γ. 199, I. 456, Att. contr. γιγαῶς, -*ῶσα*, -*ῶτος*, Eur. Alc. 532, 677. Plup. Du. 3 γιγάτην α. 138.

*μίμονα* (γ. μα-, μιν-, § 236. 1), to be eager, pret., E. 482, *μίμονας* Æsch. Sept. 686, *μίμονι* Soph. Tr. 982, Pl. *μίμαμιν* I. 641, *μίματι* H. 160, *μιμάσσι* K. 208, Du. *μίμασιν* Θ. 413; Imp. S. 3 *μιμάτω* Δ. 304; Part. *μιμάς*, -*ῶσα*, -*ῶτος*, Δ. 40, 440, Θ. 118, and *μιμαῖος*, -*ότος*, Π. 754, B. 818. Plup. Pl. 3 *μίμασαν* B. 863.

*πίπτω*, to fall; 1 Pf. *πίπτωκα* (γ. πτι-, πτο-); 2 Pf. Part. Ep. *πιπτιῶς*, -*ῶτος*, Φ. 503, and *πιπτιῶς*, -*ῶσα*, -*ῶτος*, υ. 98, Ap. Rh. 2. 832, Att. contr. *πιπτιῶς*, -*ῶτος*, Soph. Ant. 697, 1018.

*τίτληκα* (γ. τλα-), to bear, pret., Pl. *τίτλαμιν* υ. 311; Imp. *τίτλαθι* A.

586; Inf. *τιτλάμην* (Ep. for *τιτλάμαι*) γ. 209; Part. *τιτληώς*, -ύια, -ίτος, υ. 23, E. 873.

β. IMPURE. In the nude forms of the first four verbs mentioned below, τ passes into θ, after the analogy either of the 2d Pers. sing., or of the objective inflection.

*ἄνωγα*, to command, poet. preteritive, Pl. *ἄνωγμην* Hom. Ap. 528; Imp. *ἄνωγε* Eur. Or. 119, and *ἄνωχθι* Id. Alc. 1044, *ἄνωγίτω* β. 195, and (*ἄνώγωτω*) *ἄνώχθω* Λ. 189, Pl. *ἄνώγιτε* ψ. 132, *ἄνωχθι* Eur. Herc. 241.

*κράζω*, commonly 2 Pf. *κίκραῶνα*, to cry; Imp. *κίκραχθι* Ar. Vesp. 198, Pl. *κικράγιτε* Ib. 415, and *κίκραχθι* Ar. Ach. 335.

*ιγίρω*, to rouse; 2 Pf. *ιγρήγορα*. Imp. Pl. 2 *ιγρήγορθι* Σ. 299; Inf. *ιγρηγόρῃ* (as if from *ιγρήγορμαι*) K. 67.

*πάσχω*, to suffer; 2 Pf. *πίπειθα*, Pl. 2 (*πίπεινθι*, *πίπεινσι*, § 52, *πίπεισσι*, § 55) *πίπεισθι* Γ. 99, κ. 465.

*ἴσικα*, to be like, pret. (base *εἰκ-*, *εἰκν-*, §§ 191. 3, 236. 1), Pl. trag. *ἴωγμην* Soph. Aj. 1239, Du. Ep. *ἴικτον* δ. 27, Plup. *ἴικτην* A. 104.

*ἔρχομαι*, to come; 2 Pf. *ἐλήλυθα*, Ep. Pl. 1 *ἐλήλυθμην* (§ 47. N.) γ. 81.

*πίπτοιθα*, to trust (§ 39; base *πισθ-*, *πισπιθ-*, *πισπιθ-*, § 236. 1); Imp. trag. *πίπτισθι* Æsch. Eum. 599; Plup. Ep. Pl. 1 *πίπτιθμην* B. 341.

§ 239. V. FUTURE PERFECT, OR THIRD FUTURE. The Fut. Perf. unites the *base* of the Perf. with the *affixes* of the Fut. act. and mid.; as, (*ἐστήκ-σω*, ¶ 48) *ἐστήξω*, (*γεγραφ-σομαι*, ¶ 36) *γεγράψομαι*.

REMARKS. 1. The Fut. Perf. is scarcely found in *liquid* verbs, or in verbs *beginning with a vowel* (*αἰφύρεσθαι* Pind. Nem. 1. 104, *εἰρήσομαι*, ¶ 53, Cyr. vii. 1. 9), and is frequent in those verbs only in which it has the *sense* of the common *future* (§ 233).

2. (a) Of the Fut. Perf. act., the only examples in Attic prose are *ἐστήξω* and *τιθνήξω*, both formed from Perfects having the sense of the Pres., *ἵστηκα* and *τίθνηκα* (§§ 233, 237), and both giving rise to *middle* forms of the same signification (§ 166. 2), *ἐστήξομαι* and *τιθνήξομαι*. (b) Other examples of a reduplicated Fut. in the active voice are *τιστορέσω* Ar. Pax, 381, and the Ep. *ἄκαχῆσω*, Hom. Merc. 286, *κικαδήσω*, φ. 153, *πισπύσω* X. 223, *κίχαρῆσω*, O. 98 (also *κίχαρῆσομαι*, ψ. 266), all from verbs which have reduplicated 2 Aorists (§ 194. 3). (c) Other examples of the Fut. Perf. mid. with the Perf. act., are *κίκλαγγα*, *κικλάγγομαι* Ar. Vesp. 930, *κίκραῶνα*, *κικράζομαι* Ar. Ran. 265, *κίκνηθα*, *κικαδήσομαι*, Θ. 353. (d) An example of a reduplicated Fut. mid. with a reduplicated 2 Aor. is *πισπιδήσομαι*, O. 215.

§ 240. VI. The student will observe, in respect to the complete tenses, the following particulars, which are far more striking in the Act. than in the Pass. voice (§ 256); 1. their *defective formation*; 2. the *entire want of these tenses* in many verbs; 3. the *comparative infrequency* of their use; and 4. their more frequent occurrence in the *later* than in the *earlier* writers.

## DIALECTIC FORMS.

## A. CONTRACTION.

§ 241. Forms which are contracted in the Att. (and which are also commonly contracted in the Dor., but often with a different vowel of contraction) more frequently remain uncontracted in Ion. prose, while the Ep. has great freedom in the employment of either uncontracted, contracted, or variously protracted forms. Here belong, Contract Verbs in -άω, -ίω, and -όω (§ 216), the Liquid, Att., and Dor. Fut. (§ 200), the Aor. Pass. Subj. (§ 199), the Subj. of Verbs in -μι (§ 226), and the 2d Pers. Sing. in -αι and -ο (§ 210. 3). In these forms, the first vowel is either (I.) α, (II.) ι or η, or (III.) ο. Of these, ι or η is far the most frequently uncontracted.

§ 242. I. The first vowel α. (a.) In the Ion., the α is commonly contracted or changed into ι (§ 44. 2); and when α with an O vowel is contracted into ω, ι is often inserted (§ 48, 1, cf. § 35). Thus we find, as various readings, *ἰρῶντις*, *ἰρίωντις*, and *ἰρίωντις*, Hdt. i. 82, 99. So *ἰωρῶμι* i. 120, *ἰρίωμι* ii. 131, *χεῖσθαι* vii. 141, *χεῖσθαι* (§ 33. α) i. 47, *χεῖσθαι* 157, *ἰχεῖωντο* 53, *χεῖω* (for *χεῖαυ*) 155, *ἰμνηχανῖατο* (for *ἰμνηχανῖοντο*, one ι dropped; see §§ 243. 2, 248, f) v. 63; Subj. of Verbs in -μι, *δυνάμειθα* iv. 97, 2 Aor. *πύωμι* or *πύωμι* χ. 216, for *πύωμι*, contr. *πύωμι* (see also b. below).

NOTE. In the 2 Pers., the termination -ας commonly remains; as, *ἰχεῖ-σας* Hdt. i. 117, *ἰρίστας* vii. 209.

(b.) In the Ep., protracted forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly ο with ω, and α with ε, § 48); and sometimes by prolonging a short vowel, particularly ε used for α to ι; as, *ῥάω*, contr. *ῥῶ* Γ. 234, protracted *ῥῶω* E. 244, *ῥάωις* ῥῥῶς Δ. 202, *ῥάας* H. 448, *ῥάων* ῥῶν E. 872, *ῥῶων* A. 350, *ῥῶωνται* Δ. 9, *ῥῥῶνται* λ. 156, *ῥῥάσθαι* σ. 107, *ῥῥῶνται* Δ. 347, *ἄντιῶνται* A. 31, *ἄσχαλάω* B. 293, *ἄσχαλάω* 297, *ἰμῶντο* 686, *γιλῶνται* σ. 40, *γιλῶνται* 111, *ἄλῶ* (Imp. for *ἄλῶω*, -ω) ι. 377; *μῦῶσθαι* α. 39, *μῦνῶω* N. 79 (*μῦνῶνται* M. 59), *δῥῶσι* ο. 324; *δῥῶσι* 317, *ἡῶσι* H. 157 (*ἡῶσι* 133), (*μῦῶσι*, *μῦῶω*, *μῦῶ*) *μῦῶσι* Ap. Rh. 1. 896, *μῦνῶσθαι* Γ. 387; *μῦνῶνται* O. 82, for *μῦνῶνται*, *κῖραι* I. 203, for *κῖραι*. Att. Fut. *ἰλῶσι* N. 315, η. 319, *ἰλάω* ι. 290 (see § 200. 2); *κῖραι* H. 83; 2 Aor. Subj. of Verbs in -μι, *στήσι* P. 30, *στή* E. 598, *στήωμι* O. 297 (*στήωμι* Δ. 348), *στήσι* P. 95, *στήσι* σ. 183; *βῖω* Z. 113, for *βῶ* (§ 57), *βῆ* I. 501, *βῖωμι* K. 97 (*βῖωμι* Hdt. vii. 50. 2).

NOTES. 1. α is not prefixed, when the flexible ending begins with τ; as in *ῥῥῶ-ται*, *ῥῥῶ-ται*. Yet *ῥῥῶται* Hes. Sc. 101, for *ῥῥῶται* (ῥ being resolved into ῥῥ, § 29).

2. We also find in Ion. prose, in imitation of the Ep., *κομῶσι* Hdt. iv. 191, *ἡγορῶντο* vi. 11. So Dor. *κομῶνται* Theoc. 4. 57.

(c.) The Dor. sometimes contracts α with an O sound following into ε; and commonly α with an E sound following into η (§ 45. 1, 4); as, *πῦνῶνται* Theoc. 15, 148, *διαπῦνῶμι* Ar. Ach. 751; 1 Aor. Sing. 2 *ἰπᾶξᾶ* Theoc. 4. 28, for *ἰπᾶξαι*, -ω, ἦρα Ar. Ach. 913; *τολμῆς* Theoc. 5. 35, *λῆς* 64, *ῥῥῆτι* 110, *σιγῆν* Ar. Ach. 778, *ῥῥῶτη* 800. The latter contraction appears in some Ion. prose-writers (as Hipp.; so *θυμῆται* Hdt. iv. 75); and in the Ep. *ῥῥῆται* ξ.

343 (written by some *ζεσαι*, as if from *ζεσημι*), and in the Du. forms, *πρῶτον* Δ. 136, *συλήτην* N. 202, *συναπτήτην* π. 333, *φωτήτην* M. 266.

§ 243. II. *The first vowel s or η.* (a.) In Ion. prose, contraction is commonly omitted, except as *so* and *sou* often become *su*; as, *ποιῶν* Hdt. i. 38, *ποιῖς* 39, *ἰσολίς* 22, *ποιούμενος* 73, *ποιούμενος* 68, *ποιῶν* 131, *ποιῶμα* ἄξιόμινος ix. 11; Fut. *σημανίω* Ib. i. 75, *πιδανίως* 35, *ῥίον* 5; Aor. Subj. *ἀπαιρίθω* Ib. iii. 65, *φανίωσι* i. 41, *θίωσι* iv. 71 (see § 226. 1); 2 Pers. *βούλαι*, *τιύξαι* Ib. i. 90, *ἰγίω* 35, *ἴθω* vii. 209.

NOTES. 1. In like manner, *so*, used for *as* (§ 242. a), may become *su*; as, *ἰρώσιν* Hdt. iii. 140, *ἰρωπύωντας* 62 (*ἰρωπύωντας* v. 13). So in the Dor., *ἠρώσιν* Theoc. i. 81, *γελῶνσι* 90, for *γελᾶσιν*, &c.

2. If *ss* is followed by another distinct vowel, one *s* is often dropped; as, *φοῖσαι*, *φοῖσι* Hdt. vii. 52 (*φοῖσῃ* i. 9), for *φοῖσαι*, *φοῖσι*. So Ep. *ἱπλίο* Ω. 202, *πωλίο* or *πωλίας* δ. 811. A similar omission of *s* appears in *ἀνακονίσι* Theog. 73.

3. After the analogy of the contract Pres., the Ion. extends the 2 Aor. Inf. in *-ῖν*, as if formed by contraction, to *-ῖιν*; as, *ἰδίιν*, *παθίιν* Hdt. i. 32, *φυγίιν* 1, B. 393 (*φυγίιν* 401), *πίιν* Δ. 363.

4. The Ion. often renders impure verbs pure, by the insertion of its favorite *s* (§ 48. 1); as, *συμβαλλόμενος* (cf. *συνεβάλλετο*) Hdt. i. 68, *ἐνίχισι* 118, *ἀγρόμινον* iii. 14, *ἰνδονίους* 98.

(b.) The Ep. commonly omits contraction if the last vowel is *ω*, *φ*, *αι*, or *ου* (except in the Aor. pass. subj., and in the Perf. subj. *εἰδῶ*); but otherwise employs or omits it according to the metre (*so*, when contracted, becoming *su*; yet *ἰσέθου* Δ. 308, *ἀνιρρίπτουν* v. 78). Synizesis is frequent when *s* precedes a long *O* vowel, and sometimes occurs in *son*, and even in *sai*. The Ep., also, often protracts *s* to *u*, and sometimes doubles the vowel of contraction *η*. Thus, *φιλίω* ε. 305 (yet *φιλοῖη* δ. 692, and *φοροῖη* ι. 320), *φιλίωμιν* θ. 42, *εἰκίω* το Δ. 18, *πικρηθῶμιν* X. 381, *εἰδῶ* A. 515, *εἰδῶ* π. 236; *φιλῷ* B. 197, *φιλίω* I. 342, *ἔρρω* P. 86, *ἔρρω* N. 539, *ἔση* τ. 254, *ἔσαι* A. 563, *ἔσαι* Σ. 95, *ἔσαι* ζ. 33, *γνώσῃ* B. 367, *γνώση* 365; *μυθίαι* θ. 180 (*μυθίας* or *μυθῆ* β. 202, § 243. a. 2), *νῆαι* λ. 114, for *μυθίαι*, *νῆαι*· *ἱπλίο* X. 281, *ἱπλίο* Ψ. 69, *φράζω* E. 440, *φράζω* δ. 395, *κάλιον* Δ. 477, *κάλιον* θ. 550, *καλιῶντο* B. 684; *νυκίω* Δ. 359, *ἰνιλιέτο* A. 5, *ῥεῖομιν* 62, *ῥεῖο* A. 611, *σπίω* K. 285; Aor. Pass. Subj. *δαμίσω* σ. 54, *δαμίσῃ* Γ. 436, *δαμῆ* X. 246, *δαμίσαι* H. 72; 2 Aor. Subj. of Verbs in *-μι*, *θίω* II. 83 (*θίω* Hdt. i. 108), *θίῃ* π. 341, *θίῃ* 301, *ἀνή* B. 34, *θίωμιν* ω. 485, *θίωμιν* A. 143, *θίωμαι* Σ. 409.

(c.) For the Dor. contraction of *so* and *sou* into *su*, and, in the stricter Dor., of *ss* into *η*, see §§ 45. 3, 44. 4; e. g. *ἰλίγω* Theoc. i. 86, *μάχην* 113, *ὠμάσιν* 2. 73, *εἶσα* 76; *ποίη* Ar. Lys. 1318. So, in Hom., *ὀμαρτήτην* N. 584, *ἀπειλήτην* λ. 313.

REMARKS. a. Some varieties of the Dor. change *so* into *so* or *sw*, and *ss* into *sw*; as, *μογίωμι* Ar. Lys. 1002, *ὀμώμινθα* 183, *ἱπαινίω* 198, for *μογίωμιν*, *-οῦμιν*, *ὀμούμινθα*, *ἱπαινῶ*.

β. The later Dor., from the influence of analogy (§§ 44. 1, 248. d), has sometimes *a* for *η*, in verbs in *-ῖω*; as, *φιλᾶσῶ* Theoc. 3. 19, *δάσας* 5. 118 So. Aor. Pass. *ἰτύπᾶν* Id. 4. 53.

§ 244. III. *The first vowel σ.* (a.) Here the Ion. and Dor. usually employ contraction, following the common rules, except that the Ion. sometimes uses *ου* for *ου*, and the Dor. *ω* and *ω* for *ου* and *οι* (§§ 44. 4, 45. 3); as, *δικαιῶναι* Hdt. i. 133, *ἰδικαίουν* vi. 15, *οἰκισῶνται* i. 4, *σσιφανισῶνται* viii. 59; *ὕπνων* Ar. Lys. 143, *μασσιγῶν* Epich. 19 (1). The Dor. *ω* is likewise used by other dialects in *ρίγῶν*, to be cold, and in the Ion. *ἰδρῶν*, to sweat; as, *ρίγῶν* Ar. Vesp. 446 (*ρίγῶν* Cyr. v. L. 11), *ρίγῶ* Pl. Gorg. 517 d; *ἰδρῶσαι* A. 598.

(b.) The Ep. sometimes protracts the *σ* to *ω*, and sometimes employs the combination *ου* after the analogy of verbs in *-ᾶω*; as, *ἰδρῶντα* Z. 372, *ἰδρῶντα* A. 119, *ὕπνῶντας* i. 48; *ἀρῶσιν* i. 108, *δηῖδοντο* N. 675, *δηῖον* δ. 226; 2 Aor. Subj. of Verbs in *-μι*, *γνώω* ξ. 118, *ἄλῶω* A. 405, *δῶω* μ. 216, *δῶσιν* A. 324 (*δῶσιν* 129), *δῶσιν* H. 299 (*δῶσιν* Ψ. 537), *δῶσιν* A. 137.

#### B. TENSE-SIGNS.

§ 245. 1. In verbs in *-ζω*, the Dor. commonly employs ξ for σ, in the Fut. and Aor.; as, *καθίζας* Theoc. 1. 12, for *καθίσας* from *καθίζω*, *χαρίζη* 5. 71, *κρόμιζαν* Pind. N. 2. 31. This change appears also in a few other verbs in which short α precedes; as, *γιλάζας* Theoc. 7. 42, *ἰφθαζα* 2. 115, from *γιλᾶω* (§ 219. α), *φθάνω* (§ 278). Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre; as, *σφιστριζάμενον* Aesch. Sup. 39, *ἡλιάζει* Ar. Lys. 380, *ἰκφλύζει* (φλύω) Ap. Rh. 1. 275.

2. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign σ, which is then contracted with the connecting vowel; as, (*ᾶσιω*) *ᾶσῶ* Theoc. 1. 145, (*ᾶσιόμαι*, § 45. 3) *ᾶσιῶμαι* 3. 38, *πενσιῶ* 3. 9, *ἄξῃ* 1. 11, *τιμψιῶ* 6. 31, *διξιῶται* Call. Lav. 116, *γρυλλξιῶται* Ar. Ach. 746, *πειρασιῶται* 743, for *ᾶσω*, *ᾶσομαι*, &c. See § 200. 3.

3. The Ep. employs the Att. Fut. (§ 200. 2), both *uncontracted*, *contracted*, and *protracted*; and has also other examples of the Fut. with σ dropped (or of the Pres. used as Fut.); as, *ἀνύω* A. 365, *ἐρύουσι* 454, *χύνω* β. 222. So *ἰκγυγᾶνται* (from Pf. base *γυγα-*, see §§ 238. α, 239. c) Hom. Ven. 198.

4. The formation of the 1 Aor. without σ is extended, (α) in the Ion. and poet. language, to a very few liquids, in which the characteristic is preceded by a diphthong (cf. § 222. 2), or by another consonant; thus, *ἀπούρας* A. 356, *ἀπηνέρω* Aesch. Prom. 28, *ἰπαυράμην* Hipp., *εἴρατο* Ap. Rh. 4. 1133, *ᾤσφραντο* Hipp. i. 80; (b) in the Alex. and Hellenist. dialects, to a number of verbs which in the classic Greek employ the 2 Aor.; as, *ἡλθατε* Mt. 25. 36, *ἀνίλατο* Acts 7. 21.

5. For the doubling of σ by the poets, especially the Ep., to make a short vowel long by position (*καλίσσαςτο* A. 54, *ἔμοσσον* 76, *ἰλάσσαι* 147), see § 71. For Ep. examples of σ retained in liquid verbs, see § 56. β. In *ὑφίλλισιν* II. 651, β. 334, the λ is doubled to compensate for the loss of the σ.

#### C. CONNECTING VOWELS.

§ 246. 1. For *-ου-* connective, the Dor. and Aol. sometimes employ η- (§ 44. 4); as, *ὠδῖλησθα* Theoc. 29. 4, for *ὠδίλου*, *εὔρη* 11. 4, for *εὔρου*, *ἔργη* Sapph. 1. 19. For the Dor. forms in *-ης* and *-ει*, see § 183. N.

2. The Dor. and Aol. sometimes give to the Perf. the connecting vowel of the Pres. (§ 185), especially in the Inf.; as, *διδόικω* Theoc. 15. 58, for *δίδουκα*, *πεινῶνθης* 10. 1 (see 1. above), *ὀπῶσθ* 5. 7, *πεινῶθι* 5. 28; Inf. *διδύκων*

1. 102, *γαγάειν* Pind. O. 6. 83, *τιθάκην* Sapph. 2. 15; Part. *κεχλάδοντας* Pind. P. 4. 318, *πιφρίποντας* 325. Instances likewise occur in the Ep. of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.; as, *κεκλήγοντας* M. 125, *ἰερέγοντι* Hes. Sc. 228; *ἰμίμηκον* i. 439, *ἐπιφῶσκον* Hes. Th. 152.

NOTE. In this way new verbs arose, not confined to the Ep.; as, from *ἀνωγα*, *ἀνώγω*, to order, O. 43, Δ. 287, Hdt. vii. 104, Impf. *ἤνωγον* I. 578 (*ἡνώγιον* H. 394), F. *ἀνώξω* π. 404, Δ. *ἡνώξα*, Hes. Sc. 479; from *ᾠλίσκα*, *ᾠλίσκω*, to destroy, Σ. 172, A. 10, Soph. Ant. 1286; from *γίγωνα*, *γίγωνίω* and *γίγωνίσκω*, to cry aloud.

3. In the Subjunctive, the Ep. often retains the old short connective (§ 177), for the sake of the metre; as, *ἐγείρομεν* A. 142, *ἵμιν*, *ἰγείρομεν* B. 440, *φθίόμεθα* Ξ. 87, *φθίσται* Υ. 173, *ἰδομεν* A. 363, *ἰδίει* Θ. 18.

4. In the following poet. chiefly Ep. forms, the connecting vowel is omitted:

a.) Of Pure Verbs. *ἀνώω*, to accomplish; Impf. *ἤνωτε* ι. 243, *ἄνωτε* Theoc. 2. 92, *ἄνώμις* 7. 10.

*ἰρεύω*, Ion. and Poet. *ἰερεύω*, to draw, Mid. to draw to one's self, to protect; Act. Inf. *ἰερεύμεναι* Hes. Op. 816; Mid. *ἰεῦται* Ap. Rh. 1208, *ἰεῦνται* A. 239, *ἰεῦσθαι* X. 507, *ἰεῦτο* Δ. 138, *ἰεῦτε* Π. 542, *ἰευντο* Theoc. 25. 76, *ἰευντο* M. 454, *ἰευσθαι* ι. 484, *ἰευσθαι* ψ. 82; Pass. *ἰεῦτο* Hes. Th. 301; from the shorter *ρύομαι*, *ῖρῖντο* Soph. Oed. T. 1352, *ῖῡται* Σ. 515, *ῖυσθαι* O. 141; Iter. *ῖύσκιν* Ω. 730.

*εἰύω*, to shake, *εἰῦται* Soph. Tr. 645.

*στυῖται*, he takes his stand, purposes, Γ. 83, *στυῖνται* Æsch. Pers. 49, *στυῖτο* B. 597, λ. 583.

*τανύω*, to stretch; *τάνυται* P. 393.

β.) Of Impure Verbs. *ἔδω*, comm. *ἔδω*, to eat; Inf. *ἔδμεναι* Δ. 345.

*λείπω*, to leave; Impf. *ἔλιπτο* Ap. Rh. 1. 45.

*πέρθω*, to lay waste, Inf. Pass. (*πέρθ-σθαι*, § 60) *πέρθαι* Π. 708.

*φίρω*, to bear; Imp. *φίρει* I. 171.

*φυλάσσω*, to watch (r. *φυλακ-*); Imp. *πρε-φύλακθαι* (cf. § 238. β) Hom. Ap. 538.

#### D. FLEXIBLE ENDINGS.

§ 247. a. 2d Pers. Sing. (a) For the form *-σθα*, see § 182. Π. (b) For uncontracted, variously contracted, and protracted objective forms, see § 243. (c) The Ep. sometimes drops *σ* in the Perf. and Plup. pass.; as, *μίμνηται* Φ. 442, contr. *μίμνη* O. 18, Theoc. 21. 41, *βίβληται* E. 284, *ἴσσυ* Π. 585. (d) On the other hand, in the S. S., we find *σ* retained in some contract forms, and in the Presents having the sense of the Fut. *πείρομαι*, *φάγομαι*; thus, (*καυχάσθαι*) *καυχᾶσαι* Rom. 2. 17, *ἰδυνᾶσαι* Lk. 16. 25, *πίσαι*, *φάγισαι* Id. 17. 8.

b. 1st Pers. Pl. and Du. The Dor. uses *-μεις* for *-μιν* (§ 70. 3); as, *δοίκαμεις* Theoc. 1. 16, *ἰδομεις* 2. 25. For the endings *-μισθα* and *-μιδον*, see § 212.

§ 248. c. 3d Pers. Pl. (a) For the Dor. *-ντι*, see § 181. a. (b) The Æol. uses *-νισι* for *-νυνσι*, and *-αισι* for *-ᾠσι* (§ 45. 5); as, *κρύπτουσιν*



Alc. 7 (1), *στάζει* Pind. P. 9. 110, *φαίει* Sapph. 35 (88). (c) In the Alexandrine Greek we find *-αν* for *-αι* of the Perf., and *-σαν* for *-ον* of the Impf.; as, *πύρρειαν* Lyc. 252, *ἰγυῶσαν* St. Jn. 17. 7 (so *ἰοργαν* Hom. Batr. 179); *ἐσχάζουσαν* Lyc. 21, *ἡλθουσαν* LXX. Ps. 79. 1, *ἰδοιούσαν* Rom. 3. 13. So, in the Opt., *ἴπουσιν* Ps. 35. 25, *ποιήσαισιν* Deut. 1. 44, for *ἴπουν*, *ποιήσαισιν*. (d) Rare instances occur in the poets of *-αι* in the Perf. with a short penult (cf. § 45. 5); thus the old reading *λαλόγγαῖσιν* λ. 304, *νυμύκῃσιν* Antim

(e) In the nude Impf. and 2 Aor., and in the Aor. pass., the Ep. and Dor. often retain the older ending *-ν* (§ 181. γ); as, *ἴσταν* A. 535, Pind. P. 4. 240 (*ἴσσησαν* N. 488), *ἴν* M. 33, Pind. I. 1. 34, *τίθιν* Id. P. 3. 114, *ἴδιδον* Hom. Cer. 437, *ἴγυν* Pind. P. 4. 214, and *ἴγυν* Ib. 9. 137, *ἴφυν* ε. 481, Pind. P. 1. 82, *ἡγερθιν* A. 57, *τράφιν* 251, *φάσθιν* 200, Mosch. 2. 33, *ἐφίλεθιν* Theoc. 7. 60, *φάνιν* Pind. O. 10. 101. So, in imitation of the Ep., *ἰκούσθιν* Ar. Pax, 1283, *ἔκρυφθιν* Eur. Hipp. 1247. We even find, as 3 Pers. pl., *ἡἰδυν* Ap. Rh. 4. 1700, *ῥδυν* 2. 65.

(f) In the Ion., the endings *-ᾶται* and *-ᾷτε*, for *-νται* and *-ντε* (§ 213. ε), are the common forms in the Perf. and Plup., are very frequent in the Opt., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the root is not lengthened (§ 218), except in the poets for the sake of the metre, the connective *-ι-* is used instead of *-ο-* (§ 209), *α* and sometimes *ι* become *ι*, and consonants are changed according to § 213. R. Thus, *οἰκιάται* Hdt. i. 142, for *φικνηται*, *ἱαται* Γ. 134, Hdt. ii. 86, *ἵαται* (§ 47. N.) B. 137, *ἱατο* H. 414, *ἵατο* Γ. 149, for *ἦνται*, *ἦντο*, *σιφούηται* Φ. 206; *ἰεούλιατο* Hdt. i. 4, for *ἰεούλιοντο*, *ἀπικίατο* 152; *δυνίαται* Id. ii. 142, *ἰδύνιατο* iv. 114, *ἀναπισπτίαται* ix. 9, for *δύνανται*, &c.; *κίαται* A. 659, Hdt. i. 14, *κίαται* Ω. 527, *ἰκίατο* Hdt. i. 167, *κίατο* φ. 418, *ἀποικιλίατο* Hdt. ix. 50, for *κύνται*, &c. (so, with an intervening consonant, *ἰεηρίαται* Ψ. 284, *ἰεηρίατο* η. 95, from *ἰριδω*); *τιτρίφεται* (r. *τριβ-*) Id. ii. 93, *διδίχεται* (r. *δικ-*, Ion. *δικ-*) 65 (yet *ἀπικίαται* vii. 209, cf. § 69. α), *κίχωρίαται* i. 140, *ἰκινυάδατο* vii. 67 (so, as if from verbs in *-ζω*, *ἰληλάδατο* η. 86, *ἀκηχίδαται* P. 637, *ἰββάδαται* υ. 354, *-το* M. 431, *ἰσταλάδατο* Hdt. vii. 89); *βουλείατο* Hdt. i. 3, *σιερώατο* iv. 139, *γυναιάτο* ii. 47. The Opt. forms in *-ατο* are likewise used by the Att. poets; as, *διεζίατο* Soph. Œd. C. 44, *πυμψαίατο* 602, *πυθίατο* 921.

(g) In the Imperative, a third form is found in Dor. inscriptions, made by prefixing *ν* to the flex. ending of the Sing. (cf. § 172); as, *ποιούντω* (compare Lat. *faciunto*), (*διδόντω*, cf. § 177) *διδόντω* Inscr. Corcyr.

d. For the Subj. forms in *-μι* and *-σι*, see § 181. β. For the Dor. Sing. 3. in *-σι*, see § 181. α. For the Dor. Sing. 1 in *-μᾶν*, and Du. 3 in *-τᾶν*, *-σθᾶν* (for *-μην*, *-την*, *-σθην*), cf. §§ 44. 1, 243. c. β.

§ 249. e. *Iterative Form.* The Ion., especially the Ep., to express with more emphasis the idea of repeated or continued action, often prolongs the flex. endings of the Impf. and Aor., in the sing. and the 3d Pers. pl., to *-σκον*, *-σαις*, *-σαι(ν)*, *-σκον* in the subjective inflection, and to *-σκήμην*, *-σκισ* (*-ιν*, *-ον*), *-σκιστε*, *-σκοντο* in the objective. This form, which is called the *iterative* (itero, to repeat) is likewise used by the Dor. poets, and sometimes in lyric portions by the tragic. It sometimes appears to be used for metrical effect, rather than for special emphasis. It commonly wants the augment. Thus, Impf. *ἵχισκον*, *I was in the habit of carrying*, N. 257, *ἵχισκεις* E. 472, *ἵχισκει* 126, Hdt. vi. 12, Pl. 3 *ἵχισκον* δ. 627, for *ἵχον*, *-εις*, *-ι*, *-ον*, *ὀφάισκιν*, *she kept weaving*, β. 104, *ἀλλούισκιν* 105, *πύμπισκιν*, *ἐπύμπισκον* Hdt. i. 100,

φίρεται Theoc. 25. 138, παύεται Soph. Ant. 963, μαχίσκω H. 140, πιλίσκω X. 433, ἱμωγίσκωτο v. 7, ζωνύσκωτο E. 857; 2 Aor. ἴδωται Γ. 217, λάβωται Hdt. iv. 78, ἰλάβωται 130, δύσκωτο Θ. 271, γυίσκωτο λ. 208, ἰλίσκωτο 586, 1 Aor. (only poet.), στείψωται Σ. 546, ἄσσωται λ. 599, μνησάσκωτο Δ. 566

NOTES. (a) That the connecting vowel before -σκ- is *ε* rather than *ο*, follows from § 203. (b) Before -σκ-, a short vowel remains, and *ε* takes the place of *υ*; as, στάσκω Γ. 217, for ἴστη (τ. στα-), δέσκω I. 331, ἀνίσκω Hes. Th. 157, for ἀνίσ, φάνωται Α. 64, for ἰφάνη (§ 199), ἴσκω H. 153, for ἴν, κάλωται Ap. Rh. 4. 1514, for ἰκάτω (καλίωται ζ. 402, for ἰκάτω), καλίωται O. 338, for ἰκαλίωται, κίσκωτο φ. 41, for ἴκωτο. (c) Verbs in -άω have commonly the iterative Impf. in -ασκω, sometimes doubling the *α* for the sake of the metre (cf. 242. b); as, ἴαται T. 295, for ἴας, ναυστάσκω B. 539; so Pl. 1 νυκάσκωται λ. 512, for νυκάωται. (d) There appears to be a blending of Impf. and Aor. forms (or formation as if from a theme in -άω), in κρύπτωται Θ. 272, βίπτωται O. 23, βολίπτωται Hes. Th. 835, ἀνασσειάται Hom. Ap. 403, from κρύπτω, βίπτω, βολίπτω, and ἀνασσειώ.

§ 250. *f. Infinitive.* In the Inf., instead of -ναι, the Dor. and Æol. commonly retain the old ending -ν (§ 176), or, with the Ep., reduplicate this ending to -μεν (cf. §§ 174, 176), which may be still farther prolonged (chiefly by the poets) to -μεναι. (a) Thus the Æol. forms the Aor. pass. inf. in -ην, the Dor. in -ῆμεν, and the Ep. (which also employs the common form) in -ῆμεναι; as, μεθύσθην Alc. 28(29), ἰμνάσθην (for ἀναμνησθῆναι) Theoc. 29. 26; διακριθῆμεν Th. v. 79; ἰμνωθῆμεναι Α. 187. (b) In other tenses, the *puale* Inf. has commonly in the Dor. the form -μεν, in the Æol. -ν and -μεναι, and in the Ep. -ναι, -μεν, and -μεναι; as, Σίμεν Theoc. 5. 21, Pind. P. 4. 492, λ. 315, Σίμεναι Inscr. Cum., B. 285, Pind. O. 14. 15, Σίται Δ. 26 (cf. 57), Φάμεν Pind. O. 1. 55, Δόμεν Th. v. 77, Δ. 379, Δόμεναι Α. 98, 116, α. 317, δοῦναι 316, γινώμεναι α. 411; νικάω (§ 251. 2) Alc. 86(15), ἔνταλην 11(3); τιθάμω O. 497, τιθάμωται Ω. 225, ἴδμεν Α. 719, ἴδμεναι Ν. 273. So ἰστιάμεναι Hdt. i. 17. Before -μεν and -μεναι, a short vowel in the 2 Aor. does not pass into a diphthong (§ 224. E.). (c) In like manner the non-Attic poets employ, for -ειν (originally -ειν, § 176), the prolonged -ίμεν and -ίμεναι; as, ἀκούειν ἀκούμεν Α. 547, Pind. O. 3. 44, Theoc. 8. 83, ἀκούμεναι λ. 380, ἀξίμεν Ψ. 111, ἀξίμεναι 50, χολωσίμεν Α. 78, ἰλθίμεναι 151. (d) So, in the Perf., πιστηγάμεν II. 728. For the Perf. inf. in -ειν or -ην; see § 246. 2. The common form in -ίται first occurs in Hdt. (e) Verbs in -άω and -ίω have a contract form in -ήμεναι; as, (γασί-ιν) γασήμεναι Ξ. 502, πινθήμεναι v. 137, καλήμεναι K. 125, πινθήμεναι σ. 174, from γασάω, πινθῶ, καλίω, πινθίω. Yet (ἀίμεναι) ἄμεναι Φ. 70. In ἀγνίμεναι v. 213, from ἀγνίω, and ἀρόμεναι Hes. Op. 22, from ἀρόω, the connecting vowel is omitted.

*g. Participle.* For the Æol. contraction into *αι* and *ου* in the Part., see § 45. 5; thus, κίρται Alc. 27, βίψται Pind. P. 1. 86, θρίψται 8. 37, ξιύψται Sapph. 1. 9, ἔχουσα 77(76), Pind. P. 8. 4, Theoc. 1. 96. For the Fem. -ουσα, the Laconic uses -ουα; as, ἐκλιπῶα, κλιπῶα, θυραδδῶα (§ 70. V.), for ἐκλιπῶουσα, κλιπῶουσα, θυραδδῶουσα, Ar. Lys. 1297, 1299, 1313. So Μῶα 1293 (§ 45. 5).

#### E. VERBS IN -μι.

§ 251. 1. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (§ 225), especially in the Pres. sing. of verbs whose characteristic is *ε* or *ο*; as, τιθείς Pind. P. 8. 14, τιθεῖ α. 192, Hdt. i.

133, διδοῖς I. 164, διδοῖ 519, Hdt. i. 107; ἰστέ Ib. iv. 103, Imp. καθίστα I. 202; προσβίουσι (unredupl., for προσβιβάσι) A. 291; 2 Aor. Opt. προσβίαιτο Hdt. i. 53; Inf. συνίσιν Theoc. 565, διδῶν (§ 244. a) Theoc. 29. 9.

2. On the other hand, the Æol., Dor., and Ep. retain the form in -μι in some verbs, which in the Att. and in Ion. prose have only the form in -ω; αἰ κάλημι Sapph. l. 16, ὄρημι 2. 11, φίλημι 79(2S), αἶνημι Hes. Op. 681, νίκημι Theoc. 7. 40, for καλίω, ὀρέω, &c.; ἀνίχημι, φέχημι, βεβίχημι τ. 111, 112, for ἀνίχημι, &c. (unless rather Subj. ἀνίχηι, &c.); φορέηναι B. 107.

3. The Ion. changes a characteristic before another α to ι (cf. 242. a), and sometimes inserts ι before α (§ 48. 1); ας, (ιστάασι, § 58) ἰστιάσι Hdt. v. 71, δυνίαται (§ 248. f), ἰστιάται Hdt. iv. 166. So, in the nude Perf., ἰστιάσι Hdt. i. 200, ἰστιάται v. 49.

4. The Ep. sometimes differs from the common language in the length of the characteristic vowel (§ 224); ας, Inf. τιθήμηναι Ψ. 247, διδοῦναι Ω. 425, ζευγνύμηναι II. 145, for τιθίμαι, &c.; Part. τιθήμενον K. 34; Imp. ἱληθί, διδῶθι γ. 380 (so nude Perf. ἱσσηται Δ. 243, 246, for ἱσται): 2 Aor. βῆσαν M. 469, βῆτην A. 327, for ἔχσαν, &c.

5. For the Impf. ἰρίθην and ἦν, the Ion. has ἰρίθαι Hdt. iii. 155, and ἦα β. 313, unaugmented ἦα Δ. 321, Hdt. ii. 19. So ἦας Hdt. i. 187, ἦν A. 381, ἦται Hdt. iv. 119, ἦσαν ix. 31. Cf. §§ 179, 201. N, 252. b.

§ 252. 6. *Dialectic forms of ἰμί, to be* (§ 55). (a) Those which arise from different modes of lengthening the radical syllable (§ 230. 3): ἰμῖ Theoc. 20. 32, Sapph. 2. 15, ἰσσί (ι assumed after the analogy of the other persons) A. 176, Theoc. 5. 75, S. 3 ἰσσί (ι inserted instead of σ) Id. l. 17, ἰμῖν E. 873, Hdt. i. 97; Inf. ἦμην (for which some give the form ἦμις, cf. § 70. 3) Theoc. 2. 41. (b) Uncontracted forms, and forms like those of verbs in -ω: ἰάων B. 125, ἰω A. 119, Hdt. iv. 98, ἦσι B. 366, ἰσσι I. 140, Hdt. i. 155, ἰωι I. 284, ἰωι 142, Hdt. vii. 6, ἰών B. 27, Hdt. i. 86, ἰούσα Γ. 159, ἰάσα Pind. P. 4. 471, Theoc. 2. 64, ἰύσα 76, (ἰ-νσα, § 58) ἰάσα or ἰάσσα Tim. Loc. 96 a, ἰον A. 762, ἰύσα Theoc. 2. 3. (c) Various protracted forms: ἰην (1 P.) A. 762, (3 P.) B. 642, Hdt. vii. 143, ἦσι Theoc. 19. 8, ἰηθα X. 435, ἦν A. 808, ἰω Ψ. 47; Impf. iter. (§ 249. b), ἰσπον (1 P.) H. 153, (3 P.) Hdt. i. 196, ἰσσι Ib., E. 536, Æsch. Pers. 656. (d) Middle forms: ἰσσι, commonly ἰσσο α. 302, Sapph. l. 28, ἰσσο v. 106 (for ἦντο, cf. S. l. ἦμην - others read ἰσσο, Ep. for ἦντο from ἦμαι). (e) Old short and uncontracted forms: ἰμῖν Call. Fr. 294, ἰσων A. 267, Pind. P. 4. 371, ἰσων Id. O. 9. 79. (f) For ἰσι II. 515, Hdt. vii. 9, see § 230. α; for P. 3 ἰσσί Pind. O. 9. 158, Th. v. 77, Theoc. 5. 109, § 181. α; for ἦα, ἦα, ἦας, ἦσι(ν), ἦται, ἦσαν, § 251. 5; for ἦσι T. 202, and ἦσι, § 181. β; for ἦσθα Theoc. 715, ἦσθα, § 182; for ἦμις, ἦμις Theoc. 15. 9, ἦμις 14. 29, § 247. b; for Impf. S. 3 (ἦσσι) ἦσι Theoc. 2. 90, § 230. γ; for Inf. ἦμην Δ. 299, ἦμηναι Γ. 40, ἦμηναι Pind. O. 5. 38, Theoc. 7. 28, Soph. Ant. 623, ἦμηναι A. 117, Sapph. 2. 2, ἦμην Theoc. 2. 41, ἦμην (for which some write ἦμις, cf. a above) Th. v. 79, Tim. Loc. 93 a, ἦμηναι or ἦμηναι Ar. Ach. 775, § 250. b; for ἦσμαι Δ. 267, ἦσμαι Δ. 164, Æsch. Pers. 121 (ἦσμαι A. 211), § 71; for ἦσαι A. 563, ἦσαι Σ. 95, § 243; for ἦσῃ Theoc. 10. 5; ἦσται Eur. Iph. A. 782, ἦσται B. 393, Theoc. 7. 67, ἦσται Th. v. 77, § 245. 2.

7. *Dialectic Forms of ἰμι, to go* (§ 56). (a) The protraction of ι to υ (§ 224) likewise appears in P. 3 ἰσσι (or ἰσι, or perhaps ἰσσι from ἰμί, to be)

Hes. Sc. 113, Theog. 116, *είω* only Sophr. 2 (23), *είη* (by some ascribed to *εἰμί*, to be) ζ. 496, Ω. 139, *είσομαι* Ξ. 8, *είσατο* Δ. 138, *είσατο* O. 415, *είσαθεν* 544. (b) In the Impf., we find both nude forms and forms with a connecting vowel, from the root *i-*, both unaugmented, doubly augmented (§ 189), and doubly augmented with contraction; thus, (*ἦν*, cf. 251. 5) *ἦν* (from which may be formed by contr. the Att. *ἦα*, § 231. b) δ. 427, Hdt. i. 42, *ἦς* A. 47, Hdt. i. 65, *ἦς* M. 371, *ἦς* B. 872, *ἦσιν* π. 251, *ἦσαν* A. 494, *ἦσαν* K. 197, Hdt. i. 62, *ἦσιν* ψ. 370, *ἦσαν* A. 347. (c) The Opt. *ἦν* (only T. 209) is formed, as if from the root *is-* (cf. § 231. d). (d) The Inf. *ἵσθαι* Ath. 580 c, is the regular nude form. (e) For *ἴς* see § 230. α; for *ἴσθα* K. 450, *ἴσθα* K. 67, § 182; for *ἴσῃ* L. 701, § 181. β; for *ἴσῃ* B. 440, § 246. 3; for *ἴμιν* A. 170, Pind. O. 6. 108, *ἴμιναι* T. 32, *ἴμιναι* 365, § 250. b.

#### F. PERFECT PARTICIPLE.

§ 253. 1. In Perf. Participles ending in *-ώς* pure, the Ep. more frequently lengthens the preceding vowel; and the Part. is then declined in *-ότος* or *-ώτος*, according to the metre. If the preceding vowel remains short, the form in *-ώτος* is commonly required by the metre. Thus, *βιβαρηότος* γ. 139, *κικμηότας* Δ. 801, *κικμηώτα* π. 31. See, also, §§ 237, 238.

2. In some fem. forms, the antepenult is shortened on account of the verse; as, *λiläπνία* μ. 85 (*λilηπώς* X. 141), *μimäπνίας* Δ. 435 (*μimηπώς* K. 362), *κρηδύας* Γ. 331, *τιθällύαν* I. 208.

## CHAPTER X.

### ROOT OF THE VERB.

§ 254. The root of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the root appears in only a single form.

NOTE. The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots. The final syllable of the earliest form of the root is commonly short; and the oldest roots of the language are monosyllabic.

§ 255. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

#### I. THE SECOND AORIST AND SECOND FUTURE.

REMARKS. α. The 2d Aor. *act.* and *mid.* is simply the *Impf.* of an *old* root

(§ 178. 2); thus *ἔλπειν* and *ἐλπίζω* (§ 37) are formed from the old root *λπ-*, in precisely the same way as *ἔλπειν* and *ἐλπίζω* from the new root *λπ-*.

β. The 2d Aor. and Fut. *pass.* are chiefly found in *impure* verbs which *want* the 2d Aor. *act.* and *mid.* They affix *-ην* and *-ησθαι* (§ 180) to the simplest form of the root.

γ. These tenses (except the nude 2 Aor. *act.*, § 224. 2) have commonly a short syllable before the affix (§ 254. N.).

δ. In a few verbs, the original root appears to have received some change even in the 2 Aor.; chiefly, in accordance with the prevailing analogy of the tense, to render the root *monosyllabic*, or its *last syllable short* (§ 254. N.), or to enable it to receive the *nude form* (§ 227. β).

§ 256. II. THE PERFECT AND PLUPERFECT PASSIVE. These tenses have not only a more complete, uniform, and simple formation than the Perf. and Plup. *act.* (§§ 179, 186, 235), but are likewise more common, and are formed in some verbs (see *τρέφω*, § 263, *φθίσκω*, § 268, &c.) from an earlier root.

III. THE PERFECT AND PLUPERFECT ACTIVE. For the various formations of these tenses, see §§ 179, 186, 234 – 238.

#### IV. THE FIRST AORIST AND FUTURE.

V. THE PRESENT AND IMPERFECT. These tenses, with very few exceptions, exhibit the root in its latest and most protracted form.

§ 257. REMARKS. 1. The 2 Aor. and 2 Fut. are widely distinguished from the other tenses by their *attachment to the original form of the root*; while the Pres. and Impf. are distinguished no less widely by their *inclination to depart* from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has *three roots*, they are commonly formed from the *middle root*. See, for example, *λαμβάνω* (§ 290).

2. Many verbs are DEFECTIVE, either from the *want of a complete formation*, or from the *disuse of some of their forms*. In both cases, the defect is often supplied by other verbs having the same signification (§ 301). In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense; as, 2 A. S. 3 *ἔβραχε*, *rang*, Δ. 420, *διᾶτε* (r. *δια-*), *appeared*, ζ. 242, 1 A. *ἐλάσυσσεν*, *breathed*, X. 467, *λίγχι*, *twanged*, Δ. 125, Pf. Pt. *κικαφνίστα*, *gasping*, E. 698.

3. On the other hand, many verbs are REDUNDANT, either through a *double formation* from the same root, or the use of forms from *different roots*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(α.) Belong to *different periods, dialects, or styles of composition*; thus, *πρῖν*, and later *πρὶνῦμι* (§ 295); *τάσσω* (§ 274. γ), A. P. *ἐτάχθην*, and later *ἐτάγην*; *καίω* (§ 267. β), A. P. *ἐκαύην*, and Ion. *ἐκάην*; *πυθάνομαι* and poet. *πυθόμαι* (§ 290); *πρίω* (§ 39), A. *ἔπρυσεν*, and poet. *ἔπριον*.

Or, (β.) *Differ in their use*; thus, 1 Pf. *πίπειν*, transitive, *I have persuaded*, 2 Pf. *πίπειν*, intransitive, *I trust* (§ 39); 1 A. *ἵστησα*, trans. *I placed*, 2 A. *ἵστην*, intrans. *I stood* (§ 48). The *second tenses* are more inclined than the *first* to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (γ.) *Are supplementary to each other*. See §§ 201. N., 237. a.

NOTE. From the various changes which take place in the root, many verbs, together with their common themes, have others, either derived or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs.

§ 258. The changes in the root of the Greek verb are of three kinds; EUPHONIC, EMPHATIC, and ANOMALOUS.

NOTE. The lists which follow are designed both to exemplify the various changes of the root, and likewise to present, in a classified arrangement, all those verbs upon whose inflection farther remark seemed to be required. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of change in the root.

## A. EUPHONIC CHANGES.

§ 259. 1. Radical vowels are sometimes changed by PRECESSION (§ 28), *α* becoming *ε*, and *ε* and *ο* becoming *ι*.

### a. Change of *α* to *ι*.

NOTE. If the *α* is preceded or followed by a *liquid*, it is sometimes retained in the *Perfect*, particularly the *Perfect passive*.

*διεκομαι* (τ. *δακν*-, *διεκν*-), and 2 Pf. *διδορκα*, to see, poet., Γ. 342, Soph. CEd. T. 389, 2 A. *ἰδρακον* (§ 262) Eur. Or. 1456, 1 A. P. *ἰδιεχθην*, Æsch. Pr. 53, 2 A. P. *ἰδράκην*, Pind. N. 7. 4.

*δίρω* (τ. *δαρ*-), to flay, F. *διρῶ*, A. *ἰδιω*, Pf. P. *διδαρμαι*, 2 A. P. *ἰδάρην*, iii. 5. 9. Poet. and Ion. *δαίρω*, Ar. Nub. 442, *δίρω*, Hdt. ii. 39.

*δρίτω*, to pluck, poet. *δρίπτω* (§ 272), Mosch. 2. 69, F. *δρίψω*, A. *ἰδρίψα*. 2 A. *ἰδραπην*, Pind. P. 4. 231.

*πλίκω*, to wreath, F. *πλιζω*, A. *ἰπλιζαί*; Pf. P. *πίπλιγμαι*, 1 A. P. *ἰπλίχθην*, 2 A. P. *ἰπλάκην*, A. M. *ἰπλιζάμην*. In Hipp., Pf. *ἰμ-πίπλιχα*, *δια-πίπλοχα*.

*στρίφω*, to twist, F. *στρίψω*, A. *ἰστρίψα*, Pf. P. *ἰστραμμαι*, 1. A. P. *ἰστρίφθην*, 2 A. P. *ἰστράφην*. Pf. *ἀν-ίστροφα*, Ath. 104 c. 1 A. P. Ion. and Dor. *ἰστράφθην*, Hdt. i. 130, Theoc. 7. 132. Extended forms, chiefly poet., *στρωφάω*, ζ. 53, *στρωφάομαι*, Eur. Alc. 1052, Hdt. ii. 85, F. *στρωφήσομαι* Theog. 837; *στρωφίω*, Ar. Pax, 175.

*τρέπω* (Ion. *τράπω* Hdt. ii. 92), to turn, F. *τρέψω*, A. *ἰτρέψα*, Pf. *τίτρεφω* (§ 236. a) and *τίτρεφα*, Pf. P. *τίτρεμμαι*, 1 A. P. *ἰτρέφθην*, 2 A. P. *ἰτράσην*, 1 A. M. commonly trans. *ἰτρίψάμην*, 2 A. M. intrans. *ἰτραπόμεν*. 2 A. Ep. *ἰτραπην*, E. 187, F. Pf. *τιτράψομαι* Hesych.

b. Change of *s* and *o* to *i*.

The change of *s* and *o* to *i* is almost wholly confined to syllables which become long in the Pres. and Impf., by the addition of one or more consonants as, *τίκτω* (§ 272. β), *κίρηναι* (§ 278. δ), *ἀμείλισκω* (§ 280).

## § 260. 2. Some roots are CONTRACTED; as,

*ᾄδω*, to sing, F. *ᾄσομαι*, A. *ᾄσα*, Pf. P. *ᾄσμαι*, A. P. *ᾄσθην* · contr. from *ἀΐδω*, A. 1, *ἀΐσομαι*, γ. 352 (*ἀΐσω* Theoc. 22. 26, Eur. Herc. 681), &c. For *ἀΐσις*, see § 185. *ι*.

*ᾄσσω* or *ᾄττω* (§ 70. 1), to rush, F. *ᾄξω*, A. *ᾄξα* · contr. from *ἀΐσσω*, Θ. 88, &c. A. P. *ᾄχθην*, Γ. 368.

*λούω*, to wash, F. *λούσω*, A. *ἴλουσα*, Pf. P. *λίλουμαι*, A. P. *ιλούσθην* · contr. from Ep. *λοιώ*, δ. 252, F. *λοιώσω*, &c. From the old r. *λο-*, we have the Ep. Impf. or 2 A. *λός* κ. 361, *λόν* Hom. Ap. 120, Mid. Inf. *λόνσθαι* or *λοίσθαι* Hes. Op. 747; and from the same root, or from *λου-* with the omission of the connecting vowels, are the common shorter forms of the Impf. act. and Pres. and Impf. mid.; as, (for *ιλούμεν* or *ιλούμεν*) *ιλούμεν* Ar. Pl. 657, *λούμαι*, *λούσαι* Cyr. i. 3. 11, *λούσθαι* ζ. 216.

§ 261. 3. Some roots are SYNCOPATED in the *theme*, chiefly in cases of *reduplication*; as, (r. *γίγεν-*, *γινγ-*) *γίγνομαι*, *πίπτω*, *μίμνω* (§ 286); others in the 2d Aor. (§ 255. δ); as, (r. *έγερ-*, *έγρ-*) *ήγρόμην* (§ 268), *ήλθον* (§ 301. 3), Ep. defect. (r. *τεμ-*) *έτετμον* (§ 194. 3), *found*: others in *other tenses*; as,

*καλώ*, to call, F. *καλίσω*, *καλώ* (§ 200. 2), A. *ινάλισα*, Pf. (r. *καλι-*, *κλι-*) *κίκληκα*, Pf. P. *κίκλημαι*, F. Pf. *κικλήσομαι*, Ar. Av. 184, A. P. *ικλήσθην* (*ικαλίσθην*, Hipp.). Poet., *κικλήσκω* Æsch. Sup. 217, *προ-καλίζομαι*, Γ. 19.

*μίλω*, to concern (§ 222. 2); Ep. Pf. P. *μίμωλται*, -ισθι, T. 343, Flup. *μίμωλται* Φ. 516. See §§ 64. 2, 222. *α*.

NOTE. In regard to some forms, it seems doubtful whether they are best referred to syncope, or to metathesis with, in some cases, contraction; thus, (r. *καλι-*, *κλαι-*, *κλη-*) *κίκληκα*.

§ 262. 4. In some roots, METATHESIS takes place, chiefly by changing the place of a *liquid*. This occurs, (a) in the *theme*; as, *βλώσκω*, *θνήσκω*, *θρώσκω* (§ 281): (b) in the 2d Aor. (§ 255. δ); as, *έσκηλν* (§ 227. β), *έτλην* (§ 301. 2), *έδρακον* (§ 259. α), *έπραθον* (§ 288): (c) in *other tenses*; as, *βέδληκα*, *έβλήθην*, *κέκμηκα* (§ 223).

§ 263. 5. A few roots are changed to avoid a DOUBLE ASPIRATION (§ 62); as,

*τρέφω* (r. *θρεφ-*, *θρεφ-* § 259, *τρεφ-*, *τρεφ-*), to nourish (Old *τράφω*, Pind. P. 4. 205), F. *τρέψω*, A. *ίθρεψα*, Pf. *τίτρεφα*, Pf. P. *τίθραμμαι*, 1 A. P. *ιθρίφθην*, commonly 2 A. P. *ιτράφην*. Ep. 2 Aor. intrans. or pass. *ίτρεφον*, E. 555, Pf. *συν-ίτρεφθι* Hipp.

NOTE. See, also, *ίχω* (§ 300), *θάπτω*, *θρύπτω* (§ 272), *θύω* (§ 219),

τρέχω (§ 301), τρώω (§ 270). A few other roots have both aspirated and unaspirated forms; as, *τυχ-* and *τυκ-* (§§ 270. 9, 285, 290), *χαδ-* and *καδ-* (§ 275. ζ), *ψύχω*, to cool, F. *ψύξω*, &c., 2 A. P. *ιψύγην*, Ar. Nub. 151, and *ιψύχην*, Æsch. Fr. 95.

6. In a few cases, a consonant is DROPPED OR ADDED for the sake of euphony or the metre; as, *λείδω*, to pour out, Ep. *εἰδω*, II. 11; *δουπέω*, to sound, A. *ἐδούπησα*, i. 8. 18, *Δ.* 504, and *ἐγδούπησα*, *Δ.* 45; *λείχω*, to lick, Pf. P. *λελειχμῶς* Hes. Th. 826. So, in reduplicated forms, *πιμπλημι*, *πιμπρημι* (§ 284), and in the Att. Redupl., *ἐργήγορα* (§ 268), *ἡμύω*, to bow down, *ἐμνήμυκε* X. 491 (for *ἐμνήμυκε*, *ἐμ-* being prefixed according to analogy, § 191. 2, although the *η* is radical). With *χολόομαι*, -ώσομαι, to be angry, we have also the Ep. (*χοόομαι*, § 29. α) *χῶομαι*, *χῶομαι*, *Δ.* 80 (see *Γ.* 413, 414).

§ 264. 7. In some verbs, the omission of the DIGAMMA (§ 22. δ) has given rise to different forms of the root; as,

*ἀλίσω* (r. *ἐλF-*, *ἐλι-*, *ἐλυ-*), to avert, poet. Æsch. Prom. 568, F. *ἀλίσσω* Soph. Fr. 825, A. *ἄλιυσα*, Æsch. Sept. 87; Mid. *ἀλίσμαι* and *ἀλίσομαι*, to avoid, Σ. 586, ω. 29, A. *ἡλιάμην* and *ἡλιυάμην* (§ 201. 2). Deriv., *ἀλίσινω*, *Δ.* 794, *ἀλίσκω* (§ 273. α).

*ἀνα-πνίω*, Ep. *ἐμ-πνύω* (§ 48. 2; r. *πνιF-*, *πνι-*, *πνυ-*, *πνυ-*, *πνυ-* § 277), to recover breath, X. 222, A. P. *ἀμπνύθην*, E. 697, nude 2 A. M. *ἄμπνυτο* *Δ.* 359. From the root *πνυ-* are formed the extended *πινύσκω* and *πινύσσω*, to make wise, Æsch. Pers. 830, *Ξ.* 249, and the Pf. P. *πίπνυμαι*, to be wise, *Ω.* 377, referred by some to *πνίω*, by others to *πινύσκω*.

*ρίω* (r. *ριF-*, *ρι-*), to flow, F. *ρίυσομαι* (§ 220), A. *ῥήυσα*, and better Att. F. M. (or 2 F. P.) *ῥυήσομαι*, 2 A. P. (or 2 A. Act. r. *ῥυι-*) *ῥήρυν*, Pl. *ῥήρυνκα*. Ion. Pres. Pt. *ῥιύμιναι* Hdt. vii. 140. Late F. *ρίύσω*.

*εὔομαι* and *εῖομαι* (r. *σιF-*, *σιυ-*, *συ-*, *σι-*, whence *σι-* § 28), to rush, poet. Soph. Tr. 645 (§ 246. α), Æsch. Pers. 25, A. *σιυάμην* (§ 201. 2) H. 208, Pf., as Pres., *ἰσσύμαι*, Z. 361, A. P. *ισῦθην* or *ισσῦθην*, Eur. Hel. 1302, Soph. Aj. 294, 2 A. M. *ἰσῦμην* or *ισσῦμην*, Eur. Hel. 1162, *Ξ.* 519. Ep. A. Act. *ἰσσυα* E. 208. Lacon. 2 A. P. *ἄπ-ισσούα* H. Gr. i. 1. 23, for *ἄπισσύν*. Observe the augm. and redupl.

*χίω* (r. *χιF-*, *χyu-*), to pour, F. *χίω* (§ 200. 2), A. *ἵχια* (§ 201. 2), rare and doubtful *ἵχῡσα*, Pf. P. *κίχῡμαι*, A. P. *ιχῡθην*. Ep. F. *χιύσω*, *χιύω* β. 222, A. *ἵχισα*, *ἵχισα*, *Δ.* 269, 2 A. M. *ιχῡμην*, *Δ.* 526, Æsch. Cho. 401. Late Pf. *κίχῡκα*, Anth. Late form, *χύνω*.

NOTE. See, also, *θίω*, *νίω*, *πλίω* (§ 220), *δαίω*, *καίω*, *πλάίω* (§ 267. 3). An Ep. and Ion. form of *πλίω* is *πλώω*, -ώσω, &c., ε. 240, Hdt. vi. 97, 2 A. *ἴπλων*, γ. 15; extended, *πλωῖζω*, Th. i. 13.

## B. EMPHATIC CHANGES.

§ 265. Most *impure* roots and many *pure* roots are PROTRACTED in the *Present* and *Imper-*



*fect*, to express with more emphasis the idea of *continued action*. This protraction takes place,

§ 266. I. By LENGTHENING A SHORT VOWEL, as follows.

In *mute verbs*, *ă* becomes *η*; in *liquid verbs*, and in some *mute verbs*, *ι* and *υ* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*.

In *mute verbs*, the change commonly extends to all the *regular tenses* (§ 215. 1).

### 1. Change of *ă* to *η*.

*σῆψω* (r. *σαπ-*, *σηπ-*), to rot, trans., F. *σῆψω*, 2 Pf. intrans. (§ 257. β) *σῆπηκα*, iv. 5. 12, 2 A. P. *ισάσῃν*.

*τήκω*, to melt (Dor. *τᾶκω* Theoc. 2. 28), F. *τήξω*, A. *ἱτηξα*, 2 Pf. intrans. *τίτηκα*, iv. 5. 15, 1 A. P. *ιτήχθην*, commonly 2 A. P. *ιτάκην*. Pf. P. *τίτηγμαι* Anth.

### § 267. 2. Change of *ă* to *αι*.

*δαίωμαι* (r. *δα-*, *δαι-*), to divide, chiefly poet. o. 140, F. *δαῖσμαι*, A. *ιδᾶσάμεν*, Ec. 7. 24, *διδασμαι*, A. 125, *διδαιμαι*, a. 23. Kindred, *δαίζω*, -ίξω, to rend, Æsch. Ag. 207, *δατίωμαι*, to divide, Σ. 264, Hdt. i. 216, A. *δατίασθαι* (§ 201. 2).

*καθαίρω* (r. *καθαρ-*), to purify, F. *καθαρῶ*, A. *ικάθηρα* (sometimes written *ικάθᾶρα*, cf. § 56. α), Pf. P. *κινάθαμαι*, A. P. *ικαθάρεθην*.

*καίω*, to kill, chiefly poet., F. *κανῶ*, 2 A. *ἱκανον*.

*ναίω* (r. *να-*), to dwell, poet., Soph. Tr. 40, F. *νάσσομαι* (§ 71) Ap. Rh. 2. 747, A. *ἱνασσα*, built, δ. 174, Pf. P. *νίνασμαι*, Herod. Att., A. P. *ινάσθην* Eur. Med. 166. Ep. deriv. *ναισάω*, Δ. 45.

*ύφαίνω*, to weave, F. *ύφανῶ*, A. *ύφηνα*, Pf. P. *ύφασμαι* (§ 217. β), A. P. *ύφάνθην*. From the pure root *ύφα-*, Ep. *ύφίωσι* (§ 242. b) η. 105.

*φαίω* (§ 42), to show, F. *φανῶ*, &c. The Pf. *πίφαγκα* is late, first occurring in Dinarch., who employs it in composition with *ἐπί*. Kindred poet. verbs, *φαίω*, to shine, μ. 383; from r. *φα-*, Impf. *φάι* ζ. 502, F. *πιφῆσινται* P. 155; from r. *φαιθ-*, Pl. *φαίθων* A. 735, Soph. El. 824.

*χαίρω* (r. *χαε-*, *χαιε-*), to rejoice, F. *χαιρήσω* (§ 222. 2), Pf. *νιχάρεκα*, Pf. P. *νιχάρεμαι* and *νιχαρμαι*, 2 A. P. *ιχάρεν*. Ep., redupl. F. *νιχαρήσω*, *νιχαρήσομαι* (§ 239. b), 2 A. M. *νιχαρόμεν* (§ 194. 3), 1 A. M. *ιχηράμεν*, Ξ. 270, 2 Pf. Pt. *νιχαρεώς* (§ 253. 1), H. 312. Late, 1 Aor. *ιχαίρησα*, 2 F. P. *χαρήσομαι*.

### 3. Various Changes of *α*.

*δαίω* (r. *δαF-*, *δα-*, *δαι-*), to burn, poet. Æsch. Ag. 496, 2 Pf., as Pres. intrans. *δίδηα*, Υ. 18, 2 A. M. *ιδάίωμεν*, Υ. 316, Pf. P. *διδανυμαι*, Call. Ep. 52.

*καίω* and *κᾶω* (r. *κᾶF-*, *καυ-*, *κί-* § 259, *και-*, *κᾶ-*), to burn, F. *καίω* and *καύσομαι*, A. *ἱκαυσα* and poet. *ἱκαα* (§ 201. 2), Æsch. Ag. 849 (Ep. *ἱκαα* A. 40, *ἱκαα*, φ. 176), Pf. P. *νίκαυμαι*, A. P. *ικαύθην*. Ion. 2 A. P. *ικᾶην*, Hdt. ii. 180.

κλαίω and κλάω, *to weep*, F. κλαίσομαι or κλαυσούμαι (§ 200. 3), and κλαίῃσω or κλαίῃσω (§ 222), A. ἱκλυσσα, Pf. P. κίκλυμαι, 3 F. κικλαύσομαι, Ar. Nub. 1436. F. κλαύσω, Theoc. 23. 34. Late, A. P. ἱκλαύσθην, Pf. P. κικλαυσμαι, Anth.

NOTE. Κᾶω and κλάω are Att. forms, and are not contracted (§ 216. β). For καύσω, κλαύσομαι, δίδαυμαι, from κάψω, κλάψομαι, δίδαψμαι, &c., see § 220.

τρώγω (r. τραγ-, τρωγ- § 28. 1), *to eat*, F. τρώξομαι, 2 A. ἱτραγον, Pf. P. εἴτραγμαi. Ion. 1 A. ἱτραῖα Hom. Batr. 126.

### § 268. 4. Change of *s* to *u*.

ἀγείρω (r. ἀγερ-, ἀγειρ-), *to collect*, F. ἀγείρῳ, A. ἡγειρα, A. P. ἡγίεσθην. Ep., Pf. P. ἀγῆγειραι, Δ. 211, 2 A. M. ἡγείρομην, B. 94, Pt. sync. ἀγείροισι, H. 134. Ep. forms, ἡγείρομαι, Γ. 231, ἡγείρομαι, K. 127; later Ep. ἀγίρομαι Ap. Rh. 3. 895.

αἰέω (r. αἰε-, αἰε-,), *to raise*, poet. and Ion., F. αἰεῶ, contr. ἄρεῶ, Æsch. Pers. 795, A. ἡiera, Pf. P. ἡierμαι (for ἄωρετο, see § 236. d), A. P. ἡίεσθην. commonly αἰω (r. ἄε-, sync. from αἰε- § 261, αἰε- § 267), F. ἄρεῶ, A. ἡεα, Subj. ἄρω (§ 56. α), Pf. ἡεκα, Pf. P. ἡεμαι, A. P. ἡεσθην, 1 A. M. ἡεάμην, ἄρωμαι, ἄραιμην, Eur. Or. 3, 2 A. M. poet. ἡρόμην, ἄρωμαι, ἄροίμην Soph. El. 34. Æol. αἰῆρῳ, Sapph. 44(73). Poet. deriv., ἡείρομαι, Γ. 108, αἰετᾶζω, Ap. Rh. 1. 738, αἰεῦμαι Soph. Ant. 903, αἰνύμαι (§ 293. 3), ξ. 144.

ιγίρω (r. ιγερ-, ιγερ- § 261, ιγειρ-), *to rouse*, F. ιγίρῳ, 2 Pf., as Pres. intrans., (the sync. root prefixed, by a peculiar Att. redupl., § 263. 6) ιγρήγορα, Pf. P. ιγῆγειραι, A. P. ἡγίεσθην, 2 A. M. ἡγείρομην. For ιγρήγορεθι, ιγρηγορεθαι, see § 238. β. 2 Pf. Pl. 3 ιγρηγορέασι (as from r. ιγερθ-) K. 419. Hipp. has ἱε-ἡγίερετο and ιγίερατο. Deriv., Ep. ιγρηγορέω, v. 6, ιγρήσω v. 33; late γρηγορεῖω.

ἱλῶ (r. ἄλ-, ἱλ- § 259), *to roll up, press hard*, Ep. E. 203, A. ἱλσα (§ 56. β) A. 409, Pf. P. ἱιλμαι, Ω. 662, 2 A. P. ἱάλην, N. 408. Att. forms, ἱλλῶ or ἱλλῶ, Ar. Nub. 761, Th. ii. 76, and ἱλλῶ Soph. Ant. 340. Deriv. εἰλίω or εἰλίω, -ῆσω, εἰλύω, -ῆσω (Ep., A. P. εἰλύσθην, Ψ. 393; Deriv. εἰλύφῶ, A. 156, εἰλύφάζω, T. 492), ἱλίσσω, -ῆζω (poet. and Ion. εἰλίσσω or εἰλίσσω, Æsch. Pr. 1085, Hdt. ii. 38), ἱελλίζω, -ῆζω, Ep. A. 530.

θίνω, *to smite*, poet., F. θινῶ, 2 A. ἱθινο, Ar. Av. 54, 1 A. ἱθινα, T. 481.

κίρω (r. κερ-, κερ- § 259), *to shear*, F. κερῶ, A. ἱκίρα, Pf. P. κίκαραι. F. κίρσω, Mosch. 2. 32, A. ἱκίρσα, κ. 456, κίρσάμην, Æsch. Pers. 952 (§ 56. β), 1 A. P. κίεσθην, Pind. P. 4. 146, 2 A. P. κιάρεν, Anth.

μύρωμαι (r. μαρ-,), *to obtain*, chiefly poet., I. 616, 2 Pf. ἱμυρεα, A. 278, Pf. P. ἱμυραται (§ 191. 1), it has been fated, Pl. Rep. 566 a, Pt. ἱμυραμίνοι, later Ep. μιμήρεται Ap. Rh. 1. 646, Dor. μιμόρεακται Tim. Locr. 95 a.

ὀφίλω, *to owe, ought* (Ep. ὀφίλλω 9. 462), F. ὀφιλῆω (§ 222. 2), 1 A. ὀφίλησα, 2. A., used only in the expression of a wish, ὀφίλον, Pf. ὀφίληκα. Kindred verbs, ὀφίλλω, *to assist*, poet. (for ὀφίλλωι, see § 245. 5), ὀφλισπάνω, *to incur* (§ 289), ὀφιλῶ, *to assist*.

πίρω (r. παρ-,), *to pierce*, F. περῶ, Pf. P. πίπαραι. A. ἱπιρα, A. 465, 2 A. P. ἱπάρεν, Hdt. 4. 94, Ath. 349 c.

σπείρω, *to sow*, F. σπειῶ, A. ἱσπιρα, Pf. P. ἱσπαραι, 2 A. P. ἱσπάρεν.

τίνω (r. ταν-,), *to stretch*, F. τινῶ, A. ἱτινα, Pf. τίτῃκα (§ 217. α), Pf. P. τίτῃμαι, A. P. ἱτᾶσθην. Kindred Ep. forms, τιταίνω, B. 390, A. Pt. τιτῆνας

N. 534; *ταῖν* P. 390, F. *ταῖσιν*, &c.; *Imp.* *τῇ* (contr. from *ταί*, r. *τα-*; *Ξ.* 219; 2 *Aor. Pt.* *ταταγών* (§ 194. 3; r. *ταγ-*) A. 591.

*φθείρω*, to destroy, F. *φθεῖω*, A. *ἰφθιμα*, 1 Pf. *ἰφθαρκα*, 2 Pf. *ἰφθερα*, Pf. P. *ἰφθαρμαι*, 2 A. P. *ἰφθάτην*. F. *φθίρω*, N. 625, F. M. *φθαρίομαι* Hdt. viii 108, *φθερίομαι* ix. 42, 2 A. M. *ἰφθαρίετο* (§ 248. f) Id. viii. 90.

### § 269. 5. Change of *ι* to *ρ*.

*κλίνω*, to bend, F. *κλινῶ*, A. *ἑκλινω* (§ 56), Pf. P. *κίπλῃμαι* (§ 217. α). 1 A. P. *ἑκλίθην* and *ἑκλίθην*, 2 A. P. *ἑκλίθην*.

*τρίβω*, to rub, to wear, F. *τρίψω*, A. *ἱτριψα*, Pf. *τίτριφα*, Pf. P. *τίτριμμαι*, 1 A. P. *ἱτριφθην*, commonly 2 A. P. *ἱτριφθην*.

### 6. Change of *ι* into *υ*.

*ἀλείφω* (r. *ἀλιφ-*, *ἀλυφ-*), to anoint, F. *ἀλείψω*, A. *ἡλειψα*, Pf. *ἀλήλιφα* (§ 191. 2) and *ἡλιψα*, Pf. P. *ἀλήλιμμαι* and *ἡλυμμαι*, 1 A. P. *ἡλείφθην*, 2 A. P. *ἡλίφην*.

*ῥείκω*, to break, F. *ῥεῖξω*, 1 A. *ῥειξά*, Ar. Vesp. 649, and *ῥεῖξα*, Hipp., 2 A. *ῥεικον*, P. 295, Pf. P. *ῥέριγμαι*, Hipp. Collat., Ep. *ῥέιχθω*, i. 83.

*ῥεῖσσω*, to cast down, F. *ῥεῖψω*, A. *ῥειψα*, A. P. *ῥερίφθην*. 2 A., comm. intrans., *ῥειστον*, E. 47, Plup. P. *ῥερίπτω* *Ξ.* 15, late Pf. P. *ῥέριμμαι*.

See, also, *λείπω* (§ 37) and *πίθω* (§ 39).

### 7. Change of *ε* into *ου*.

*ἀκούω* (r. *ἀκο-*, *ἀκου-*), to hear, F. *ἀκούσμαι*, A. *ἤκουσα*, 2 Pf. *ἀκήκουα*, 2 Plup. *ἠκηκόειν* (§ 191. 2), A. P. *ἠκούσθην*. Late, F. *ἀκούσω*, Pf. P. *ἤκουσμαι*. Ep. *ἀκουάζω*, Hom. Merc. 423.

### § 270. 8. Change of *υ* into *δ*.

*ἀλγύνω*, to afflict, F. *ἀλγυνῶ*, A. *ἡλγυνά*, A. P. *ἡλγύνθην*.

*ὀδύρομαι* and *δύρομαι*, to lament, F. *ὀδύρομαι*, A. *ὀδυρέμην*.

*πλύνω*, to wash, F. *πλυνῶ*, A. *ἱπλυνα*, Pf. P. *πίπλυμαι* (§ 217. α), A. P. *ἱπλύθην*.

*τύφω* (r. *ῥύφ-*, *τυφ-* § 263), to fumigate, to burn, F. *τύψω*, Pf. P. *τίθυμμαι*, 2 A. P. *ἑτύφην*.

### 9. Change of *υ* into *ου*.

*κρύβω* (r. *κυθ-*, *κρυθ-*), to hide, poet. *Æsch.* Pr. 571, F. *κρύσω*, 1 A. *ἱκρυσα*, o. 263, 2 A. *ἱκρυον*, γ. 16 (*κίκρυον*, § 194. 3), 2 Pf. *κίκρυθα*, Soph. El. 1120. Ep. *κρυθάω*, Γ. 453.

*τιύχω*, to prepare, poet., F. *τιύξω*, A. *ἱτιυξά*, Pf. P. *τίτυγμαι*, A. P. *ἱτύχθην*. Pf. P. intrans. *τιτυχώς* μ. 423, Pf. P. *τιτιύχεται* (§ 248. f) β. 63, Plup. *τιτιύχεται* Λ. 808, Pf. P. Inf. *τιτιυχῆσθαι* χ. 104, F. Pf. *τιτιύξομαι*, M. 345, A. P. *ἱτιύχθην*, Hipp. Kindred verba, *τυγχάνω* (§ 290), *τιτύσσομαι* (§ 285).

*φύγω*, and sometimes *φυγγάνω* (§ 290), to flee, F. *φύξομαι* and *φύξομαι* (§ 200. 3), 1 A. *ἱφινυξά*, commonly 2 A. *ἱφινυγον*, 2 Pf. *πίφινυγα*. Ep. Pf. Pt. *πιφυζότες* (cf. 274. δ) Φ. 6, *πιφυγμίνοις* α. 18.

10. Change of *ι*, in the diphthong *ιι*, to *η*.

κλίσιν and κλήω, to shut, F. κλίσω and κλήω, A. ἱκλίσω and ἱκλήω, Pf. P. κίκλισμαι, κίκλιμαι, and κίκλημαι, F. Pf. κικλίσομαι, Ar. Lys. 1072, A. P. ἱκλίσθην. Ion. κληίω, -ίσω, Hdt. iii. 117; Dor. F. κλαξῶ or κλαξῶ Theoc. 6. 32, A. ἱκλαξω, &c., as from κλάζω or κλέζω (§ 245. 1).

## § 271. II. By the ADDITION OF CONSONANTS, usually either *τ*, *σ*, *ν*, *σκ*, or *ζ*.

Of these consonants, *τ* is chiefly added to *labial* roots; *σ*, to *palatal* and *lingual* roots; *ν* (without further addition, § 289. 2), to *liquid* and *pure* roots; *σκ*, *ζ*, &c., to *pure* roots. In a few instances, the *close terminations* are affixed to the protracted root.

### § 272. 1. ADDITION OF *τ* (see § 52).

#### a. To Labial Roots.

ἄπτω (r. ἄφ-, ἄπτ-), to fasten to, to set on fire, F. ἄψω, A. ἥψα, Pf. P. ἥμμαι, A. P. ἥφθην (ἄφθην, Hdt. i. 19, ἰάφθην, v. 543). Kindred, ἀφάω, to handle, Ion. ἀφάσσω, A. ἥφασα, Hdt. iii. 69, ἀπαφίσκω (§ 296).

βάπτω (r. βαφ-, βαπτ-), to dip, F. βάψω, A. ἕβαψα, Pf. P. βίβαμμαι, 1 A. P. ἱβάφθην, commonly 2 A. P. ἱβάφην.

βλάπτω (r. βλαδ-,), to hurt, F. βλάψω, A. ἕβλαψα, Pf. βίβλαφα, Pf. P. βίβλαμμαι, 1 A. P. ἱβλάφθην, 2 A. P. ἱβλάφην. F. Pf. βεβλάφωμαι, Hipp. Ep. βλάβομαι, T. 82.

δρύπτω (r. δρυφ-,), to tear the flesh, poet. Eur. El. 150, F. δρύψω, 1 A. ἰδρυψα, Π. 324, 2 A. Opt. ἀποδρύφω Ψ. 187, A. P. ἰδρύφθην, ι. 435.

θάπτω (r. θαφ-,), to bury, F. θάψω, A. ἔθαψα, Pf. P. τίθαμμαι, 3 F. τιθάφομαι, Soph. Aj. 577, 2 A. P. ἰτάφην (§ 263). 1 A. P. ἰθάφθην, Hdt. ii. 81. From the r. θαφ- in another sense, come the Ep. and Ion. 2 Pf., as Pres., τίθηπα, to be amazed, Δ. 243, Hdt. ii. 156, 2 A. ἱταφεν, I. 193; and the late 1 Pf. trans. τίθαφα, Ath. 258 c.

θρύπτω (r. θρυφ-,), to break in pieces, F. θρύψω, Pf. P. τίθρυμμαι. A. ἰθρυψα, Hipp., 1 A. P. ἰθρύφθην, Anth., 2 A. P. ἰθρύφην (§ 263), Γ. 363.

κάμπτω (r. καμπ-,), to bend, F. κάμψω, A. ἱκαμψα, Pf. P. κίκαμμαι (§ 217. γ), A. P. ἱκάμφθην. Kindred, γνάμπτω.

κλίστω (r. κλαπ-, κλιπ- § 259), to steal, F. κλίψω, A. ἱκλιψα, Pf. κίκλοφα (§ 236. α), Pf. P. κίκλιμμαι, 1 A. P. κιλίφθην, commonly 2 A. P. ἱκλάπην. Late 2 A. ἱκλαπον.

κόπτω (r. κοπ-,), to cut, to strike, F. κόψω, A. ἱκοψα, Pf. κίκοφα, Pf. P. κίκομμαι, 3 F. κικίφομαι, Ar. Ran. 1223, 2 A. P. ἐκόπην. 2 Pf. Pt. κικοπῶς N. 60.

κρύπτω (r. κρυδ-,), to hide, F. κρύψω, A. ἱκρυψα, Pf. P. κίκρυμμαι, 1 A. P. ἱκρύφθην, sometimes 2 A. P. ἱκρύζην. In Hipp., Pf. κίκρυφα, F. Pf. κικρύφομαι. For κρύπτασθαι, see § 249. d.

ῥάπτω (r. ραφ-,), to stitch, F. ῥάψω, A. ἱῥραψα, Pf. P. ἱῥραμμαι, 2 A. P. ἱῥράφην.

μάρπτω (r. μαρπ-,), to seize, poet. F. μάρψω, O. 137, 1 A. ἱμαρψα, Ar. Eq.

197, Ep. 2 A. *μίμαρτον*, shortened *μίμαπον* (§§ 194. 3, 255. δ, 263. 6), and *ίμαπον*, Hes. Sc. 231, 2 Pf. *μίμαρσα*, Id. Op. 202.

*τύπτω* (r. *τυπ-, τυπτ-*), F. *τυπτήσω* (§ 222. 1), 2 A. *ἔτυπον*, Pf. P. *τιτύπτημαι* and *τίτυμμαι*, 2 A. P. *ιτύπην*. Ion. 1 A. *ἔτυψα*, Δ. 531, *ιτυψάμην*, Hdt. ii. 40. For *τυτυπόντις*, see § 194. 3.

### β. To Other Roots.

*ἀνύω, ἀνύτω* (r. *ἀνυ-, ἀνυτ-*), to accomplish, F. *ἀνύσω*, A. *ἥνυσα*, Pf. *ἥνυκα*, Pf. P. *ἥνυσμαι*. A. P. *ἥνυσθην*, Hes. Sc. 311. The simpler form *\*ἄνω* likewise occurs in the Pres. and Impf. For *ἥνυτο*, &c., see § 246. α.

*είκτω* (r. *εικ-, τιεκ-* § 259), to beget, to bring forth, F. *εἶξω*, commonly *εἰξομαι*, 1 A. *εἶτξα*, commonly 2 A. *ἔτικον*, 2 Pf. *τίτοκα*, A. P. *ιτίχθην*. Late Pf. P. *τίτιγμαι*. For *εικαίεσθαι*, see § 200. γ.

## § 273. 2. ADDITION OF σ.

This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form σσ (ττ, § 70. 1), or less frequently ζ, and, if a *lingual*, to form ζ (§ 51. N.), or less frequently σσ (ττ).

NOTES. (1.) Palatals in -ζω are mostly onomatopes. (2.) Linguals in -ζω are mostly derivatives, wanting the second tenses, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. The characteristic may, however, be often determined from another word. It is most frequently δ, and may be assumed to be this letter, if not known to be another. (3.) In a few instances, σ unites with γγ to form ζ, and even with a labial to form ζ or σσ.

### α. Prefixed.

*ἀλύσκω* (r. *άλυκ-, ἀλυσκ-*), to avoid, poet., F. *ἀλύξω*, A. *ἥλυξα*. Extended Ep. forms, *ἀλυσκάζω* Z. 443, *ἀλυσκᾶνι* χ. 330.

*ἴσκω* (r. *ἴκ-, ἱκ-* § 260, *ἴσκ-*), to liken, Ep. Γ. 197 (also *ἴσκω* δ. 279), Pf. P., as Pres., *ἥγγμαι*, to be like, Eur. Alc. 1063, Plup. P. *ἥγγμην*, δ. 796. The common trans. form is *ἱκάζω*, -άσω, &c., and the common intrans., the pret. *ἴοικα* (§ 238. β), for which are also used the simpler *ἴκα* (having in the 3d Pers. pl. the irregular form *ἴξῃσι* Ar. Av. 96; cf. *ἴσῃσι*, § 237. οἶδα), and Ion. *ἴκα*, Hdt. i. 155; Plup., as Impf., *ἴσκουν* (§ 189. 5), F. *εἴξω*, Ar. Nub. 1001. Ep. Impf. intrans. (or Pf.) *ἴκι* Σ. 520.

*ἰνίσκω* and *ἰνίστω* (r. *ἱνισ-, ἱνισ-* § 259, *ἱνισκ-*), to speak, tell, poet. A. 643, B. 761, Soph. CEd. T. 350, F. *ἰνίψω*, H. 447, and *ἱνισπήσω* (§ 222) ε. 98 2 A. *ἱνισπον*, Eur. Sup. 435. Kindred, *ἰνίσκω* and *ἰνίσσω* (§ 276. θ), to reproach, Ep. Γ. 438, O. 198, 2 A. *ἡνίπᾶπον* and *ἰνίπτον* (§ 194. 3). Related to *ἴσων* (§ 301. 7).

*λάσκω* (r. *λακ-,* to sound, to utter, poet., F. *λακήσομαι* (§ 222), A. *ἰλάκησα*, commonly 2 A. *ἱλάσκω*, 2 Pf. *λίλακα* (§ 236. E.). 2 A. M. *λιλάκοντο* (§ 194. 3). For *λιλάκυντα*, see § 253. 2. Deriv. forms, Ep. *ληκίω*, δ. 379, Dor. *λακίω*, Theoc. 2. 24, Att. *λακάζω*, Aesch. Sup. 872.

### β. Affixed.

*ἀλίζω* (r. *ἀλικ-, ἀλιξ-*), to ward off, poet. in the Act., F. *ἀλιξήσω*, Z. 109, 1 A. *ἡλίζησα*, γ. 346, and *ἡλιξα*, Aesch. Sup. 1052, 2 A. *ἄλαλλον* (§§ 194. 3,

261), ἡλπαθον (§ 299) *Æsch. Fr.* 417; *Mid. to repel*, *F. ἀλιξήσομαι*, vii. 7. 3 *A. ἡλιζάμην*, i. 3. 6.

ἰδάξομαι, *to bite*, *Ion. and Poet.*, *F. ἰδαξήσομαι*, *Hipp.*, *A. ὠδαξάμην*, *Anth.*, *Pf. P. ὠδαγμαί*. *Act. ἰδάξω*, *to smart from a bite*, *Symp.* 4. 27.

### § 274. γ. Uniting with a Palatal to form σσ (σσ).

ἀλλάσσω or ἀλλάττω (γ. ἀλλαγ-), *to change*, *F. ἀλλάξω*, *A. ἡλλαξα*, *Pf. ἡλλαχα*, *Pf. P. ἡλλαγμαί*, 1 *A. P. ἡλλάχθην*, 2 *A. P. ἡλλάγην*.

πλήσσω (γ. πληγ-), *to strike*, in composition with *ισ* or *κατά*, *to strike with terror*, *F. πλήξω*, *A. ἱπλήξα*, 2 *Pf. πίπληγα*, *Pf. P. πίπληγμαί*, 3 *F. πιπλήξομαι*, *Ar. Eq.* 272, 1 *A. P. ἱπλήχθην*, commonly 2 *A. P. ἱπλήγην*, but *ἱξιπλήγην*, *κασιπλήγην* (-ήγην, *I.* 31, *Σ.* 225). For *πίπληγος*, &c., see § 194. 3. The form *πλήγνυμαι* (§ 299) occurs *Th. iv.* 125. In the simple sense *to strike*, the *Att.* writers associate the *Act.* of *πατάσσω* with the *Pass.* of *πλήσσω* (§ 301).

πτήσσω (γ. πτακ-, πτηκ- § 266), *to crouch from fear*, *F. πτήξω*, 1 *A. ἱπτηξα*, *poet.* 2 *A. ἱπτακον*, *Æsch. Eum.* 252, *Pf. ἱπτηχα*. *Ep.*, from γ. πτα-, 2 *A. D.* 3 πτήτην *H.* 136, *Pf. Pt. πισπτηώς* (§ 253. 1), *B.* 312 (cf. § 298. α). Kindred, *πτώσσω*, *Δ.* 371, *πτωσκάξω*, *Δ.* 372.

ταράσσω (γ. ταραχ-), *to disturb*, *F. ταράξω*, *A. ἱτάραξα*, *Pf. P. τιτάραγμαί*, *A. P. ἱταράχθην*. From *ταράσσω* is formed, by metathesis, contraction, and the aspiration of τ before ρ (§ 65. N.), *θράσσω* (*ταραστο*-, *τρααστο*-, *θραστο*-), *F. θράξω*, *A. ἱθράξα*, *A. P. ἱθράχθην*. *Ep. Pf.*, as *Pr. intrans.*, *τίτρηχα* (§ 62), *H.* 346.

τάσσω (γ. ταγ-), *to arrange*, *F. τάξω*, *A. ἱταξα*, *Pf. τίταχα*, *Pf. P. τίταγμαί*, *F. Pf. τιτάξομαι*, *Th. v.* 71, 1 *A. P. ἱτάχθην*, rare 2 *A. P. ἱτάγην*.

φρίσσω (γ. φρικ-), *to shudder*, *F. φρίξω*, *A. ἱφριξα*, 2 *Pf. πίφρινα*. For *πιφρίκονται*, see § 246. 2.

### δ. Uniting with a Palatal to form ζ.

κράζω and 2 *Pf. κίκραγα* (§ 238. β), *to cry*, *F. Pf. κικράξομαι* (§ 239. ε), 2 *A. ἱκραγον*. Kindred, *κλάζω* (§ 277. α), *κράζω*, -ῶξω, *κλώζω*.

οἰμῶζω (γ. οἰμωγ-), *to bewail*, *F. οἰμῶξομαι*, *A. ὀμῶξα*, *Pf. P. οἰμωγμαί* (§ 189. 4). *A. P. Pt. οἰμωχθείς* *Theog.* 1204, late *F. οἰμῶξω*, *Anth.*

ὀλολύζω (γ. ὀλολυγ-), *to shout, to shriek*, *F. ὀλολύξομαι*, *A. ὠλόλυξα*.

στινάξω, and *poet. στινάχω*, *to groan*, *F. στινάξω*, *A. ἱστίναξα*. *Poet. forms*, *στοναχίω*, *Soph. El.* 133, *στοναχίζω* or *στιναχίζω*, *B.* 781, *A. ἱστονάχησα*, *Σ.* 124.

σφαίζω and σφάττω (γ. σφαγ-), *to slay*, *F. σφάξω*, *A. ἱσφαξα*, 1 *A. P. ἱσφάχθην*, commonly 2 *A. P. ἱσφάγην*. *Pf. P. ἱσφαγμαί*, κ. 532. The shorter root φα- appears in the *Ep. Pf. P. σίφῶμαι*, *E.* 531, *F. Pf. σιφῶσμαι*, *N.* 829. Hence (γ. φα-, φιν- §§ 259, 277), the *poet.* 2 *A. ἱσφιον* (§§ 194. 3, 261).

### ε. Uniting with γγ to form ζ.

πλάζω (γ. πλαγγ-), *to cause to wander*, *poet.* (= *πλανᾶω*), *B.* 132, *A. ἱπλαγξα*, κ. 307; *Mid. πλάζομαι*, *to wander*, *Soph. Aj.* 886, *F. πλάγξομαι* κ. 312, *A. P. ἱπλάγχθην* *Eur. Hipp.* 240.

σαλπίζω (γ. σαλπιγγ-), *to sound a trumpet*, *F. σαλπίζω*, *A. ἱσάλπιγξα*. Late *F. σαλπίσω*, &c.

See, also, *κλάζω* (§ 277. α).

## § 275. ζ. Uniting with a Lingual to form ζ.

καθίζω (r. ι-, ιδ- § 282, ιζ-, ιζ- § 259), to seat, to place, F. καθίσω, καθίσω (§ 200. β), A. καθίσαι and καθισα (§ 192. 3), Ar. Ran. 911. Mid. καθίζομαι, and rarely καθίζομαι, Pl. Ax. 371 c, to sit, F. καθιζήσομαι (§ 222), Pl. Phædr. 229 a, and καθιδύμαι (§ 200. γ), Pl. Theæt. 146 a, 1 A. commonly trans. καθισάμην, Dem. 897. 3, and καθισάμην (§ 189. 3), Eur. Hipp. 31, 2 A. intrans. καθιζόμεν, i. 5. 9. Late, A. P. καθισθην, Anth., F. M. καθιδήσομαι, Diog. Laert. ii. 72. The simple forms are chiefly poet. and dialectic: ἴζω, to seat, sit, B. 53, Æsch. Eum. 18 (extended ἴζαν, Th. ii. 76), A. ἴσα, B. 549, Pt. ἴσαι, s. 361 (Ion. ὄν-ἴσαι Hdt. iii. 126); Mid. ἴζομαι, Γ. 162, and rarely ἴζομαι, Soph. CEd. T. 32, F. ἐφ-ἴσσομαι I. 455, later ἴσσομαι Ap. Rh. 2. 807, 1 A. ἴσάμην, Theog. 12, ἴσάμην, Pind. P. 4. 363, ἴσσομαι, ξ. 295, 2 A. ἴζομαι, Æsch. Eum. 3; Pf. P. ἴμαι, to sit (¶ 59), A. 134, Eur. Alc. 604, of which the comp. κάθημαι is also common in Att. prose. Deriv. ἰδρύω, -ῦσω, &c., A. P. ἰδρύθην and ἰδρύνθην (§ 278. γ).

ὀνομάζω (r. ὀνοματ-), to name, F. ὀνομάσω, A. ὀνόμασα, Pf. ὀνόμακα, Pf. P. ὀνόμακαμαι, A. P. ὀνόμασθην. Ion. ὀνομάζω (§ 44. 4), Hdt. iv. 6, Æol. ὀνομάζω (§ 44. 5), Pind. P. 2. 82, chiefly Ep. ὀνομαίνω, B. 488.

φράζω (r. φραδ-), to tell, F. φράσω, A. ἴφρασα, Pf. P. πίφρακα, Pf. P. πίφρακαμαι, A. P. Π. φράσθην. Pf. P. Π. προ-πιφραδμίνας, Hes. Op. 653. For πίφραδοι, &c., see § 194. 3. Extended, 1 A. φράδασι Pind. Nem. 3. 45.

χάζω (r. χαδ-, καδ- § 263. N.), to drive back, retire (ἀνα-χάζω iv. 1. 16), more frequently, but chiefly Ep., Mid. χάζομαι, to retire, F. χάσομαι, 1 A. ἰχασάμην, Δ. 535. Ep. 2 A. Π. κικαδών, 2 A. M. κικαδόντο (§ 194. 3), F. κικαδήσω (§ 239. 6).

## η. Uniting with a Lingual to form σσ (σσ).

ἀνήσσω, to be unused, Ep. K. 493, A. ἀήθισα, Ap. Rh. 1. 1171.

ἀρμόζω, and Att. ἀρμόσσω (r. ἀρμόδ-), F. ἀρμόσω, ἤρμομαι, Dor. A. P. ἀρμόχθην, Diog. Laert. viii. 85.

βλίσσω or βλίσσω (r. μιλιτ-, μιλιτ- § 261, βλιτ- § 64. N.), to take honey from the hive, F. βλίσω, A. ἔβλισα.

κορύσσω (r. κορυθ-), to arm, poet., Pf. P. Π. κικορυθμίνας (§ 53), Γ. 18 Eur. Andr. 279. A. M. Π. κορυσάμινος (§ 71) T. 397, Dor. A. ἰκόρυξα (§ 245. 1), Theoc. 3. 5.

πάσσω, to sprinkle, F. πάσω, A. ἴπασα, A. P. ἰπάσθην.

πλάσσω, to fashion, F. πλάσω, A. ἴπλασα, Pf. P. πίπλακαμαι, A. P. ἰπλάσθην.

## 3. Uniting with a Labial to form ζ or σσ.

νίζω (r. νιφ-), to wash, F. νίψω, A. ἴνιψα, Pf. P. νίνιμμαι, A. P. ἰνίφθην, Hipp. Late νίπτω, Plut., but ἀπο-νίπτισθαι s. 178.

πίσσω or πίττω (r. πιπ-), to cook, F. πίψω, A. ἴπιψα, Pf. P. πίπιμμαι, A. P. ἰπίφθην. Late πίπτω.

See, also, ἰνίσσω (§ 279. α), λάζομαι (§ 290).

§ 276. REMARK. As verbs in -ζω and -σσω are formed from both palatal and lingual roots, and as pure verbs often pass into verbs in -ζω, it is not strange that in some verbs there should be an intermingling of forms. Thus,

*ἀρπάζω*, to *snatch*, F. *ἀρπάσσω*, A. *ἄρπασα*, Pf. *ἤρπακα*, Pf. P. *ἤρπασμαι*, A. P. *ἤρπασθην*. Non-Att. F. *ἀρπάξω*, X. 310, A. P. *ἤρπάχθην*, Hdt. ii. 90, &c. Late 2 A. M. Pt. (r. *ἀρπα-*, § 227) *ἀρπάμινος*, Anth.

*ἰαρίζω*, to *slay*, *strip*, poet., F. *ἰαρίζω*, A. 191, A. *ἰνάριζα* P. 187, and *ἡνάρια*, Anacr., Pf. P. *ἡνάρισμαι*, Soph. Aj. 26, *ἡνάρισθην*, Æsch. Cho. 347. Primitive, *ἰναίρω* Θ. 296, 2 A. *ἡναρον*, Soph. Ant. 871, 1 A. M. *ἰνηράμην*, E. 43.

*ἔρδω* (or *ἔρδω*) and *ρίζω* (r. *ἔργ-*, *ρίγ-* § 262, *ἔρδ-*), to *do*, poet. and Ion. Æsch. Sept. 231, Φ. 214, F. *ἔρξω* i. 360, and *ρίξω*, Eur. Alc. 262, A. *ἔρξα*, Æsch. Sept. 924, and *ῥίριξα* or *ῥεῖξα*, I. 536, Soph. CEd. C. 539 (observe the augment), 2 Pf. *ῥεργα*, B. 272, 2 Plup. *ῥέργειν* (§ 189. 5), δ. 693, *ῥεργια*, Hdt. i. 127, A. P. Pt. *ῥεχθείς*, I. 250.

*μυρμηρίζω*, to *ponder*, poet., F. *μυρμηρίζω* π. 261, A. *ἰμυρμήριζα*, A. 189, and *ἰμυρμήρισα*, Ar. Vesp. 5.

*παίζω*, to *play*, F. *παίζομαι*, *παίζομαι* (§ 200. 3), A. *ἴπαισα*, Pf. *πίπαισα*, Pf. P. *πίπαιμαι*. Later, *παίξω*, *ἴπαιξα*, *πίπαιχα*, *πίπαιγμαι*, *ἴπαιχθην*.

NOTE. See § 245. 1. The Dorics sometimes extend the palatal forms to other tenses, besides the Fut. and Aor. act. and mid.; as, *ἰλυνίχθης* (for *-ίσθης*) Theoc. 1 98, *σίβλαγμαι* (ἑλάνω) Id. 22. 45, *ἀρμόχθην* (§ 275. η).

### § 277. 3. ADDITION OF ν.

In *impure* roots, ν is commonly *prefixed* to the characteristic, but in *pure* roots, *affixed*.

NOTE. In a few poetic forms, ν is prefixed to a characteristic. For the changes of ν before a consonant, see § 54. A short vowel is sometimes lengthened before ν.

#### α. Prefixed to a Consonant.

*ἄλλομαι* (r. *ἄλ-*, *άνλ-*, *άλλ-*), to *leap*, F. *ἄλοῦμαι*, A. *ἡλάμην*, Subj. *ἄλωμαι* (§ 56. α), &c., 2 A. *ἡλόμην*, Subj. *ἄλωμαι*, &c. Ep. nude 2 A. S. 2 *ἄλσο* π. 754, 3 *ἄλτο* 755, Pt. *ἄλμινος* Λ. 421 (§§ 13. 4, 185. δ).

*βάλλω* (r. *βαλ-*, *βλα-* § 262, *βολι-* §§ 28, 288), F. *βαλῶ*, &c., see § 223. Ep., F. *βλήσομαι*, T. 335, 2 A. *ἔβλην* (§ 227. β), φ. 15, *ἔβλήμην*, Ξ. 39, commonly pass. Λ. 675, Opt. S. 2 *βλήσῃ* or (r. *βλι-* § 259, cf. *χρεῖν*, *πλείμην*, § 284) *βλιῷ* N. 288, Inf. *βλήσθαι* Δ. 115, &c.; Pf. P. *βεβόλημαι*, I. 9.

*κλάζω* (r. *κλαγ-*, *κλαγγ-*, *κλαζ-* § 274. ι), to *clang*, to *scream*, F. *κλάγξω*, 1 A. *ἔκλαγξα*, 2 A. *ἔκλαγον*, Pf., as Pres., *κίκλαγγα* or *κίκλαγχα*, Ar. Vesp. 929 (*κίκλαγχα*, B. 222, see § 246. 2), F. Pf. *κικλάγξομαι* (§ 239. c). Extended forms, *κλαγγίω*, Theoc. Ep. 6. 5, *κλαγγαίνω*, Æsch. Eum. 131, *κλαγγάνω* Soph. Fr. 782.

*σφάλλω* (r. *σφαλ-*), to *deceive*, F. *σφαλῶ*, A. *ἴσφηλα*, Pf. P. *ἴσφαλμαι*, 2 A. P. *ἴσφάλην*.

*στέλλω* (r. *σταλ-*, *στιλ-* § 259), to *send*, F. *στίλῶ*, A. *ἴστυλα*, Pf. *ἴσταλκα*, Pf. P. *ἴσταλμαι*, 2 A. P. *ἴστέλην*, rarely 1 A. P. *ἴστέλθην*. For *ἴσταλάδατο*, see § 248. f.

#### β. Affixed to a Consonant.

*δάκνω* (r. *δακ-*, *δηκ-* § 266), to *bite*, F. *δήξομαι*, 2 A. *ἰδακον*, Pf. P. *ἴδιη γμαι*, A. P. *ἰδήχθην*. Poet. Mid. *δακνάζομαι*, Æsch. Pers. 571.



τίμνω (r. ταμ-, τιμ- § 259), to cut, F. τιμῶ, 2 A. ἵταμον and ἵτιμον, Pf. τίτμηκα (§ 261), Pf. P. τίτμημαι, 3 F. τιτμήσομαι, A. P. ἱτμήθην. Ion. τάμνω, Γ. 105. For τιτμήσθην, see § 234. β. Kindred Ep. τμήγω, Π. 390 (τμήσω, Mosch. 2. 81), F. τμήξω, 1 A. ἱτμήξα, 2 A. ἱτμαγοι, 2 A. P. ἱτμάγην, later ἱτμήγην. Some read τίμει, as Pres., N. 707.

See, also, κάμνω (§ 223).

### § 278. γ. Affixed to a Vowel.

βαίνω, and poet. βάσσω (§ 279; r. βα-), to go, F. βήσομαι, 2 A. ἴβη (¶ 57; see § 227, 242. b, 251. 4), Pf. βίβηκα (see § 238. α). Poet. and Ion., F. βήσω, I will cause to go, Eur. Iph. T. 742, 1 A. ἴβησα, Hdt. i. 46. In composition, Pf. P. βίβημαι and βίβησομαι (§ 221. α), A. P. ἱβήσθην. For βήσις, &c., see § 185. ι. Kindred forms, βάω in Dor. ἰκῶντας Th. v. 77; Ep. βιβάω, Γ. 22, βίβημι, H. 213, βιβάσθω N. 809; Ion. βιβάσσω, Hipp.; the common causative βιβάζω; and apparently the Ep. Pres. used as Fut. (§ 200. b) βίωμαι, I shall walk, live, O. 194, X. 431, Pl. βιόμισθα (or βιόμισθα) Hom. Ap. 528.

δύνω (r. δύ-), to enter, F. δύσομαι, 2 A. ἰδῶν (¶ 57; see §§ 227, 226. 4), Pf. διδύκα. For δυνίονσι, see § 243. 4. The primitive δύνω is commonly causative, to make to enter (yet = δύνω, ι. 272), F. δύσω, A. ἰδύσα, Pf. ἀποδιδύκα v. 8. 23, Pf. P. διδύμαι, A. P. ἰδύθην. Chiefly Ep. and Ion., Pres. M. δύομαι, E. 140, A. M. ἰδυσάμεν, B. 578, 2 A. P. ἰδύην, Hipp. For δύσις, &c., see § 185. ι. Later Ep. form, δύπτω, Ap. Rh. 1. 1008, A. Pt. δύψας 1326.

ιλάω, commonly ἱλαύνω, to drive, F. ἱλῶ, ἱλῶ (§ 200. 2), A. ἡλασα, Pf. ἱήλακα (§ 191), Pf. P. ἱήλαμαι, A. P. ἡλάθην. Ion., Pf. P. ἱήλασομαι Hipp., A. P. ἡλάσθην, Hdt. iii. 54. For ἱηλάδατο, see § 248. f. Ion. and Poet. ἱλαστέω, Σ. 543.

μάομαι and μαιόμαι (r. μα-, μαι- § 267, μιν- § 259), to seek after, poet. Soph. CEd. C. 836, v. 367, Ep. F. μάσσομαι (§ 71) Δ. 190, A. ἱμασσάμεν, v. 429, 2 Pf. μίμονα (§ 238. α). Pres. Imp. μώο (§ 242. b) Mem. ii. 1. 20 (Epich.), Inf. (as from r. μα-) μῶσθαι Theog. 769. Extended, μαίμαίνω, -ήσω, Soph. Aj. 50.

πίνω (r. πο-, πι- § 259), to drink, F. πίομαι (§ 200. b), later πιοῦμαι (§ 200. 3), 2 A. ἴπιον (§ 227. α), Imp. πίο, commonly πῖθι, Pf. πίωνκα, Pf. P. πίπομαι, A. P. ἱπύθην.

τίνω (r. τι-), to pay, to expiate, F. τίσω, A. ἴτισα, Pf. τίτικα, Pf. P. τιτίσμαι, A. P. ἱτίσθην. Mid. τίνωμαι, and τινύμαι or τινύμαι (§ 293), to avenge, to punish, chiefly poet. Γ. 279, 366, Eur. Or. 323, 1172, Hdt. v. 77. Poet. τίσω, to pay honor to, F. τίσω I. 142, ἴτισα, Soph. Ant. 22, Pf. P. Pt. τιτιμίνος, T. 426.

φθάνω (r. φθα-), to anticipate, F. φθάσω, commonly φθήσομαι (§ 219), 1 A. ἴφθασα, 2 A. ἴφθην (§ 227), Pf. ἴφθακα. Ep. 2 A. M. Pt. φθάμινος E. 119.

φθίω (r. φθι-), to perish, to destroy, F. trans. φθίσω, φθίω, Soph. Aj. 1027, intrans. φθίσομαι, A. trans. ἴφθισα, Pf. P. ἴφθιμαι, Plup. P. and 2 A. M. (§§ 227, 226. 4) ἴφθίμην. Ep., φθίω, Σ. 446, β. 368, A. P. ἴφθίσθην, ψ. 331, 2 A. Act. ἴφθισθην (cf. § 299) E. 110. Extended poet. form, φθινύθω, A. 491, α. 250.

### δ. Prefixed to α.

See δάμναμαι (§ 298), κίενημι, κρήνναμαι, πίτηνημι, σκιδνημι (§ 293), πίενημι (§ 285), πιλνάω, πίλναμαι (§ 282).

§ 279. 4. ADDITION OF *σ*.

The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss* of a consonant.

## a. Without further Change.

*ἄρισκω* (r. *ἄρι-*), to please, F. *ἄρισω*, A. *ἤρισα*, A. P. *ἤρισθην*. See *ἀραρίσκω* (§ 285).

*γηράω* and *γηράσκω*, to grow old, F. *γηράσω* and *γηράσσομαι*, 1 A. *ιγήρεα*, 2 A. *ιγήρεῖν* (§ 227), Pf. *γιγήρεκα*.

*ιλάσκομαι* (r. *ιλα-*), to propitiate, F. *ιλάσσομαι*, A. *ιλάσσομην*, A. P. *ιλάσθην*. Kindred Att. forms, *ιλίσκω* Aesch. Sup. 117, *ιλιόσμαι*, Pl. Leg. 804 b. Ep., *ιλάσσομαι*, B. 550, Pf. Subj. *ιλήκω*, φ. 365, Opt. *ιλήκοιμι*, Hom. Ap. 165; forms as from *ἴλημι*, Imp. *ἴλῃθι* Ap. Rh. 4. 1014, *ἴληθι* (§ 251. 4), Mid. *ἴλῃμαι* Hom. Hym. 20. 5; later Ep., F. *ιλάζομαι* Ap. Rh. 2. 808, A. *ιλαζάμην*, 1. 1093.

*μιθύσκω* (r. *μιθυ-*), to intoxicate, F. *μιθύσω*, A. *ιμιθύσα*, A. P. *ιμιθύσθην*. The intrans. *μιθύω*, to be drunk, occurs in the Pres. and Impf.

## § 280. β. Vowel changed by Precession.

*ἀμβλίσκω*, commonly *ἀμβλίσκω* (r. *ἀμβλο-*, *ἀμβλισκ-* § 259), to miscarry, F. *ἀμβλώσω*, A. *ἤμβλωσα*, Pf. *ἤμβλωκα*, Pf. P. *ἤμβλωμαι*. 2 A. *ἤμβλων* in Suid. Ion. *ἰζ-αμβλίσται* Hipp.

*ἀνᾶλίσκω*, commonly *ἀνᾶλίσκω* (r. *ἄλο-*, *ἄλισκ-*), to expend, F. *ἀνᾶλώσω*, A. *ἀνήλωσα*, Pf. *ἀνήλωκα*, Pf. P. *ἀνήλωμαι*, A. P. *ἀνηλώθην*. This verb often retains *α* in the augment (§ 189. 4), especially in the older Att.; and sometimes, in double composition, augments the second preposition (§ 192. 3); thus, A. *ἀνᾶλωσα*, Soph. Aj. 1049, *κατηνάλωσα*, Isoc. 201 b.

## γ. Vowel Lengthened.

*βιώσκομαι* (r. *βιο-χ-βισκω-*), chiefly in the comp. *ἀνα-βιώσκομαι*, to revive, both trans. and intrans., F. *βιώσσομαι*, 1 A. trans. *ἰβιωσάμην*, 2 A. intrans. *ἰβίω* (§ 227), *βιῶ*, *βιῶν* (§ 226. 2), *βιώθι*, *βιώναι*, *βιούε*. Primitive, *βίω*, to live, Fut. *βιώσω*, commonly *βιώσσομαι*, 1 A. *ἰβίωσα*, commonly 2 A. *ἰβίων*, Pf. *βεβίωκα*, Pf. P. *βεβίωμαι*. Shorter Ep. forms, *βιόμισθα* (*βεβίμισθα* Wolf, § 278) Hom. Ap. 528, F. *βώσισθι* Ap. Rh. 1. 685. For *βίω*, we commonly find, in the Pres. and Impf., *ζέω*, which again in the other tenses (F. *ζήσω* or *ζήσομαι*, A. *ἔζησα*, &c.) is rare or late. For the contraction of *ζέω*, see § 33. a. From the contr. forms of the Impf. (*ἰζαιε*) *ἰζης*, *ἰζη*, appears to have arisen a 1st Pers. *ἰζην* Eur. Alc. 295, and a late Imp. *ζῆθι* Anth. The prolonged *ζώω* and *ζίω* (§ 242. b) have given rise to A. *ἰπ-ἰζωσι* Hdt. i. 120, *ἰνφ. ζίειν* Simon. Fr. 231. 17.

## § 281. δ. Metathesis.

*βλώσκω* (r. *μολ-, μλο-, βλο-* § 64. N.), to go, to come (in the Pres., Ep. and found only in composition, σ. 466), F. *μολούμαι*, 2 A. *ἴμολον*, Pf. *μίμωκα* (§ 229).

*θνήσκω* (r. *θαν-, θνα-*), to die, F. *θανούμαι*, 2 A. *ἴθανον*, Pf. *τίθνηκα* (§ 237), F. Pf. *τιθνήξω* and *τιθνήξομαι* (§ 239. a). See *πτίνω* (§ 295).

*θρόσκω* (r. *θρο-, θρε-*), to leap, F. *θροῦμαι*, 2 A. *ἵθρον*. Collat. *θρένυμαι*. Hdt. iii. 109.

1. Consonant Dropped.

*χάσκω* (r. *χαν-*, § 55), to gape, F. *χανῶμαι*, 2 A. *ἵχανον*, 2 Pf. *κίχνην*. Late *χαίνω*. Extended *χασκάζω*, Ar. Vesp. 695.

*πάσχω* (r. *παθ-, πανθ-* §§ 259, 277, *παθεν-, πασχ-*, the aspiration of the *σ*, which is dropped before *σ*, being transferred to the *π*, which thus becomes *χ*), to suffer, F. *πίσσομαι* (§ 58), 2 A. *ἵπαθεν*, 2 Pf. *πίπονθα*. Poet. 1 A. *Πτ. πήσας* (but *πταίσας* Dind.) Æsch. Ag. 1624, Ep. Pf. *Πτ. πιπᾶσθι* (§ 253. 2) ε. 555, Dor. Pf. *πίποσχα*, Epich. 7(2). For *πίποσθε*, see § 238. β.

§ 282. 5. ADDITION OF *δ*, *ζ*, *σ*, AND *χ*.

*ἀμίσω* and *ἀμίρω* (r. *ἀμιρ-*), to deprive, poet. Pind. P. 6. 27, τ. 18, F. *ἀμίρω*, A. *ἡμίρω*, 9. 64, A. P. *ἡμίρην*, X. 58.

*δίω* and *δίδω* (r. *δι-, διδ-* § 269. 6) both Ep. I. 433, A. 470, commonly *δίδια* or *δίδωκα* (§ 58, § 237), to fear, F. Ep. *δίσομαι*, O. 299, A. *ἴδισα*, Cyr. i. 4. 22; Mid. *δίωμαι*, to frighten, poet. E. 763, Æsch. Eum. 357. Deriv. *διδίσκομαι* or *διδίττωμαι*, to frighten, *δίωκω* (§ 299), and Ep. *δίωμι*, to chase.

*νήω* (r. *νε-, νηθ-* § 266), to spring F. *νήσω*, A. P. *ινήθην*. Ep. *νίω*, Hes. Op. 775, A. *ἴησα*, T. 128, *ιησάμην*, η. 198. Late Pf. P. *νίησμαι*.

*ἐντάζω* (r. *ἐντα-*), to wound, F. *ἐντάσω*, &c. Ep. *ἐντάς*, χ. 356, F. *ἐντήσω*, 1 A. *ἐντήσα*, 2 A. S. 3 *ἐντά* (§ 224. E.), Inf. *ἐντάμεν*, *-άμηναι*, E. 132, 2 A. M. *Πτ.*, as Pass., *ἐντάμενος*, A. 659.

*πιλᾶζω*, and poet. *πιλᾶθω*, Eur. Rh. 555, or *πλάθω*, Soph. El. 220 (r. *πιλα-, πιλαζ-, πιλαθ-, πλιᾶθ-, πλάθ-*, §§ 260, 262), to approach, F. *πιλᾶσω*, *πιλᾶ* (§ 200. 2), A. *ιπιλᾶσα*, A. P. *ιπιλᾶσθην* and poet. *ιπλᾶθην* (§ 261. N.), Æsch. Pr. 896. Ep., *πιλάν*, Hom. Bac. 44, Pf. P. *πίπλωμαι* μ. 108, 2 A. M. *ιπλήμην*, Δ. 449; *πιλάνω*, to bring near, Hes. Op. 508, *πίλωμαι*, to approach, T. 93.

*πρίω* and *πρίζω*, to saw, F. *πρίσω*, A. *ἵπρισα*, Pf. P. *πίπρισμαι*, A. P. *ιπρίσθην*.

*σώζω* (r. *σαι-, σω-* § 261), to save, F. *σώσω*, A. *ἴσωσα*, Pf. *είσωκα*, Pf. P. *είσωμαι* and *είσωσμαι*, A. P. *ισώθην*. Ep., *σαίω*, Call. Del. 22, *σαώσω*, A. 83, &c.; Pres. Imp. (*σάει, σάου, σῶ*, § 242. b) *σάω* ν. 230, Impf. S. 3 (*ισάει*) *ισάω* or *σάω* Π. 363, Φ. 238; contr. *σάω*, Ap. Rh. 4. 197; *σάω*, in the Subj. *σάης* I. 681, *σέη* 424.

*τρέω*, to afflict, F. *τρέσω*, Pf. P. *τίτρεῦμαι* and *τρεῦχω* (r. *τρευ-, τρευχ-, τρευχ-* § 298), F. *τρέξω*, Pf. P. *τιτρεύωμαι*, Th. iv. 60. So *νίω* (§ 220), to swim, poet. *νήχω*, ε. 375; *ψάω* and *ψήχω*, to rub.

§ 283. III. By INCREASING THE NUMBER OF SYLLABLES, either, 1. by reduplication, or 2. by syllabic affixes, or 3. by exchange of letters.

1. REDUPLICATION.

Reduplication in the root is most frequent in verbs in *-μι* and *-σκω*. It is of three kinds:

a. *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι*, or rarely with *ε*. See *διδωμι*, *κίχρημι* (§ 284); *βιβλάσκω*, *μυμνήσκω* (§ 285).

b. *Attic*, which belongs to roots beginning with a *short vowel followed by a single consonant*, and which prefixes the *two first letters*. See *αγαρίσκω* (§ 285).

Instead of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *δίνημι* (§ 284).

c. *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 190, 191. 2. 4.

## § 284. a. Verbs in -μι.

*διδω*, to bind, rarely *διδημι* (r. δι-, διδι-), v. 8. 24 (Impf. *διδη* A. 105), F. *δήσω*. See §§ 219, 216. β.

*δίδωμι* (r. δι-, διδο-), to give, F. *δώσω*, Ep. *διδάσω*, v. 358. See ¶ 51.

*ἵημι* (r. ἱ-, ἱι-), to send, F. *ἴσω*. See ¶ 54, § 229.

*ἵστημι* (r. στα-, ἵστα-), to place, F. *στήσω*. See ¶ 48. Poet. 1 A. *ἵσταῖα*, M. 56. Late Pf. trans. *ἵσταῖα* Anth., Dor. 1 A. P. *ἵσταῖον* Call. Lav. 83. Kindred forms, *ιστάω* in composition only, Dem. 807. 6; rare *ιστήκω* (§ 246. N.) Ath. 412 e; late *στήκω*, Rom. 14. 4; *στυῖμαι* (§ 246. α).

*κίχρημι* (r. χρα-, κίχρα- § 62), to lend, F. *χρήσω*, A. *ἵχρησα*, Pf. P. *κίχρημαι*. Mid. *κίχραμαι*, to borrow. The primitive sense of the root *χρα* appears to be to supply need. Hence we have,

1. *κίχρημι*, to supply the need of another, by lending him what he requires. Mid. *κίχραμαι*, to supply one's own need by borrowing.

2. *χράω* (§ 218. α), to supply the need of one who consults an oracle, by answering his inquiries, F. *χρήσω*, A. *ἵχρησα*, Pf. P. *κίχρημαι* and *κίχρησμαι*, A. P. *ἵχρησθην*. Mid. *κράωμαι*, to consult an oracle. Poet. *χρήζω* or *χρήζω*, Eur. Hel. 516.

3. *κράωμαι*, to supply one's own need by making use of a thing, F. *κρήσμαι*, Pf. *κίχρημαι*, A. P. *ἵχρησθην*, A. M. *ἵχρησάμην*. In the Att. contract forms of *χράω* and *κράωμαι*, η takes the place of α (§ 93. α), which, on the other hand, is commonly retained by the Ion.; as *χρήξ* Hdt. i. 55.

4. *χρή* (3 Pers. sing., for *χράω* or *χρήσι*), it supplies need, i. e. it is useful or necessary, it must or ought to be, impers.; Subj. *χρή*, Opt. (*χρα-*, *χρη-* § 259) *χρίν*, Inf. *χρήναι*, and poet. (*χράειν*) *χρήν*, Part. Neut. (*χράειν*, inserted after contraction, § 35) *χρίων*. Impf. *ἵχρήν* (with ν paragogic, for *ἵχρηαι*, or *ἵχρη*, cf. § 211. N.) or unaugm. (§ 194. 1) *χρήν*. Fut. *κρήσει*. The participle *χρίων* is sometimes used as an indeclinable noun; thus, τοῦ χρίων. Personally, S. 2 *κρήσθαι* (§ 182), you must, Ar. Ach. 778 (Meg.); Pf. P., as Pres., *κίχρημαι*, to need, want, Eur. Iph. A. 382, α. 13, F. Pf. *κίχρησμαι*, Theoc. 16. 73. Kindred, *χρήζω*, to want, desire, Ion. *χρηίζω* Hdt. i. 41, Dor. *κρήσθω* Theoc. 8. 12, and *κρήδω*, Ar. Ach. 734 (§ 70. V.); Ion. depon. *κρήσσομαι*, Hdt. iii. 117.

5. ἀπό-χρη, it fully supplies need, i. e. it suffices, it is enough; Inf. ἀποχρῆν. Impf. ἀπείχρη, F. ἀποχρήσει, A. ἀπείχρησι. Ion. ἀποχρεῖ, -χρεῖν, &c. (see 3 above), Hdt. ix. 79. So ἀπειχρίτω (§ 242. a) Id. viii. 14, πατα-χρεῖ i. 164, ἐκ-χρήσει iii. 137. These verbs are also used personally.

ὀνίνημι (r. ὀνα-, ὀνισα-,), to benefit, F. ὀνήσω, A. ὀνησα, A. P. ὀνήσῃ, 2 A. M. ὀνήμην and ὀνάμην (§ 224. 3), Opt. ὀναίμην, Inf. ὀνασθαι, Ep. and Ion. Imp. ὀνησο τ. 68, Inf. ὀνήσθαι Hipp., Pt. ὀνήμιμος β. 33. Doubtful 2 A. Act Inf. ὀνήναι Pl. Rep. 600 d; late 1 A. M. ὀνάσάμην, Anth.

πύμπλημι (r. πλα-, πι-μ-πλα- § 263. 6), to fill, F. πλώσω, A. ἵπλωσα, Pf. πύπληκα, Pf. P. πύπλησμαι (Plup. ἰν-ισύπληντο Lys. 180. 4), A. P. ἐπλήσθην, 2 A. M. ἐπλήμην (§ 224. 3), Opt. (πλη-ί-μην) πληίμην or (πλα-, πλι- § 259) πλαιίμην (cf. χρεῖν, 4 above, βλῆις, § 277. α), Imp. πληῖσο, Part. πλῆμιμος. Imp. ἱμ-πίπληθι (§ 251. 4) Φ. 311, Pt. (r. πλι-) ἱμ-πισπλῆις, Hipp. Collat. Ion. forms, πιμπλάω, -ίω, Hes. Th. 880, πύπλω, Hes. Sc. 291 Gaisf., πιμπλάνομαι I. 679. Kindred, πληρόω, and the intrans. πλήθω (2 Pf. πύπληθα, Theoc. 22. 38), whence πληθύω and πληθύνω.

πίμπρημι (r. πρα-, πιμπρα-,), to burn, F. πρήσω, A. ἴπρησα, Pf. P. πύπρημαι or πίπρησμαι, A. P. ἴπρησθην. Pf. ὕπο-πίπρηκα, Hipp., F. Pf. πιπρήσομαι, Hdt. vi. 9, A. ἴπρησι Hes. Th. 856, Ep. Subj. (as from πίμπρω) πίμπρησι (§ 181. β) Ar. Lys. 248. Rare Ep. form, πρήθω, I. 589.

NOTE. The epenthetic μ of πύμπλημι and πίμπρημι is commonly omitted, when these verbs, in composition, are preceded by μ; thus, ἱμπίπλημι, but ἰνίπύμπλημι.

τίθημι (r. τι-, τιθε-, § 62), to put, F. θήσω. See ¶ 50.

REMARK. Φημί (§ 53) is the only verb in -μι having a monosyllabic root, and beginning with a consonant, which is not reduplicated.

## § 285. β. Verbs in -σκω.

ἀρερίσκω (r. ἀρ-, ἀρε-, ἀρερισκ- § 296), to fit, Ep. ξ. 23, 1 A. ἤρεα, H. 167, α. 280, 2 A. ἤραρον Δ. 110, Soph. El. 147 (§ 194. 3), 2 Pf. intrans., as Pres., ἄρερα, N. 800, also Att. ἄρερα, Æsch. Prom. 60, H. Gr. iv. 7. 6, A. P. ἤρεθην II. 211. Pf. P. ἀρήρημαι, Hes. Op. 429, Ap. Rh. I. 787. For ἀρερυῖα, see § 253. 2. Deriv., ἀρίσκω (§ 279), ἀρετύω and ἀρετύνω, &c.

βιβρώσκω (r. βρο-, βιβρωσκ-, § 280. γ), to eat (the Pres. rare), Pf. βίβρωκα (see § 238. α), Pf. P. βίβρωμαι. Ep., 2 A. ἔβρων, Hom. Ap. 127, 2 Pf. Opt. (r. βρωθ-; or from new Pres. βιβρώθω) βιβρώθεις Δ. 35, F. Pf. βιβρώσομαι, β. 203; Ion. A. P. ἔβρωθην Hdt. iii. 16; late Ep. 1 A. ἔβρωξα, Ap. Rh. 2. 271; late F. βρώξομαι. The deficiencies of this verb are supplied by ἰσθία (§ 298) and τρώγω (§ 267. 3).

γινώσκω (r. γνο-,), to know, F. γνώσομαι, 2 A. ἔγνων (§ 57), Pf. ἔγνωκα, Pf. P. ἔγνωσμαι, A. P. ἔγνώσθην. 2 A. M. Opt. συγ-γινέιτο Æsch. Sup. 216, Ion. 1 A. ἐν-ἔγνωσα, persuaded, Hdt. i. 68.

NOTE. The Ion. (not Hom.) and the later Greek softened γινώσκω and γίγνωμαι (§ 286) to γινώσκω and γίνομαι.

διδάσκω (r. δα-, διδαχ-, διδασκ-,), to teach, F. διδάξω, A. ἰδίδαξα, Pf. διδίδαχα, Pf. P. διδίδαγμα, A. P. ἰδιδάχθην. Ep., 1 A. ἰδιδάσκησα, Hom. Cer. 144, 2 A. ἰδαιον, Ap. Rh. 3. 529, δίδαον (§ 194. 3). From the r. δα- are also formed, with the sense to learn, the poet. F. δαήσομαι (§ 222), γ. 187, Pf. διδάηκα, β. 61, διδάημαι, Theoc. 8. 4, δίδαα, ρ. 519 (hence διδάσθαι π. 316,

§ 246. 2), 2 A. P. *ιδάν*, Soph. El. 169. Hence, likewise, the Ep. F. contr. (*δαίω*, *δαίω*, § 200. 2) *δήω*, I. 418.

*διδράσκω* (r. *δρα-*), to run, used only in composition with *ἀπό*, *διά*, or *ἐξ*, F. *δράσσομαι*, 1 A. *ἰδράσα*, 2 A. *ἰδράν* (§ 57), Pf. *διδράσκω*. Kindred, *δρασινάζω*, Lys. 117. 35, *δραστύνω*, Hdt. iv. 79.

*μυμνήσκω* (r. *μνα-*), to remind, F. *μνήσω*, A. *ἱμνησα*, Pf. P. *μύμνημαι* (see § 234. β), 3 F. *μυμνήσομαι*, Cyr. iii. 1. 27, A. P. *μυμνήσθην*. As from *μύμνω* and *μύμναμαι*, Imp. *μύμνω* Hdt. v. 105, Pt. *μυμνόμενος* Archil. Fr. 1, Opt. Pl. 3 *μυμναίαιτο* Pind. Fr. 277. Prim. Mid. *μνάομαι*, to remember (Ep. δ. 106), to woo, vii. 3. 18. Collat. forms, *μνήσκω*, Orph. Hym. 77. 6, *μνήσκομαι*, Anacr. Fr. 69.

*πιδράσκω*, and poet. *πίτρημι* (r. *πια-*, *πῆ-* § 261, *πια-* § 278. δ), to sell, Pf. *πίπρακα*, Pf. P. *πίπράμαι*, 3 F. *πιπράσομαι*, vii. 1. 36, commonly used for the rare *πραθήσομαι* (Ath. 160 f), A. P. *ἰπράθην*. Ep., Fut. Inf. (*πιδράσιν*) *πιδράν* (§ 245. 3) Φ. 454, A. *ἰπράσα* O. 428, Pf. P. Pt. *πιπρημένος* Φ. 58. The Fut. and Aor. of this verb are supplied by *ἀποδώσομαι* and *ἀπιδόμεν*, mid. tenses of *ἀποδίδωμι*.

*τιτράσκω* (r. *τρο-*), to wound, F. *τρώσω*, A. *ἴτρωσα*, Pf. P. *τίτρωμαι*, A. P. *ἰτράθην*. Kindred, *τρώω*, Ep. φ. 293, *τορίω*, to pierce, Ep. Hom. Merc. 283, F. *τορήσω*, Ib. 178, 1 A. *ἰτόρησα*, E. 337, 2 A. *ἴτορον*, Δ. 236 (for *εἴτορον* and *τιτορήσω*, see §§ 194. 3, 239. δ), *τορύω*, Ar. Thesm. 986, *τιτράινω* (§ 286).

*τιτύσκομαι* (r. *τυκ-*, §§ 263. N., 273. α), to prepare, Ep. Φ. 342, 2 A. *τιτυκίην* (§ 194. 3) ε. 77, *τιτυκόμην*, A. 467.

### § 286. γ. Other Verbs.

*ἀπαχίζω* (r. *ἀχ-*, *ἀπαχ-*, *ἀπαχιζ-* § 297), to afflict, Ep. π. 432, F. *ἀπαχίσω*, 1 A. *ἀπάχησα*, commonly 2 A. *ἡπαχον*, Pf. P. *ἀπάχημαι* and *ἀπῆχμαι* (P. 3 *ἀπηχίδαται* § 248. f). Collat., *ἄχομαι* τ. 129, and *ἄχυνμαι*, Soph. Ant. 627, to sorrow; Pres. Pt. *ἄχίων* B. 694, *ἄχίουν* E. 869.

*γίγνομαι* (r. *γα-*, *γιν-* §§ 259, 277, *γίγιν-*, *γίγιν-* § 261), to become, F. *γίγνσομαι* (§ 222), 2 A. *ἰγνόμεν*, Pf. *γίγνημαι*, 2 Pf. *γίγνεα* (see § 238. α), F. P. *γινθήσομαι*, 1 A. trans. *ἰγινάμην*, I begat or bore. Ion. and late A. P. *ἰγινέθην*, Hipp. For *γίντε*, see § 185. δ; for 1 Pf. Dor. *γίγᾱειν*, § 246. 2; for *ἰγίγᾱονται*, § 245. 3; for *γίνομαι*, § 285. N. Kindred, *γίνομαι*, Ep. X. 477, *γινάω*, -ήσω, to beget.

*λιλαίομαι* (r. *λα-*, *λιλα-*, § 267), to desire earnestly, Ep. N. 253, Pf. P. (one λ dropped, § 263. 6) *λιλίμαι*, Δ. 465. The prim. *λάω* is used by the Dorics; Theoc. 1. 12.

*μίνω*, and poet. *μύμνω*, Æsch. Ag. 74, F. *μινῶ*. See § 222. 2. Ep. deriv. *μυμνάζω*, B. 392.

*πίπτω* (r. *πιτ-*, *πισ-* § 273. β, *πιπτ-*), to fall, F. *πισοῦμαι* (§ 200. 3), 1 A. *ἴπισα*, commonly 2 A. *ἴπισον*, Pf. (*πιτ-*, *πει-* § 262, *πτο-* § 236. α) *πίπτακα* (see § 238. α). Dor. 2 A. *ἴπισον*, Pind. O. 7. 126; late Pf. *πίπτηκα*, Anth. Poet. forms, *πίπτω*, Soph. CEd. C. 1754, and perhaps *πιτνίω* (Eur. Ph. 293) and *πιτνάω* (Pind. I. 2. 39), with which some connect *ἴπισον* as 2 Aor.

*τιτράινω* (r. *τρα-*, *τιτραιν-* § 277), to bore, F. *τρήσω*, A. *ἴτρησα*, Pf. P. *τίτρημαι*, A. P. *ἰτρήθην*, A. M. *ἰτιτρηνάμην*. F. *τιτράινω*, Hdt. iii. 12, A. *ἰτίτρηνα* ε. 247, A. P. *ἰτιτράνθην*, Anth. Late or doubtful, *τιτράω*, *τιτράινω*, *τιτρήνω*.

## 2. SYLLABIC AFFIXES.

§ 287. The syllables which are most frequently affixed to protract the root are α, ε, ᾶν, νε, νυ, ιox, and ιζ.

## a. ADDITION OF α AND ι.

REMARKS. (1.) When α is affixed, ι in the preceding syllable usually becomes ω; but, when ι is affixed, ε. See στερωφᾶν and στερωφίω (§ 259. a). (2.) The vowel which is added is more frequently retained before the close terminations.

## a. Addition of α.

βρυχάομαι (r. βρυχ-), to roar, F. βρυχάομαι, A. ιβρυχησάμεν, A. P. ιβρυχήσθην, 2 Pf., as Pres., βίβρυχα. Kindred, βρύκω, later βρύχω (Hipp.), to gnash the teeth. Similar onomatopoes are βληχάομαι and μηκάομαι, to bleat, and μυκάομαι, to low, F. -ήσομαι, Ep. 2 Pf. μίμηκα, K. 362, μίμῃκα, Σ. 580, 2 A. ἱμακον, Π. 469, ἱμῦκον, E. 749.

γοάω (r. γο-), to bewail, Ep. Ω. 664, F. γοήσομαι, 2 A. ἱγοον, Z. 500. Mid. γοάομαι also Att., Soph. CEd. T. 1249.

νομᾶω, F. νομήσω, poet. for νόμω (§ 222. 2), to distribute. Also Ep. Impf. νομίζοντο A. 635.

πίτομαι, poet. πῖτάμαι, Pind. P. 8. 128, and ποτάομαι, B. 462, Æsch. Sept. 84, later ἱπτάμαι, Eur. Iph. A. 1608 (r. πιτ-, πιτα-, ποτα-, πτα- § 261, ἱπτα- § 283. c), to fly, F. πιτήσομαι, commonly πτήσομαι, 2 A. ἱπτην, 2 A. M. ἱπτάμεν, commonly ἱπτόμεν (§ 261), Pf. P. πιπότημαι, A. P. ἱποτήσθην. F. ποτήσομαι, Mosch. 2. 141. Other collat. forms, ποτίομαι, T. 357, ποτάομαι, M. 287, πιτάομαι, Hdt. iii. 111.

## § 288. β. Addition of ι.

αἰδίομαι, and poet. αἰδομαι, Æsch. Eum. 549 (r. αἰδ-, αἰδι-), to respect, F. αἰδίσσομαι, A. M. ἡδισάμεν, Pf. ἡδισμαι (P. 3 προ-ηδίαται, § 248. f, Hdt. i. 61), A. P. ἡδίσθην.

ᾰν, ι. 478, and ᾰνημι, I. 5 (r. ᾰ-, ᾰι-), to breathe, blow, Ep.; Imp. ᾰήτω, Inf. ᾰήναι, Pt. ᾰίσι. Pass. ᾰημαι, ζ. 131. Deriv., ᾰίω, O. 252, and ᾰίσθω, Π. 468, to breathe out, expire. Kindred, A. ᾰίσα, to breathe in sleep, to sleep, γ. 151, contr. ᾰσα, π. 367.

γαμίω (r. γαμ-), to marry, said of the man, F. γαμῶ, A. ἱγνημα, Pf. γιγάμηκα, Pf. P. γιγάμημαι. Mid. γαμίομαι, to marry, said of the woman, F. γαμοῦμαι, A. ἱγνημάμεν. Late F. γαμήσω, A. ἱγάμησα, A. P. ἱγαμήσθην (γαμῖθῖσα Theoc. 8. 91). Ep. F. M. γαμίσσομαι, will provide a wife for, I. 394.

δίζω, to doubt, consider, poet. and Ion. Π. 713, Mid. διζομαι, commonly διζήμαι (§ 224. 3; r. διζ-, διζι-), to seek, Theoc. 25. 37, λ. 100, Hdt. i. 95, F. διζήσομαι, A. ἰδιζησάμεν.

δοκίω (r. δοκ-), to seem, to think, F. δόξω, A. ἰδοξα, Pf. P. δίδογμαi, A. P. ἰδόχθην. Poet. and Ion. F. δόκησω, A. ἰδόκησα, Pf. διδόκηκα, Pf. P. διδόκημαι A. P. ἰδοκήσθην. Impers. δοκεῖ, it seems, F. δόξει, &c.

ἱσιμῖλομαι and ἱσιμιλίωμαι (r. μιλ-, μιλι-), to take care of, F. ἱσιμιλήσομαι, Pf. P. ἱσιμιμίλημαι, A. P. ἱσιμιελήσθην.

κτυπίω, to sound, to crash, poet., F. κτυπήσω, 1 A. ἐκτύπησα, 2 A. ἐκτυ-  
πῶν.

κυλίνδω and κυλινδίω, to roll, F. (κυλινδ-σω, § 58) κυλίσω, A. ἐκύλισα,  
Pf. P. ἐκύλισμαι, A. P. ἐκυλίσθην. Late F. κυλινθήσω. Rare Pres. κυλίω,  
Ar. Vesp. 202. Kindred, καλινδίομαι, to be busied in, Cyr. I. 4. 5, ἀλινδίω or  
ἀλινδῶ, A. ἤλγισα, Ar. Nub. 32, Pf. ἤλγισα, Ib. 33.

κύρω and κύριω, to meet with, to chance, chiefly poet. and Ion. Eur. Hipp.  
746, Med. 23, F. κύρω (§ 56, β), Soph. Œd. C. 225, and κυρήσω, Eur. Heracl.  
252, A. ἔκυρεσα, Γ. 23, and ἐκύρησα, Hdt. i. 31, Pf. κυύρησα, Pf. P. κυύρη-  
μαι.

πατίομαι (r. πατ-), to taste, Ion. and Poet. Hdt. ii. 37, F. πᾶσομαι, A. ἐπά-  
σάμην, A. 464, Soph. Ant. 202, Plup. πινάσμεν Ω. 642.

πορβίω (r. πορβ-, πορβ- § 259, πορβι-), to lay waste, F. πορθήσω, Pf. πορ-  
θήκα, &c. Poet. πέρω, F. πέρω, Soph. Ph. 114, 1 A. ἔπειρα, α. 2, Ep. 2 A.  
ἔπειρατον (§ 262), A. 367. For πέρω, see § 246. β.

ρίπτω and ριπτίω (r. ριψ-, ριπτ- § 272), to throw, F. ρίψω, A. ἔρριψα, Pf.  
ἔρριφα, Pf. P. ἔρριμμαι, 1 A. P. ἔρριφθην, 2 A. P. ἔρρίφην. For ρίπτασκεν, see  
§ 249. d. Deriv. ριπτάζω.

σπίπτομαι, commonly σκοπίω or σκοπίομαι (r. σπιπ-), F. σπίζομαι, A. ἐσπι-  
ψάμην, Pf. ἔσπιμμαι, F. Pf. ἐσπίψομαι, Pl. Rep. 392 c.

ώθιω (r. ώθ-), to push, F. ώσω, and poet. ώθήσω, A. ἔωσα (§ 189. 2), Pf. P.  
ἔωμαι, A. P. ἔώσθην. Late Pf. ἔωκα, Plut.; Ep. and Ion., A. ώσα, A. 220  
(πρώσας, for προ-ώσας, Anth.), Pf. P. ὤσμαι, Hdt. v. 69; ἀπ-ώσθην Hipp.  
Deriv. ὠστιζομαι, to jostle, Ar. Ach. 42.

## § 289. b. ADDITION OF *av*.

REMARKS. (1.) Roots which receive *av* without further change are mostly *double consonant*. (2.) *Mute roots receiving av commonly insert v before the characteristic*. (3.) Roots which do not insert *v* sometimes prolong *av* to *αιν* or *αῦν*.

### a. Without further Change.

αἰσθάνομαι, and rarely αἰσθεμαι (r. αἰσθ-, αἰσθαν-), to perceive, F. αἰσθήσομαι  
(§ 222. 1), 2 A. ἤσθημην, Pf. P. ἤσθημαι.

ἄλφάνω (r. ἄλφ-), to find, poet. Eur. Med. 298, 2 A. ἤλφον Φ. 79.

ἁμαρτάνω (r. ἁμαρτ-), to err, to miss, F. ἁμαρτήσομαι, 2 A. ἤμαρτον, Pf.  
ἡμάρτηκα, Pf. P. ἡμάρτημαι, A. P. ἡμαρτήθην. F. ἁμαρτήσω, Hipp., 1 A.  
ἡμάρτησα, Orph. Arg. 646, Ep. 2 A. (ἁμαρτ-, ἁμαρτ- § 262, ἁμζροστ-, § 13. 4,  
28, 64. 2) ἡμζροστον, E. 287 (ἁμαρτ Δ. 491). Hence (μ dropped, cf. ἀπλα-  
κῶν, § 296) ἁμζροτάζω, only in A. Subj. ἁμζροτάξομαι K. 65.

ἀπὶχθάνομαι, and sometimes ἀπὶχθίμαι (r. ἰχθ-), to be hated, F. ἀπὶχθήσο-  
μαι, 2 A. ἀπὶχθίμην, Pf. ἀπὶχθήμαι.

αὔξω and αἰζάνω, poet. and Ion. αἰζώ (r. αἰγ-, αἰγ-, αἰγ-, § 22. δ, αἰζ-,  
αἰξ-, § 278), Z. 261, to increase, F. αὔξήσω, &c. See ¶ 43, and cf. Lat.  
augeo.

βλαστάνω, and poet. βλαστίω (r. βλαστ-), to sprout, to bud, F. βλαστήσω,  
2 A. ἔβλαστον, Pf. ἔβλαστήκα (§ 190; Plup. ἰβέβλαστήκει Th. iii. 26). 1 A.  
ἐβλάστησα, Ap. Rh. 1. 1131.



*δαρᾶν* (r. *δαρ-*), to sleep, usually in composition with *κατά*, 2 A. *ἰδαρῶν*, Pf. *διδάρεθνα*, 2 A. P. poet. *ιδάρεθν*. Ep. 2 A. *ἰδαρῶν* 9. 296, 2 A. P. *ἰδράθην*, i. 471 (§ 262).

*ὀφλισκάνω* (r. *ὀφλ-*, *ὀφλισκ-* § 296), to incur, F. *ὀφλήσω*, 1 A. *ὀφλησκα* commonly 2 A. *ὀφλον*, Pf. *ὀφληκα*. Ion. Impf. or 2 A. *ὀφλεις* (§ 243. 4) Hdt. viii. 26. See *ὀφείλω* (§ 268).

§ 290. β. With the Insertion of *ν* (see § 54).

*αἰνᾶν* (r. *αἰδ-*, *αἰ-ν-δαν-*), to please, poet. and Ion. B. 114, Soph. Ant. 504 F. *αἰδήσω*, Hdt. v. 39, 2 A. *ἰαδον*, Id. i. 151, Subj. *αἰδω*, &c., 2 Pf. *ἰαδα*, I. 173 (*ἰαδα*, Theoc. 27. 22; 1 Pf. *αἰδηκα*, Hippon.). For the augm., see § 189. 2. Kindred, *ἡδω*, to please, commonly *ἡδομαι*, to be pleased, F. *ἡσθήσομαι*, A. *ἡσθην* (A. M. *ἡσατο* i. 353).

*ἱεργγάνω* (r. *ἱεργ-*), to disgorge, 2 A. *ἡεργον*. Ion. *ἱερύγομαι*, O. 621, F. *ἱερύζομαι*, Pf. *ἱεργυμαι*, Hipp.

*θιγγάνω* (r. *θιγγ-*), to touch, F. *θιξομαι*, 2 A. *ἰθιγον*. Lat. *tango*.

*πιχᾶν* or *πιγχαῖν* (r. *πιχ-*), to find, poet. Eur. Alc. 477, F. *πικήσομαι*, Soph. CEd. C. 1487, 2 A. *ἰπύχον*, Eur. Alc. 22. Ep. *πύχων*, P. 672, and *πιχίω* ω. 284 (Mid. Pt. *πιχήμενος*, E. 187), F. *πιχίσσω*, Ap. Rh. 4. 1482, 2 A. (from r. *πιχι-*, or Pass. with sense of Act.) *ἰπύχην*, π. 379, Subj. (*πιχῶ*) *πιχίω* (§ 243. b), A. 26, &c. 1 A. M. *ἰπιχισάμην*, Δ. 385.

*λαγχάνω* (r. *λαγχ-*, *λαχ-* § 266, *λαγχ-* §§ 259, 277, *λαγχαν-*), to obtain by lot, F. *λήξομαι*, 2 A. *ἴλαχον*, Pf. *εἴληχα* (§ 191. 1) and *λίλογχα*, Pf. P. *εἴληγαμαι*, A. P. *εἴληχθην*. Ion. F. *λάξομαι*, Hdt. vii. 144. For 2 Aor. Subj. *λιλάχων*, causative, see § 194. 3.

*λαμβάνω* (r. *λαβ-*, *ληβ-*, *λαμβ-*), to take, F. *λήψομαι*, 2 A. *ἴλαβον*, Pf. *εἴληφα* (§ 191. 1), Pf. P. *εἴλημμαι*, and poet. *λίλημμαι*, Eur. Iph. A. 363, A. P. *εἴληφθην*. Ion. F. *λάμβομαι*, Hdt. i. 199, Pf. P. *λίλαμμαι*, iii. 117, A. P. *εἰλάμφθην*, ii. 89, Pf. A. *εἰλάβηκα* (§ 222), iv. 79. For *εἰλαβίσθαι*, see § 194. 3. Poet. forms, *λάξομαι* and *λάξῶμαι*, Δ. 357, Ar. Lys. 209.

*λανθάνω*, and sometimes *λήθω* (r. *λαθ-*, *ληθ-*), to lie hid, to escape notice, F. *λήσω*, 1 A. *ἴλησα*, commonly 2 A. *ἴλαθον*, 2 Pf. *εἴληθα*. Mid. *λανθάνομαι* and *λήθομαι*, to forget, F. *λήσομαι*, 2 A. *εἰλάβομην*, Pf. *εἴλησμαι*, F. Pf. *εἰλήσομαι*, Eur. Alc. 198. Ep. Pf. P. *εἰλασμαι*, E. 834, late 1 A. M. *εἰλησάμην*, Quint. 3. 99, Dor. A. P. *εἰλάσθην*, Theoc. 2. 46. For *εἰλαθον*, &c., see § 194. 3 Collat. *εἰ-ληθάνω*, η. 221.

*λείπω* (r. *λιπ-*, *λιπ-*), to leave, and sometimes in composition *λιμπάνω*, Th. viii. 17, F. *λείψω*, &c. (§ 37). Late 1 A. *ἴλειψα*.

*μανθάνω* (r. *μαθ-*), to learn, F. *μάθήσομαι* (§ 222), 2 A. *ἴμαθον*, Pf. *μεμάθηκα*. For *μαθίσυμαι*, see § 200. γ.

*πυνθάνομαι*, and poet. *πυθόμαι* Æsch. Ag. 988 (r. *πυθ-*, *πυθ-* § 270), to inquire, F. *πύσομαι* (*πυτυσθαι* Æsch. Pr. 988, § 200. 3), 2 A. *εἰπυθόμην*, Pf. *πίπυσμαι*. Ep. 2 A. Opt. *πιπύβοιτο* (§ 194. 3), Z. 50.

*τυγχάνω* (r. *τυχ-*, *τινχ-*), to happen, to obtain, to hit, F. *τύξομαι*, 2 A. *ἴτυχον*, Pf. *εἰτύχηκα* (§ 222), rarely *τίτινχα*, Ath. 581 e. Ep. 1 A. *εἰτύχησα*, Δ. 106. See *τύχω* (§ 270).

*χανθάνω* (r. *χαθ-*, *χανθ-*, *χινθ-* § 259), to contain, poet. Ar. Ran. 260, F. (*χινθίσσομαι*, § 58) *χίίομαι*, σ. 17, 2 A. *ἴχαθον*, Δ. 24, 2 Pf. *κίχανθα*, Ψ. 268.

§ 291. γ. With *αι* prolonged.

ἀλδαίνω (r. ἀλδ-), to pourish, poet. *Æsch.* Pr. 540, 2 A. ἡλδαιον, σ. 70. Also ἀλδήσκω, to pourish, to groud, Ψ. 599, late A. iter. ἀλδήσασκιν *Orph.* Lith. 364.

ἀλιταίνω or ἀλιτράινω (r. ἀλιτ-), to sin, poet., Hes. Op. 239, 328, 1 A. λίττησα, *Orph.* Arg. 647, 2 A. ἡλιτον, I. 375, Pf. P. *Pt.* ἀλιτήμιος δ. 807.

οἰδῖω and οἰδαίνω (r. οἰδ-, οἰδι- § 288), to swell, F. οἰδήσω, A. ᾤδησα, Pf. ᾤδηκα. Also οἰδάνω, trans., I. 554.

οἰσθάνω and οἰσθαίνω (r. οἰσθ-), to slide, to slip, F. οἰσθήσω, 2 A. ὠλισθοῖν. 1 A. ὠλίσθησα and Pf. ὠλίσθηκα, Hipp. Also οἰσθάζω, Ath. 236 a.

ὀσφραίνομαι, rarely ὀσφραόμαι, Ath. 299 e (r. ὀσφρ-, ὀσφρα- § 287), to smell, F. ὀσφρήσομαι, 2 A. ὠσφρέμην, A. P. ὠσφράνθην. Ion. 2 A. ὠσφράμην, Hdt. i. 80, late 1 A. ὠσφρησάμην.

See, also, *ικάνω* (§ 292), *κίχάνω* (§ 290).

§ 292. c. ADDITION OF *ν*.

βῦνίω (or βύϊω), to stop up (r. βυ-), F. βύσω, A. ἔβυσσα, Pf. P. βίευσμαι. Also Pass. βύνομαι, Hdt. ii. 96.

ἱκνέομαι, and poet. ἱκάνω (r. ἱκ-, ἱκᾶν- § 291), to come, F. ἴξομαι, 2 A. ἱκέμην, Pf. ἴγμαι. Ep. ἱκω, K. 142. For ἱκτο and ἴξον, see § 185. δ, i.

κυνίω (r. κυ-), to kiss, F. κυνήσομαι, A. ἴκυσσα. The comp. προσκυνίω, to worship, is regular: F. προσκυνήσω, A. προσκύνησα, and poet. προσίκυσσα, Ar. Eq. 156.

ὕπισχίνομαι (r. σχ-, ἰσχ-), to promise, F. ὑποσχέσομαι (§ 222), 2 A. ὑπισχόμεν, Pf. ὑπίσχημαι, rare A. P. ὑπίσχιθην, Pl. Phædr. 235 d. Poet. and Ion. ὑπίσχομαι *Æsch.* Eum. 804, Hdt. vii. 104. See ἴχω (§ 300).

§ 293. d. ADDITION OF *νν*.

- (1.) If α, ε, or ο precede, the ν is doubled, ο becoming ω.  
(2.) If λ precede, the ν becomes λ. (3.) A *lingual* or *liquid* preceded by a *diphthong* is dropped before νν.

## a. To Pure Roots.

ἵννυμι (r. Fi-, i- § 22. δ), to clothe, poet., chiefly Ep., F. ἴσω (§ 71), σ. 337, A. ἴσσα, E. 905, Pf. P. ἴμαι and ἴσωμαι, τ. 72, Hdt. i. 47. Prose form, ἀμφίιννυμι, F. ἀμφίίω, ἀμφίῳ (§ 200. 2), ἡμφίίω (§ 192. 3), Pf. P. ἡμφίίωμαι. Ion., κατα-ίιννον Ψ. 135, ἱπ-ίιννσθαι Hdt. iv. 64.

ζώννυμι (r. ζο-), to gird, F. ζώσω, A. ἔζωσα, Pf. P. ἔζωσμαι. Late Pf. ἔζωκα, Anth.

κίρᾶννυμι (r. κερ-, κερ- § 261, κερν- §§ 259, 278. δ), to mix, F. κερᾶσω, κερᾶ, A. κίρᾶσα (κρήσαι η. 164), Pf. P. κίρᾶσμαι, Ath. 576 a, commonly κίρᾶμαι, A. P. κίρᾶσθην and κερᾶσθην. Ep. κερᾶω, Ω. 363 (κίρᾶι, § 242. b), Subj. κίρωνται Δ. 260, as from κίραμαι. Poet. and Ion., κίρηνμι, Ar. Eccl. 641, and κερᾶω, Hdt. iv. 52.

κορίννυμι (r. κορι-), to satiate, F. κορίσω, A. κίρίσσα, Pf. P. κίρίσμαι, A. P. κίρίσθην. Ep., F. κορίω (§ 245. 3), Θ. 379, 2 Pf. intrans. κίροήςως (§ 253. i), σ. 372; Ion. Pf. P. κίρόρημαι Σ. 287. The verb κορίω, to sweep, is regular.

κρεμάννυμι (r. κρεμα-), to suspend, F. κρεμάσω, κρεμᾶ (§ 200. 2), A. κρεί-

μᾶσα, A. P. *κηρύσσων*, Mid. *κηρύσμαι* (Act. Pt. *κηρύσσει* Ath. 25 d), and poet. *κηρύσσωμαι* (§ 278, δ), Ar. Nub. 377, to hang, F. *κηρύσσομαι*. Also *κηρύσσομαι*, Hom. Bac. 39, Pt. *κηρύσας*, Pind. P. 4. 43, late *κηρύσας*.

*πυκνάνωμι* (r. *πυκν-*), to spread, to expand, F. *πυκνῶω*, *πυκνῶ*, A. *πυκνῶσα*, Pf. P. *πυκνῶμαι* (§ 261), A. P. *πυκνῶσθην*. Ion. Pf. P. *πυκνῶσμαι*, Hdt. i. 62. Ep., *πύκνωμι*, λ. 392, *πύκνω*, Hes. Sc. 291 Göttl.; late *πύκνω*.

*βιβάνωμι* (r. *βιβ-*), to strengthen, F. *βίβωω*, A. *βίβωσα*, Pf. P. *βίβωμαι*, A. P. *βίβωσθην* (§ 221. α).

*σβέννωμι* (r. *σβεν-*), to extinguish, F. *σβίωω*, 1 A. *σβίωσα*, A. P. *σβίωσθην*. Mid. *σβέννωμαι*, to be extinguished, to go out, F. *σβήσσομαι*, 2 A. Act. *σβήσω* (§ 227), Pf. Act. *σβήσκα*.

*σκιδάνωμι* (r. *σκιδα-*), to scatter, F. *σκιδῶω*, *σκιδῶ*, A. *σκιδῶσα*, Pf. P. *σκιδῶμαι*, A. P. *σκιδῶσθην*. Collat. forms, chiefly poet., *κιδάω*, Ap. Rh. 4. 500, *κιδάομαι*, Id. 2. 626, *κιδάνωμι*, Anth., A. *κιδάσσα*, E. 88; *σκιδῶμι* (§§ 259, 278. δ), Hes. Th. 875, Th. vi. 98, *κιδῶμι*, Hdt. vii. 140, Eur. Hec. 916.

### § 294. β. To Palatal Roots.

*δαίνωμι* (r. *Day-*), to break, F. *δάω*, A. *δάωσα* (§ 189. 2), 2 Pf. intrans. *δάωα*, to be broken, 2 A. P. *δάων* (Att. *ᾶ*, Ep. comm. *ᾶ*). Ion., A. *ῥῥα*, Ψ. 392, 2 Pf. *ῥῥα*, Hdt. vii. 224, *ῥῥα*, Hipp.; Ep. A. Opt. (*κατα-ῥῥῥα*, *κατα-ῥῥῥα*), §§ 22. δ, 48. 2) *καυάωμι* Hes. Op. 664. In the comp. *κατάδων*, the *s* of the augm. is sometimes found out of the Ind.; as, A. Part. *καταῖδω*, Lys. 100. 5.

*ἀνοίγω* and *ἀνοίγωμι* (r. *οιγ-*), to open, Impf. *ἀνίγω* (§ 189. 2), Π. 221, v. 5. 20, and later *ἡνίγω*, H. Gr. i. 1. 2 (Ion. *ἀνίγω*, Ξ. 168), F. *ἀνοίξω*, A. *ἀνοίξωσα*, and later *ἡνίξωσα*, Pf. *ἀνίγωσα*, Pf. P. *ἀνίγωμαι*, A. P. *ἀνίγῶσθην*, and later *ἡνίγῶσθην*, Acts, 12. 10. 2 Pf. *ἀνίγωα*, to stand open, Hipp. The simple *οίγω* and *οίγωμι* are poet., Æsch. Pr. 611, F. *οίξω*, A. *οίξω* Ω. 457, *οίξω*, Ω. 446.

*δείκνυμι* (r. *δικ-*), to show, F. *δείξω*. See ¶ 52. Ion. (r. *δικ-*) *δείξω*, *ἰδείξω*, &c., Hdt. iii. 122. Mid. *δείκνυμαι*, Ep. to greet, I. 196, Pf. *δείδωμαι* (§ 47. N.), n. 72. The primary sense of *δείκνυμι* is to stretch out the hand, and kindred verbs are *δίχομαι* (Ion. *δίκομαι*, Hdt. vii. 177, § 69. I.), to receive F. *δίχομαι*, A. *ἰδέσθην*, Pf. *ἰδέσθην*, F. Pf. *ἰδέσθην* (for *ἰδέσθην*, &c., see § 185. δ), and the poet. *ἰδέσθην*, *ἰδέσθην*, *ἰδέσθην*, &c., see § 185. δ), and the poet. *ἰδέσθην*, *ἰδέσθην*, *ἰδέσθην*, &c., see § 185. δ).

*εἰργνύμι* (r. *ιργ-*, *ιργ-* § 268), to shut in, to confine, F. *εἰρῶω* and *εἰρῶω*, A. *εἰρῶω*, Part. *εἰρῶας* and *εἰρῶας*, Pf. P. *εἰργνύμαι*, A. P. *εἰργνῶσθην*. This verb appears to have been originally the same with *εἰργω*, to shut out, and the distinction which afterwards arose, and which was marked by the difference of breathing, appears not to have been always observed. Ion., in both senses, *εἰργω*, *ῥω*, Hdt. iii. 48, Θ. 325 (Ep. *εἰργω*, B. 617), and *εἰργνύμι* or *εἰργνύμι*, Hdt. ii. 86, iv. 69.

*ζεύγωμι* (r. *ζυγ-*, *ζυγ-* § 270), to yoke, F. *ζεύξω*, A. *ζεύξωσα*, Pf. P. *ζεύγωμαι*, 1 A. P. *ζεύγῶσθην*, 2 A. P. *ζεύγῶσθην*.

*μίγνυμι* (r. *μιγ-*), to mingle, to mix, F. *μίξω*, A. *μίξωσα*, Pf. P. *μίμιγμαι*, 3 F. *μίμιξομαι*, Æsch. Pers. 1052, 1 A. P. *μίμιγῶσθην*, 2 A. P. *μίμιγῶσθην*. The older form *μίσιγω* (§ 273) is always used in the Pres. and Impf. by Hom. and Hdt. For *ἴμιγω*, &c., see § 185. δ.

*πρήγωμι* (r. *παγ-*, *παγ-* § 266), to fasten, to fix, F. *πῆξω*, A. *πῆξωσα*, 2 Pf.

intrans., as Pres., *πίπηγα*, 1 A. P. *ιπήχθην*, commonly 2 A. P. *ιπάγην*. Ep. 2 A. M. S. 3 *ἱπηυτο* (§ 185. δ) A. 378. For *πήγνυσα*, see § 226. 4. Late *πήσσω*, Pf. P. *πίπηγμαι*.

*ῥήγνυμι* (r. *ῥαγ-*, *ῥηγ-*), to break, F. *ῥήξω*, A. *ῥήρηξα*, 2 Pf. intrans. *ῥήρωγα* (§ 236. b), 2 A. P. *ῥήράγην*. Ep., *ῥήσσω*, Σ. 571, Pf. P. *ῥήρηγμαι*, 9. 137; Ion. 1 A. P. *ῥήράχθην*, Hipp. Kindred, *ῥάσσω* and *ῥέσσω*, -ξω, to smile.

*φράσσω*, and rarely *φράγνυμι*, Th. vii. 74 (r. *φραγ-*, *φρασ-* § 274), to fence, F. *φράξω*, A. *ῥφραξαι*, Pf. P. *πίφραγμαι*, A. P. *ῥφράχθην*. Late 2 A. P. *ῥφράγην*.

### § 295. γ. To Lingual and Liquid Roots.

*δαίνυμι* (r. *δαιτ-*, *δαινυ-*), to entertain, to feast, poet. Ψ. 29, F. *δαίσω*, Æsch. Eum. 305, A. *ἰδαίσα*, A. P. *ἰδαίσθην*. For Opt. *δαίνυτο*, see § 226. 4.

*καίνυμαι* (r. *καδ-*, *καιδ-* § 267), to excel, poet. γ. 282, Pf. *κίκασμαι*, Eur. El. 616, Pt. *κικασμένος* Δ. 339, and *κικαδμένος*, Pind. O. 1. 42.

*κτείνω*, and later *κτείνωμι* or *κτείνωμι* (r. *κτα-*, *κταν-* § 278, *κτιν-* § 259, *κτιν-* § 268, *κτινυ-* § 259. b, *κτινυ-*), to slay, usually in composition with *ἀπό* or *κατά*, F. *κτινῶ*, 1 A. *ἱκτιναι*, poet. 2 A. *ἱκτινον* Soph. Ant. 1340 (also in Xen., who was partial to poet. forms, iv. 8, 25), and poet. *ἱκτάν* (§ 224. E.), Soph. Tr. 38, 2 Pf. *ἱκτινα*, 1 Pf., less classic, *ἱκτανα* (or *ἱκταγνα*) and *ἱκτίνηκα*, 2 A. M. poet. *ἱκτάμην*, Æsch. Pers. 923. Ep., F. *κτανίω*, Z. 409, 1 A. P. *ἱκτάσθην*, δ. 537; late *ἱκτάνθην*, Anth. For the passive of *κτείνω*, the Attic writers employ *θνήσκω* (§ 281).

*ἄλλωμι* (r. *ἄλ-*, *ἄλ-νυ-*), to destroy, F. *ἄλίσω* (§ 222. α), commonly *ἄλῶ*, A. *ἄλιστα*, 1 Pf. *ἄλώλιστα*, 2 Pf. intrans. *ἄλωλα*, 2 A. M. *ἄλόμην*. Poet. *ἄλί-κω*, A. 10, Soph. Ant. 1286; Impf. iter. *ἄλίκισκιν* (or *ἄλίσκιν*, as from *ἄλιν*) T. 135.

*ἄμυνμι* (r. *ἄμ-*), to swear, F. *ἄμυνμαι*, A. *ἄμωσα* (§ 222. β), Pf. *ἄμώμωκα* (§ 191. 2), Pf. P. *ἄμώμωσμαι* and *ἄμώμωμαι* (§ 221. α), A. P. *ἄμώσθην* and *ἄμώσθην*. Pres. Pt. *ἄμυνται* Hdt. i. 153; late F. *ἄμώσω*, Anth.

*ἰμώρηνυμι* (*ἰμοργ-*), to wipe off, poet. E. 416, F. *ἰμώρξω*, A. *ἰμώρξα*, Eur. Or. 219, A. P. *ἰμώρξθην*, Ar. Vesp. 560, A. M. *ἰμώρξάμην*, Σ. 124. Collat. *ἰμοργάξω*, Hom. Merc. 361, late *ἰμώρηνυμι*.

*ῥείγω*, to stretch out, and Ep. *ῥεῖγνυμι*, A. 351, F. *ῥεῖξω*, A. *ῥεῖξα*, A. P. *ῥεῖχθην*, Pf. P. *ῥεῖγμαι*, Hipp., *ῥεῖρεγμαι*, II. 834.

*ῥενύμι* (r. *ῥε-*), to rouse, F. *ῥεσω* (§ 56. β), A. *ῥεσα*, 2 Pf. intrans., as Pres., *ῥεωρεα*. Ep., F. M. *ῥεῖνυμαι*, T. 140, 2 A. *ῥεωρον* (§ 194. 3), 2 A. M. *ῥερόμην*, M. 279 (see § 185. δ, ε); from r. *ῥε-*, Impf. *ῥερόμην*, B. 398, Pf. P. *ῥεῖρεμαι* (§ 191. 2), τ. 377, Subj. *ῥεῖρηται* M. 271. Kindred, chiefly poet., *ῥεομαι*, *ῥεῖνω*, *ῥεοῦναι*, *ῥεοῦναι*. Lat. *orior*.

*πτάρηνυμαι* (r. *πταρ-*), to sneeze, 2 A. *ἱπταρον*. 2 A. P. Pt. *πταρεῖς*, Hipp. *στόρηνυμι*, *στορῖνυμι*, and *στράνυμι* (r. *στορ-*, *στορι-* § 238, *στρο-* § 262), to strew, F. *στορῶ* and *στράσω*, A. *ιστόρισα* and *ἱστρώσα*, Pf. P. *ἱστρεμαι*, A. P. *ιστρώσθην* (*ιστορίζθην*, Hipp.).

### § 296. ε. ADDITION OF *ισκ*.

*ἄμπλακίσκω* (r. *ἄμπλακ-*), to err, poet. 2 A. *ἄμπλακον* Soph. Ant. 910, Pt. *ἄμπλακῶν* and, to shorten the initial α (§ 263. 6), *ἄπλακῶν* Eur. Alc. 241.

*ἀπαφίσκω* (τ. ἀφ-, ἀπαφ-), to deceive, Ep. λ. 217, F. ἀπαφίσω, A. ἀπάφωσα, Hom. Ap. 376, commonly 2 A. ἀπαφον, ξ. 379.

*γίγωνίω* and *γίγωνίσκω* (τ. γων-, γίγων- § 283, γίγωνι- § 288, γίγωνισκ-) to call aloud, F. γίγωνήσω, A. γιγώνησα, 2 Pf., as Pres., γίγωνα, Subj. γιγώνω, Imp. γίγωνι (§ 235), &c. Ep. Imp. or 2 A. γιγίγωνι (or Pf. γιγίγωνι) Ξ. 469. See § 246. N.

*ἱπαυρίσκωμαι* (τ. αὐρ-, to get), to get at, to reach, to enjoy, poet. and Ion. N. 733, F. ἱπαυρήσονται, 2 A. ἱπῆρον, A. 572, 2 A. M. ἱπυρόμην Eur. Hel. 469, 1 A. M. ἱπαυράμην, Hipp. Also ἱπαυρίσκω, Theog. 111, and ἱπαυρίω, Hes. Op. 417. From the same root, ἀπαυράω (§ 287. α), to get from, to take away, poet. A. 430, 1 A. M. ἀπυράμην, Æsch. Pr. 28; and from the kindred αὐρ- (§ 28), Ep. Aor. Pt. ἀπούρας A. 356, ἀπυράμην, Hes. Sc. 173.

*υῖρίσκω* (τ. υῖρ-), to find, F. υῖρήσω (§ 222. 2), 2 A. υῖρον or ηῖρον (§ 188. N.), Pf. υῖρηκα, Pf. P. υῖρημαι, A. P. υῖρήθη (§ 219), 2 A. M. υῖρόμην, and less Att. 1 A. M. υῖράμην.

*στειρίω* and *στειρίσκω* (τ. στερ-), to deprive, F. στερήσω, A. στερήσῃ, Pf. στείρηκα, Pf. P. στείρημαι, 1 A. P. στείρήθη, poet. 2 A. P. Pt. στείρις Eur. Hel. 95. Mid. στείρομαι, to want, F., often as Pass., στείρεσθαι (ἀπο-στεριῖσθαι Andoc. 19. 25). Ep. 1 A. στείρισα, v. 262.

### § 297. f. ADDITION OF ιξ.

*ἰδίω* (τ. ιδ-), to accustom, F. ἰδίσω, -ιῶ (§ 200. β), Pf. ἰδίκα (§ 189. 3), &c.; 2 Pf., as Pres. intrans., ἰδθα (§ 236. c). Ep. Pres. Pt. intrans. ἰδων I. 540.

*ἰλιζω* (τ. φιλ-), to hope, F. ἰλπίσω, -ιῶ, &c.; Ep. ἰλπω, to give hope, β. 91, ἰλπομαι or ἰλπομαι, and 2 Pf. ἰλπω (§ 191. 3), to hope, H. 199, K. 105, T. 186, 2 Plup. ἰώλπωι (§ 189. 5), T. 928.

*κοναρίζω* (τ. κοναδ-), to ring, Ep. B. 466, A. κοναρίζω, B. 334.

*πορίζω* (τ. πορ-), to furnish, F. πορίσω, -ιῶ, Pf. πιπόρικα, &c. Poet., 2 A. ἴπορον, Soph. CEd. T. 921 (see § 194. 3), Pf. P. πῖπονται (§ 223), it is fated, Σ. 329, Pt. πιπρωμένοι, Soph. Ant. 1337, Mem. ii. 1. 33.

### § 298. g. ADDITION OF OTHER SYLLABLES.

*ἄω* (τ. ἀ-, ἀδι-), to be sated, to satiate, Ep., F. ἄσω, A. 818, A. ἄσα, E. 289, and ἄθησα (Opt. ἀδδήσωι or ἄδῃσωι α. 134), Pf. Pt. ἀδδῃκώς, K. 98, F. M. ἄσωμαι, Ω. 717, A. M. ἄσασθαι T. 307. The F. ἄσω and commonly the A. ἄσα are trans., the other forms intrans. For Pres. Subj. (ἄωμι, ἄμιν) ἴωμι (also written ἰῶμι, as if from ἰάω) T. 402, see § 242. a; for Inf. ἄμιναι, see § 250. e; for Pres. Mid. ἄσται, see § 242. 1. Deriv. ἄσάομαι, Theoc. 25. 240, A. P. ἡσῆθη Hdt. iii. 41.

*δαμάζω* (τ. δαμ-), to subdue, F. δαμάσω, A. ἰδάμασα, 1 A. P. ἰδαμάσθη, and poet. ἰδμήθη (§ 223), Δ. 99, Eur. Alc. 127, 2 A. P. poet. ἰδάμην, Eur. Med. 647. Ep. Pres. and perhaps Fut. (§ 200. a) δαμάω, A. 61, Z. 368, Pf. P. δίδμηναι, E. 878, F. Pf. διδμήσομαι Hom. Ap. 543. Collat. poet. forms, δαμνάω, λ. 221, δάμνημι E. 893, Æsch. Pr. 164, δαμαλίζω, Pind. P. 5. 163. Lat. domo.

*ἴλω* (τ. ἰλ-, ἰλκυ-), to draw, F. ἴλξω (ἰλκύσω, Hipp.), A. ἰλκῶσσι (§ 189. 3; ἰλξα, Orph. Arg. 260), Pf. ἰλκῶκα, Pf. P. ἰλκυσμαι, A. P. ἰλκυστήν. Ep. ἰλκίω, P. 395, ἰλκήσω, ἡλκησα, λ. 580.

*ἰρωτάω* (τ. ἰρ-), to ask, F. ἰρωτήσω and ἰρήσομαι (§ 222), A. ἠρώτησα,

Pf. *ἡρώτησα*, Pf. P. *ἡρώτημαι*, A. P. *ἡρώτῃην*, 2 A. M. *ἡρώμην*. Ep. and Ion., *ἡρώμαι* A. 553, Hdt. iii. 64 (*ἡρώμενος* Ib., § 243. 4), F. *ἡρώσομαι* δ. 61; *ἡρώσῃην*, -ίην, δ. 347, Hdt. iv. 145; *ἡρώω*, H. 128; *ἡρώϊον* Z. 145.

*ἰδῶ*, and poet. *ἰδοῖω*, Ω. 415, Æsch. Ag. 1597, or *ἰδῶ*, ε. 341, Eur. Cycl. 245 (r. *ἰδ-*, *ἰσθ-* §§ 282, 52, *ἰσθι-*), *to eat*, F. *ἰδομαι* (§ 200. b), Pf. *ἰδῆδοκα* (§ 236. c), Pf. P. *ἰδῆδισμαι* (§ 222. a), Pl. Phædo, 110 e, A. P. *ἰδίσθην*. 2 A. *ἰφαγον* (r. *φαγ-*, § 301). Late F. *φάγομαι* (§ 247. d). Ep. 2 Pf. *ἰδῆδα*, P. 542, Pf. P. *ἰδῆδομαι* (§ 236. c).

*ἴχθω*, Soph. Aj. 459, *ἰχθαίρω* Eur. Alc. 179, and *ἰχθραίνω*, Ages. 11. 5 (r. *ἴχθ-*), *to hate*, chiefly poet., F. *ἰχθαίρω*, A. *ἴχθηρα*.

*ἴνομαι* (*ἴν-*, *ἴνο-*), *to scorn*, Ion. and poet., *ἴνεται*, &c. (see ¶ 51), ε. 378, F. *ἴνισσομαι*, A. *ἰνισάμην* P. 173, and *ἰνίσμην*, P. 25, A. P. *ἰνίσσθην*, Hdt. ii. 136. Deriv., *ἰνιδίζω*, and poet. *ἰνιστάζω*, Æsch. Sup. 11.

*πιπῶ*, and poet. *πίπω* (r. *πιπ-*), *to comb, shear*, poet., Ar. Av. 714, ε. 316, F. *πιξῶ* (§ 245. 2) Theoc. 5. 98, A. *πιξῆα*, *πιξάμην*, Ξ. 176, A. P. *πιρίχθην*, Ar. Nub. 1356.

*φλίσω*, and poet. *φλιγίσω*, Soph. Tr. 99, *to burn*, F. *φλίξω*, A. *φριξῆα*, A. P. *φρίχθην*. Late 2 A. P. *φρίγην*, Anth.

§ 299. REMARK. A few verbs obtain a 2 Aor. with a short penult (§ 255. δ), through an extension of the root; as, *διώκω*, *to pursue*, *ἰδιώκῃην*, Ar. Vesp. 1203, Pl. Gorg. 483 a; *ἴκω*, *to yield*, *ἰκῃην*, Soph. Ed. T. 651; *ἰργω*, *to exclude*, *ἰργῃην*, Soph. Ed. C. 862 (*ἰργῃην*, A. 437, *ἰεργῃην*, E. 147), *ἰεργῃην*, Æsch. Eum. 566; *ἀμύνω*, *to ward off*, *ἡμύνῃην*, Ar. Nub. 1323, *ἡμύνῃην*, Æsch. Eum. 438; *πίω*, *to go*, *μει-πιῃην* A. 52; *ἡλπῃην* (§ 273. β), *ἰσχυῃην* (§ 300). Cf. *ἰφθῃην* (§ 278). These extended Aorists, which are chiefly poet., are regarded by some as Imperfects, and are commonly so accented.

### § 300. 3. EXCHANGE OF LETTERS.

In the two following verbs, σ passes into ε aspirated (§ 50).

*ἴσσω* (r. *σσ-*, *ἴσ-*), *to be occupied with*, Impf. *ἴσπον* (§ 189. 3), F. *ἴψω*, 2 A. *ἴσπον*, Subj. *σῶω*, &c. Mid. *ἴσσομαι*, *to follow*, Impf. *ἰσπόμεν*, F. *ἴψομαι*, 2 A. *ἰσπόμεν*, Subj. *σῶωμαι*, &c. Poet. *ἴσσομαι*, δ. 826, Impf. (considered by some 2 A.) *ἰσπόμεν*, Γ. 239. A. P. *τερι-ἰσθην*, Hdt. vi. 15. The act. *ἴσσω* scarcely occurs except in composition.

*ἴχω* and *ἴσχω* (r. *σχ-*, *ἴχ-*, *ἴχ-* § 263, *ἴσχ-* §§ 283. c, 263), *to have, to hold* (in the sense *to have*, the forms *ἴχω* and *ἴξω* are preferred; in the sense *to hold*, *ἴσχω* and *σχῆσω*), Impf. *ἴχον* and *ἴσχον*, F. *ἴξω* and *σχῆσω* (§ 222); 2 A. *ἴσχον*, Subj. *σχῶ* (comp. *διάσχω* or *διασχῶ*, r. *σχ-* or *σχτ-*), Opt. *σχόισιν* (§ 205. a), Imp. *σχίς* (*σχί-* § 288; compare *ῥίς*, ἴς, § 210. 2), and rarely, in composition, *σχί*, Inf. *σχέειν*, Pt. *σχών*. 2 A. poet. *ἴσχυον* (§ 299), Æsch. Pr. 16; Pf. *ἴσχηκα*, Pf. P. *ἴσχημαι*, A. P. *ἰσχύθην*, 2 A. M. *ἰσχύμην*. Ep. Pf. Pt. *συν-σχυνότι* (§§ 236. 1, 191. 2, 62) B. 218. For *ἴσ-άχατο*, see § 236. d; for *ἰν-ίχῃσι*, see § 243. 4. Ep. deriv. forms, *ἰσχύων*, Ξ. 387, *ἰσχυάων*, E. 89. For the compound *ὑπισχυόμεναι*, see § 292; for *ἐνίχουμαι*, § 301. 2. For the σ in *ἀμπίχω* (*ἀμφί, ἴχω*), see § 62; and for the various forms of the augm. (Impf. *ἡμπε-ιχόμεν*, 2 A. *ἡμπε-σχόμεν*, *ἡμπε-ισχύμην*, &c.), § 192. 3.

### C. ANOMALOUS CHANGES.

§ 301. Forms are sometimes associated, which must be

referred to roots *originally distinct*, or *widely removed* from each other (§ 257. 2); as,

1. *αἶρω* (r. *αἰρ-*), *to take*, F. *αἰρήσω*, Pf. *ἔρηνκα*, Pf. P. *ἔρημαι*, A. P. *ἡρήθη* (§ 219); 2 A. *ἔλυν* (r. *ἔλ-*, § 189. 3), 2 A. M. *ἐλύμεν*. Poet. 1 A. M. *ἐξηγήσατο* Ar. Thesm. 761. Doubtful or late F. *ἰλῶ*, *ἰλοῦμαι*. Ion. Pf. *ἀραιήρηκα*, Hdt. v. 102, *ἀραιήρημαι*, iv. 66; Ep. 2 A. M. *ῶ* 3 γίνετο for *ἑἴλετο* (§§ 69. III., 185. 3) Θ. 43. In the sense *to capture*, the Pass. is commonly supplied by *ἐλίσκομαι* (r. *ἐλ-*, whence *ἔλ-* § 259, *ἐλο-*, *ἐλίσκ-* § 280), Impf. *ἡλίσκομην*, F. *ἑλώσομαι*, 2 A. *ἑέλων* (§ 189. 2) and *ἦλων*, Subj. *ἑλώω*, &c., Pf. *ἑλώωκα* and *ἦλωκα*.

2. *ἀνίσταμαι*, *to endure*, a compound of *ἵχω* (§ 300), F. *ἀνίσταμαι* and *ἀνασχέσομαι*, 2 A. *ἠνίσχονην* (§ 192. 3); F. *τλήσομαι* (r. *ταλα-*, *τλα-* § 261), 2 A. *ἵτλην* (§ 227), Pf. *τίτληκα* (see § 238. α). Ep. 1 A. *ἱτάλασσα*, P. 166. Later Ep., *ἱτλίω*, Ap. Rh. 3. 769, *ἱτλίω*, 2. 1008.

3. *ἔρχομαι* (r. *ερχ-*), *to go*, Imp. *ἔρχομαι* · F. *ἰσύσομαι* (r. *ἰλυθ-*, *ἔλυθ-* § 270), 2 A. *ἦλυθον*, commonly *ἦλθον* (§ 261), 2 Pf. *ἰλήλυθα* (§ 191. 2). Ep. 2 Pf. *ἦλυθα*, Hes. Th. 660, *ἰλήλυθα* (§ 47. N.), Dor. 2 A. *ἦνθον* (§ 69. III.), Theoc. 1. 77, Lacon. *ἦλσον* (§ 70. 4), Ar. Lys. 105. The Pres. (except in the Ind.), the Impf., and the Fut. are commonly supplied in the Att. by the verb *ἵμι* (§ 231).

4. *ἰδῶν* (r. *ὀρα-*), *to see*, Impf. *ἰώρων* (§ 189. 2), Pf. *ἰώρῃκα* (*ἰόρῃκα* Ar. Pl. 98), Pf. P. *ἰώρῃμαι* · F. *ὄψομαι* (r. *ὀπ-*), Pf. P. *ὄψμαι*, A. P. *ὄφθην* (*ὀραθῆναι* Pl. Def. 411 a), 2 Pf. poet. and Ion. *ὄψασα* Soph. Ant. 6, Hdt. iii. 63; 2 A. *ἰδον* (r. *ιδ-*, the augm. uniting with the *ι* to form *ει*), Subj. *ἴδω*, &c., 2 A. M. *ἰδόμεν*, Subj. *ἰδωμαι*, &c.; 2 Pf. *οἶδα*, (*I have seen*) *I know* (§ 233); Mid., poet., *ἰδομαι* (r. *ιδ-* § 268), *to seem, to resemble*, Æsch. Cho. 178, 1 A. *ἰσάμεν*, β. 791.

NOTE. In the preteritive *οἶδα* (§ 58, § 237), the root has four forms, (1.) *ιδ-*; *ἴσμεν* (Ion. *ἴδμεν* A. 124), *ἴσσι*, *ἴσθι*, *ἴστω* (Boeot. *ἴττω* Ar. Ach. 911), &c.; and Ep., *Inf. ἴδμεν* A. 719, *ἴδμεναι* N. 273, *Pt. ἴδναι*, A. 608, *Plup. Pl. 3 (ἴδ-σαν) ἴσαν* Σ. 405: (2.) *ιδθ-*; *ἰδίναι*, *ἰδίνης*, *ἦδιν*, *ἴσομαι* · and the Ep. Subj. *ἰδομεν*, *ἰδινε* (§ 246. 3): (3.) *οιδ-* (§ 236. 1); *οἶδα*, *οἶσθα*, &c.: (4.) *ιδθι-* (§ 288); (*ἰδῖω*) *ἰδῶ*, *ἰδῖν*, *ἰδῖσθω* (rare, A. 546, Isoc. 5 b), *ἰδῖσθα* (late). The Plup. is sometimes doubly augmented (§ 189); thus, Ep. *ἡἰδινε* or *ἡἰδινε* X. 280, *ἡἰδινε* or *ἡἰδινε* i. 206, Ion. *ἡἰδινε* Hdt. i. 45 (for *ἡἰδινε*, one *ι* dropped, cf. § 243. 2). In the Dor., we find the verb *ἴσῃμαι*, perhaps suggested by *ἴσῃσι* (§ 237, *οἶδα*), *Pind. P. 4. 441, ἴσῃσι* Theoc. 13. 34, *ἴσῃσι* 15. 146, *ἴσῃμεν* *Pind. N. 7. 21, Pt. ἴσῃσι*, *Pind. P. 3. 52*. The deficiencies of *οἶδα* are supplied by *γινώσκω* (§ 285).

5. *τρέχω* (r. *τρέχ-*, *τρεχ-* § 263), *to run*, F. *τρέξομαι*, commonly *δραμοῦμαι* (r. *δραμ-*), 1 A. *ἵρεξα*, commonly 2 A. *ἵδραμον*, Pf. *διδράμηκα* (§ 222), Pf. P. *διδράμημαι*. Ep. 2 Pf. *διδραμα*, i. 412. Late and rare F. *δραμῶ* Ath. 416 f, *δράμομαι* (§ 200. b), Anth. Deriv., *τροχάζω*, vii. 3. 46, Ep. *τροχάω*, o. 451, *τροχάω*, X. 163, *δραμῶ*, Hes. Fr. 2. 2.

6. *φίρω* (r. *φιε-*), *to bear*, F. *οἶσω* (r. *οι-*), F. M. *οἶσομαι*, F. P. *οἰσθήσομαι* · 1 A. *ἠνιγκα* (r. *ινικ-*, *ινιγ-* § 277), 2 A. *ἠνιγκον*, A. M. *ἠνιγκάμεν*, Pf. *ἠνιγχα* (§§ 191. 2, 236. a), Pf. P. *ἠνιγμαι*, A. P. *ἠνίχθην*, F. P. *ἠνιχθήσομαι*. Ion. (r. *ινικ-* § 268; *συν-ινίκεται* Hes. Sc. 440) 1 A. *ἠνικα*, E. 885, Hdt. iii. 30, 2 A. *Οπρ. ἠνίκοι* Σ. 147, *Inf. ἠνικίμεν* T. 194, Pf. P. *ἠνιγμαι*, Hdt. ii. 12, A. P. *ἠνίχθην*, i. 66; 1 A. *Inf. (ἀνα-οἶσαι) ἀνῆσαι* Ib. 157 Late Pf. P. *προ-οἶσαι* Luc. Paras. 2. For *οἶσι*, &c., see § 185. i; for *φίρεται*,

§ 246. β; for φέρει, § 251. 2. Deriv., φέρω, to carry, -ήσω, &c. (φέρῃς § 251. 2), δια-, εἰς-, ἐκ-φέρω (φέρω, Ar. Vesp. 125), to let pass, -φέρω, -ίφηναι, -εφερόμεν. Lat. *fero*. — The Aorists ἔνεγκα and ἔνεγκον are both common in the 1st Pers. sing. of the *Ind.*, and in the *Opt.*; but in the 2d Pers. sing. of the *Imp.*, in the *Inf.*, and in the *Part.*, the forms of ἔνεγκον are preferred; and, elsewhere, those of ἔνεγκα.

7. φημί and φάσκω (§ 53, § 228; r. φα-, φασκ- § 279), to say, to affirm, F. ἐφῶ (r. ἐφ-, φη- § 262), Pf. εἶπκα (§ 191. 1), Pf. P. εἶπμαι, F. Pf. εἶρησμαι, Cyr. vii. 1. 9, A. P. ἰπρήθην or ἰπρήθην (Ion. εἰρήθην or εἰρήθην, Hdt. iv. 77); 1 A. εἶπα (r. ἐπ-, εἰπ- § 268), 2 A. εἶπον. Non-Att., Pres. εἶρω β. 162, εἶρω, Hes. Th. 38; Ion. 1 A. M. ἀπ-ισάμην, refused, Hdt. i. 205; Poet. 1 Aor. (ἴψα) ἴψα Pind. N. 9. 78, 2 A. ἴπων K. 445; Ep. 2 A. (r. ἐπ-, εἰσ- § 273, cf. ἰνίσω) ἴπων, B. 484. Redupl. forms, φαύσκω Æsch. Eum. 620, φαύσκω, Hes. Th. 655. — The forms of φάσκω, with the F. φήσω, the A. ἴφηναι, and the Mid. voice, have commonly the strengthened sense, to affirm. The 1st Aor. inf. εἶπαι and part. εἶπας are not used by the Attics.

8. ἀνίσταμαι (r. ἀνι-), to buy, Impf. ἰστούμην (§ 189. 2), F. ἀνήσσομαι, Pf. ἰώνημαι, A. P. ἰωνήθην. 2 A. M. ἰωνιάμην (§ 49; r. πρια-). Ion. and late 1 A. M. ἰωνεάμην, Hipp.

## CHAPTER XI.

### FORMATION OF WORDS.

§ 302. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs*, or *primary roots*. These primary roots (which may be termed *radicals*, to distinguish them from the mere roots of inflection) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

NOTE. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require.

§ 303. Those words in which the radicals appear in their simplest forms are termed *primitive*; and all others are termed *derivative*; while, at the same time, a distinction must be made between simple derivatives, and those words which are formed by the union of other words, and which are termed *compound*.

NOTES. α. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child, while others are merely formations from the same radical, which, however,



commonly appears in a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly, for the sake of convenience, employed in both cases.

β. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language; which we find convenient in explaining that formation.

## I. FORMATION OF SIMPLE WORDS.

§ 304. Simple Words are divided in respect to their formation into three classes.

(I.) Those which consist of the mere radical, without change, except for euphony or emphasis.

(II.) Those which have, in addition, merely the affixes of inflection.

(III.) Those which receive farther modifications.

The Rules and Remarks which follow have respect chiefly to the third class.

### A. NOUNS.

§ 305. I. FROM VERBS. Nouns formed from verbs (or from common radicals, § 303. α) denote,

1.) The ACTION of the verb. These are formed by adding to the root of the verb,

a. *-σις* (Gen. *-σιως*, fem.), or *-σις* (G. *-σις*, f.); as, *μιμῖ-σιν*, to imitate, *μιμῖ-σις*, imitation; *πράσσω* (r. *πράγ-*), to act, (*πράγ-σις*) *πράξις*, action; *θύω*, to sacrifice, *θύσις*, sacrifice; *δοκιμάζω*, to try, *δοκιμασία*, trial.

b. *-η*, *-α* (G. *-ης*, *-ας*, f.); as, *φύγω* (r. *φυγ-*), to flee, *φυγ-ή*, flight; *τρέφω*, to nourish, *τρέφή*, nourishment; *χαίρω* (r. *χαρ-*), to rejoice, *χαρ-α*, joy; *φθείρω*, to corrupt, *φθορά*, corruption. Some verbs in *-ύω* have abstracts in *-σία* (§ 92. β. α); as, *παιδύω*, to instruct, *παιδεία*, instruction.

c. *-ος* (G. *-ου*, m.); as, *λέγω*, to speak, *λόγ-ος*, speech; *σείω*, to sow, *σείος*, sowing.

d. *-τος* (G. *-του*, m.); as, *κλύω*, to wail, *κλύ-τος*, wailing.

e. *-σις* (G. *-σις*, n.); as, *κηδύμαι*, to care, *κηδ-σις*, care.

f. *-μός* (G. *-μοῦ*, m.), or *-μη* (G. *-μης*, f.); as, *ἰδύμαι*, to lament, *ἰδυρ-μός*, lamentation; *μνῆ-μηναι*, to remember, *μνή-μη*, remembrance.

REMARK. From the tendency of abstracts to pass into concretes, verbals of Class 1 often express not so much the action itself, as the effect or object of the action, and thus blend with Class 2; as, *γραμμή*, line.

§ 306. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the root of the verb,

*-μα* (G. *-ματος*, n.); as, *ποιέω*, to make, compose, *ποίη-μα*, thing made,

poem; *σπείρω*, to sow, *σπέρμα*, thing sown, seed; *γράφω*, to write, (*γράφ-μα*) *γράμμα*, letter. See also § 305. R.

3.) The DOER. These are formed by adding to the root of the verb,

a. *-της* (G. *-του*, m.); as, *διά-μαι*, to behold, *διᾶ-τής*, beholder; *ποιῶ*, to compose, *ποιητής*, poet; *πρίζω*, to found, *πρίστης*, founder.

b. *-της* (G. *-της*, m.), or *-τωρ* (G. *-τορος*, m.); as, *δίδωμι* (r. *δο-*), to give, *δο-τής*, giver; *σώζω*, to save, *σωτήρ*, saviour; *ῥ. ῥι-*, to speak, *ῥή-τωρ*, speaker orator.

NOTE. The feminines corresponding to the above (a. and b.) end in *-τρια* or *-τρια* (proparoxytone, G. *-ᾱς*), or in *-τρια* or *-τρια* (G. *-ιδος*); as, *ποιήτρια*, poetess, *σώτρια*, female deliverer; *αὐλητής* and *-τή*, flute-player, *αὐλητρια* and *-τρια*, flute-girl; *προφήτης*, prophet, *προφῆτις*, prophetic.

c. *-ύς* (G. *-ίως*, m.); as, *γράφ-ω*, to paint, *γραφ-ύς*, painter; *φθίρω*, to corrupt, *φθορίύς*, corrupter; *κίρω*, to shave, *κουριύς*, barber.

d. *-ος* (G. *-ου*, m. f.); *τρέφ-ω*, to nourish, *τροφ-ίς*, nurse; *αἰδω*, to sing, *αἰδός*, minstrel.

REMARK. Some verbals of Class 3 are applied to things; as, *βαίω*, to beat, *βαιοτήρ*, beater, hammer, *ζωστήρ*, girdle, *ἀήτης*, wind (blower), *ἰμβελίς*, topper.

§ 307. 4.) The PLACE, INSTRUMENT, or other means of the action. These are formed by adding to the root of the verb,

a. *-τήριον* (G. *-ου*, n.), more frequently expressing place; as, *ἀκροά-μαι*, to hear, *ἀκροα-τήριον*, place of hearing, auditory; *δικαστήριον* (*δικάζω*), court of justice; *ποτήριον* (*πίνω*), drinking-cup. Cf. §§ 314. b, 315. a.

b. *-τρον* (G. *-ου*, n.), or *-τρα* (G. *-ᾱς*, f.), more frequently expressing means; as, *ξύω*, to curvy, *ξύστρον* and *ξύστρα*, curvycomb, *λύτρον* (*λύω*), ransom (means of releasing), *ὀρχήστρα* (*ὀρχίζομαι*), orchestra.

REMARK. Terminations of verbals are affixed, in general, with the same euphonic changes as the similar affixes of inflection; i. e. those beginning with *σ* follow the analogy of *-σω* of the Fut. or *-σαι* of the Perf. pass.; those beginning with *μ* and *τ*, of *-μαι* and *-ται* of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. of the Perf. pass. more frequently denote the thing done; the 2d, the doing; and the 3d, the doer. Thus,

<i>πι-ποίη-μαι</i> ,	<i>πι-ποίη-σαι</i> ,	<i>πι-ποίη-ται</i> ,
<i>ποίη-μα</i> , poem,	<i>ποίη-σις</i> , poetry,	<i>ποιη-τής</i> , poet.

§ 308. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, § 303. α) usually express the ABSTRACT of the adjective, and are formed in,

a. *-ία* (G. *-ίας*, f.), or, if the root ends in *σ* or *ς*, *-ιά* forming, with the final vowel of the root, *-υιά* or *-υιά*; as, *σοφ-ός*, wise, *σοφ-ία*, wisdom; *εὐδαίμων*, -ον-ος, happy, *εὐδαιμον-ία*, happiness; *ἀληθής*, -ί-ος, true, *ἀλήθειᾱ*, truth; *εὔνο-ος*, contr. *εὔνους*, kind, *εὔνοιά*, kindness. See §§ 92. β, γ, 315. α.

b. -της (G. -τητος, f.), from adjectives in -ος and -υς; as, ἴσος, equal, ἰσότης equality; ταχύς, swift, ταχυτής, swiftness.

c. -σύνη (G. -νης, f.), from adjectives in -ος and -ων; as, δίκαιος, just, δικαιοσύνη, justice; σώφρων, discreet, σωφροσύνη, discretion.

d. -ος (G. -ιος, n.), chiefly from adjectives in -υς; as, βαθύς, deep, βάθος, depth; εὐρύς, broad, εὐρος, breadth.

e. -άς (G. -άδος, f.), from numerals; as, δύο, two, δυάς, duad. See ¶ 25. III.

§ 309. III. FROM OTHER NOUNS. Nouns derived from other nouns are,

1.) PATRIALS (*patria, native land*), and similar words denoting *persons related to some object*. These end in,

a. -της (G. -του) masc., and -τις (§ 134. a; G. -τιδος) fem. (with the preceding vowel long in patrials; thus, ἴτης, ἡτης, ἄτης, ἰάτης, ἰότης; and also in other nouns in -της); as, Σύβαρις, Sybaris, Συβαρίτης, a man of Sybaris, a Sybarite, Συβαρίτις, a woman of Sybaris; Αἰγινήτης, Πισάτης, Σακεριαῖτης, Σικιλιώτης, a man of Ægina, &c.; πόλις, city, πολίτης, citizen, πολίτις, female citizen; τόξον, bow, τοξότης, archer, τοξότης, archeress.

b. -ίης (G. -ίης) masc., and -ίς (G. -ίδος) fem. (§ 118. 3); as, Μίγαρα, Megara, Μεγαρεύς, Megarian man, Μεγαρίς, M. woman; φάρμακον, drug, φαρμακίς, dealer in drugs, sorcerer, φαρμακίς, sorceress; ἵππος, horse, ἵππις, horseman, knight.

§ 310. 2.) PATRONYMICS (so called from containing the father's or ancestor's name, πατρὸς ὄνομα). These end in,

a. ἴδης (G. -ου) masc. (uniting with *s* or *e* preceding), and ἴς (G. ἴδος) fem.; ἄδης (G. -ου) masc., and ἄς (G. ἄδος) fem., from names of Dec. I.; and ἰάδης (G. -ου) masc., and ἰς (G. ἰάδος) fem., from names in -ιος, and (especially in hexameter verse for the sake of the measure) from many which have the last syllable of the root long; as, Πρίαμος, Priam, Πριαμίδης, son of P., Πριαμίς, daughter of P.; Κίκροψ, Κικροπίδης, Κικροπίς, Πηλείς, -ίης, Πηλείδης, Ἡρακλῆς, -ίους, Ἡρακλειδης, Λητώ, -ίος, Λητοίδης, Βορέας, Βορεάδης, son of B., Βορέας, -δος, daughter of B.; Θίστιος, Θιστιιάδης, Θιστιάς, Φίρης, -ητος, Φιρητιιάδης, Πηλείς, Ep. G. -ῆς, Ep. Πηληιάδης, A. 1.

b. ἰών (G. -ίωνος, rarely -ίονος) masc., and ἰώνη or -ίνη (G. -ης) fem., only poetic; as, Κρόνος, Saturn, Κρονίων, Ἴωνος or ἴονος, son of S., A. 397; Πηλείς, Πηλείων, A. 188; Ἀκρίσιος, Ἀκρισίωνη, daughter of A., Ξ. 319; Ἀδρηστος, Ἀδρηστίνη E. 412.

REMARK. Patronymics appear to have been, in their origin, *diminutives* thus, Πριαμίδης, little Priam. See § 312. Akin to the above are a few words in -ίδιος, contr. -ιδεύς, — son, -ιδίᾱ, contr. -ιδῆ, — daughter; as, θυγατείδεύς, -ιδῆ, daughter's son, — daughter, ἀδελφιδεύς, -ιδῆ, nephew, niece.

§ 311. 3.) FEMALE APPELLATIVES. These end in,

a. -ίς (G. -ίδος), chiefly from masculines of Dec. I., and from those in -ίους as, δισπότης, master, δισπότις, mistress (also δισποῖνα, cf. b). See § 134. a.

b. -αινᾶ (G. -ης), chiefly from masculines in -ων; as, λίων, -ον υς, lion, λαινα, lioness; τέκτων, -ωνος, artisan, τέκταινα · Λάκων, -ωνος, Spartan, Λάκαινα. Also from some in -ες; as, θείς, god, θείαινα, goddess (§ 74. i), λύκος wolf, λύκαινα.

c. -ιᾶ (G. -ιᾶς), from βασιλεύς, king, and ἱερεύς, priest; thus, βασίλισσα, queen, ἱερίαια, priestess.

d. -σᾶ (-σσᾶ, § 70. 1; G. -ης), from several endings of Dec. III.; as, Κίλιξ, -ικος, Cilician, Κίλισσα (cf. § 273), ἄναξ, -κτος, sovereign, ἄνασσα, θής, -τός, hireling, Θήσσα, Λίβυς, -υος, Libyan, Λίβυσσα.

NOTE. See, also, §§ 306. N., 309, 310.

§ 312. 4.) DIMINUTIVES (sometimes expressing affection, often contempt). These end in,

a. -ιον (G. -ιου, n.), with a syllable often prefixed (-ίδιον, -άριον, -ύλλιον, -ύριον, -ύφιον, &c.). — b. -ίσκος (G. -ου, m.), -ίσκη (G. -ης, f.). Thus, παῖς, child, Diminutives, παιδίον, little child, παιδίσκος, young boy, παιδίσκη, young girl, παιδάριον, παιδαρίδιον, παιδαρύλλιον, παιδαρίσκος, παιδισκάριον · μῦραξ, youth, μιράκιον, μιρακίδιον, μιρακυλλιον, μιρακυλλίδιον, μιρακίσκος, μιρακίσκη · κόρη, girl, κόριον, κορίσκη, κορίσκιον, κορίδιον, κοράσιον (for -άριον, on account of the preceding ρ), κορασίδιον · νῆσος, island, νησύριον · ζῶν, animal, (ζωίδιον) ζωδιον, ζωδάριον, ζωύφιον. ὦ Σωκράτης, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c. -ίς (G. -ίδος and -ῖδος, f.); as, κρήνη, fountain, κρηνίς, -ῖδος · πίναξ, table, πινακίς, -ιδος, tablet.

d. -ιδεύς (G. -ίως, m., only of the young of animals); as, αἰτός, eagle, αἰτιδεύς, eaglet; λαγώς, hare, λαγιδεύς.

e. -ίχνη, -άκη, -υλλίς, -ύλος (Dor.), &c.; as, πόλις, city, πολίχνη · πῖθος, wine-jar, πιδάκη · ἀκανθίς, finch, ἀκανθυλλίς · ἔρως, -ωτος, love, ἐρωτύλος, darling, Theoc. 3. 7.

NOTE. Some diminutives (especially in -ιον) have lost their peculiar force · thus, θῆρ, commonly in prose θηρίον, wild beast. Some proper names have diminutive forms, sometimes made by abbreviation; as, Μίγυλλος (μίγαις, great), Ἀμπευλλίς (ἀμάρα, channel), Διονῦς, Μηνῆς (§ 126. 2).

§ 313. 5.) AUGMENTATIVES, words implying increase, either of number, size, or degree. They end in,

a. -ων (G. -ωνος, m.). This ending may express either a place, an animal, or a person, in which any thing exists in numbers, or in large size or degree; as, ἀμπλος, vine, ἀμπλών, vineyard, ἵππων (ἵππος), horse-stable, ἀνδρών, γυναικῶν (ἀνήρ, γυνή), apartments for men, women, οἰνῶν (οἶνος), wine-cellar; χυλός, lip, χυλών, a fish with a long snout; γνάθος, jaw, γνάθων, glutton; πλάσος, breadth, Πλάτων. As a designation of place, -ωνία is also used; as, ῥοδωνία (ῥόδον), rose-bed.

b. -αξ (G. -ακος, m.), applied, like the preceding, to persons and animals, but harsher in its expression; as, πλούτης, wealth, πλούταξ, a rich churl. So λάβρος, greedy, λάβραξ, sea-wolf.

REMARK. Many derivative nouns are properly adjectives used substantively.

## B. ADJECTIVES.

## § 314. I. FROM VERBS. These end in,

a. -ικός, -ή, -όν, active; as, ἄρχω, to rule, ἀρχικός, able to rule; γράφω, to describe, γραφικός, descriptive, graphic. This ending is more frequently preceded by τ (cf. § 306. a, b); as, ποιητικός (ποιῶ), poetic. But see § 315. b.

b. -τήριος, -ᾶ, -ον, active; as, σώζω, to save, σωτήριος, saving (cf. § 306. b).

c. -μος, -ον (and -ος, -η, -ον), implying fitness, both active and passive, and annexed after the analogy of different verbal nouns; as, τρέφω, τροφή (§ 305. b), τρέφωμος, fitted to impart or to receive nourishment, nutritious, vigorous, χρέσιμος (χράσμαι, χρεῖσις), fit for use.

d. -μων, -μον (G. -μονος), active; as, λιλῶ, to pity, λιλήμων, compassionate, μνήμων (μνήμημαι), mindful.

e. -τός, -ή, -όν, passive, signifying that which is done, either as a matter of fact (like the Lat. Part. pass. in -tus), or more commonly as a matter of habit or possibility; thus, ὁράω, to see, ὁράτός, seen, visible.

f. -τός, -ᾶ, -ον, passive, expressing necessity or obligation (like the Lat. Part. in -ndus); as, ποίω, to make, ποιητός, that which is to be made.

NOTE. Verbals in -τός and -τός commonly follow, in respect to the form of the root, the analogy of the 1 Aor. pass.; as, αἰρίω, to take, Pf. P. ἤρημαι, A. P. ἤρειθην, αἰριτός, αἰριτός · παύω, to stop, Pf. P. ἴπαυμαι, A. P. ἴπαυέσθην, παυστός, παυστός.

g. -νός, -ή, -όν, passive (compare the Part. in -μιος); as, εἶω, to revere, (σεβ-νός) σεβνός, revered, ποδινός (ποδῖν), longed for.

h. -ἄρος (-ᾶ, -όν), -ᾶς (G. -ᾶδος), &c.; as, χαλάω, to slacken, χαλαρός, slack; φέρω, to bear, φεράς, fruitful; λίγω, to choose, λογάς, chosen; λοιπός (λείπω), remaining.

## § 315. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed:

a. -ιος, belonging to; if a vowel precedes, commonly uniting with it in a diphthong (-αιος, -ιος, -εος, -φος, -υος), and often, without respect to this, assuming the form -ιιος (Ion. -ήιος, § 46. B.), especially from names of persons and animals. Many patrials (properly adjectives, but often used substantively) belong to this class. Thus, οὐρανός, heaven, οὐράνιος, belonging to heaven, heavenly, φόνιος (φόνος), of murder, murderous; ἀγοραῖος (ἀγορά), pertaining to the forum, Ἀθηναῖος (Ἀθήναι), Athenian, θεῖος (θεός), divine, Ἀργεῖος ("Ἀργος, -ιος), Argive, ἡώς (ἴως), Ion. ἡῖος (ἥος, -ός), of the morning, πῆχυιος (πῆχυς), of a cubit's length; ἀνθρώπιος (ἄνθρωπος), human, Ὀμήρειος ("Ὀμηρος), Homeric, θήρειος (θήρ), of wild beasts.

NOTES. a. From the neuter of these adjectives has come a class of substantives denoting an appropriated building or other place, instrument, &c.; as, Ἀθήναιον (Ἀθηνᾶ), Θεσηῖον, Μουσειον, temple of Minerva, of Theseus, of the Muses, κουρείον (κουρεύς), barber's shop, γραμματεῖον (γραμματεῖς), writing-tablet, cf. § 307.

β. Before -ιος and -ᾶ (§ 308. a), τ often passes into σ; as, ἐνιαυτός, year, ἐνιαυσίος, of a year, Μιλήσιος (Μίλητος), Milesian, ἀθανασία (ἀθάνατος), immortality.

b. -ῖος, -ή, -έν (if *υ* precede, -πίς; if simple *ι* or *υ*, -ᾶς; while -αιος commonly makes -αῖος), relating to. These adjectives in -πίς are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality*, or *fit for*, and are mostly derived from personal appellations. Thus, τέχνη, art, τεχνικός, relating to art, artistic; δούλος, slave, δουλίκος, servile; Λίβυς, Libyan, Λιβυκός, pertaining to the Libyans or Libya; Κορινθίος, Corinthian, Κορινθιακός, spondee, σπονδιακός, spondee; Ἀχαιός, Achaean, Ἀχαιικός, and less Att. Ἀχαιοῖκος, ποιητής, poet, ποιητικός, poetic, ρητορικός, (ρήτωρ), rhetorical, στρατηγικός (στρατηγός), fit for a general. See § 314, a.

c. -ιος, -ᾶ, -ον, and -ῖνος, -η, -ον (proparoxytone), denoting material, -en; as, χρυσός, gold, χρυσεός (¶ 18), golden, ξύλινος (ξύλον), wooden.

d. -ῖνός, seldom -ῖνός, expressing time or prevalence; as, ἡμερινός (ἡμέρα), by day, πιδινός (πίδον), level, ὄρεινός (ὄρος, -ος), mountainous.

e. -ῖνος, -ηνός, -ᾶνός, patrials, from names of cities and countries out of Greece; as, Ταραντίνος (Τάρας, -αντος), Tarentine, Κυζικηνός (Κύζικος), Cyzicene, Σαρδιανός (Σάρδις), Sardinian.

f. -ερός, -ιρός, -ηρός, -αλός, -ηλός, -αλός, -ις (-ισσά, -ιν, G. -ιντος), -ώδης (-ις, G. -ιος; contr. from -ο-ιδής, from ἰδος, form), expressing fullness or quality; as, αἰσχερός (αἰσχος), shameful, φοβερός (φόβος), fearful, πονηρός (πόνος), painful, θαρσαλός (θάρος), courageous, ἀπατηλός (ἀπάτη), deceitful, φιδωλός (φιδώ), parsimonious, ὕληις (ὕλη), woody, πυρρός (πῦρ, -υρός), fiery, χαρίεις (χάρις), graceful, σφηκώδης (σφήξ), wasp-like, ψαμμώδης (ψάμμος), sandy.

§ 316. III. FROM ADJECTIVES AND ADVERBS. 1. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns; thus, καθαρός, clean, καθάριος, cleanly, ἐλευθέριος (ἐλεύθερος), liberal, θηλυκός (θηλύς), feminine, χθесινός (χθές), of yesterday.

2. The adjective has in Greek, as in other languages, two strengthened forms, of which the one may be termed *dual*, denoting choice between *two* objects, and the other *plural*, denoting choice among a *number* of objects.

The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called. Other examples of the *comparative* or *dual strengthened form* are, (a) the *correlatives* πότερος; whether of the two? ποτιρός, ἴτιρος (formed from the 3d Pers. pron. as the positive, ¶ 23, § 141, or, as some think, from the numeral ιτ'), one of the two, οὐδότερος, ἰσότερος, ἰσότερος, ἀμφοτέρους (see ¶ 63, and compare the Lat. *uter*, *neuter*, *alter*, and the Eng. *whether*, *either*, *neither*, *other*); (b) the following implying a consideration of *two* objects or *properties*; δεξιτερός (poet.), Lat. *dexter*, right (rather than left), ἀριστερός, sinister, left, δεύτερος, second, ἡμίτερος, noster, our (rather than yours, or any one's else), ὑμίτερος, vester, your, σφίτερος, their, &c. (¶ 24). Other examples of the *superlative* or *plural strengthened form* are, (c) the *correlatives* πόσος; which in order? or, one of how many? ἰσώστος, ἰσώστος (¶ 63); (d) all *ordinals* except δεύτερος (see ¶ 25).

### C. PRONOUNS.

§ 317. For the formation of the most common pronouns,

see §§ 141–154. The Greek abounds in correlative pronouns and adverbs (see ¶ 63), in respect to many of which it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative* (with a change of accent); with τ-, *definite* or *demonstrative*; with the *rough breathing*, *relative definite*, and with ὁπ-, *relative indefinite*. Thus, πόσος; *how much?* ποσός, *of a certain quantity*, τόσος, τοσοῦτος and τοσόσδε (§ 150. α), *so much*, ὅσος, *as much*, ὅπόσος, *how much soever*; πότε; *when?* ποτέ, *at some time*, τότε, *then*, ὅτε, *when*, ὁπότε, *whenever*.

## D. VERBS.

§ 318. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and the prevailing significations are as follows.

a. -ίω, -εύω, and (mostly from nouns of Dec. I.) -άω, *to be or do that which is pointed out by the primitive*; as, φίλος, *friend*, φιλίω, *to be a friend, to love*, εὐδαιμονίω (εὐδαιμων, -ονος), *to be prosperous*, ἀτυχίω (ἀτυχής), *to be unfortunate*, πολέμιω (πόλεμος), *to wage war*; δουλιύω (δούλος), *to be a slave, to serve*, βασιλεύω (βασιλεύς), *to reign*, χορεύω (χορός), *to dance*; τολμάω (τόλμα), *to be bold, to dare*, τιμάω (τιμή), *to honor*.

b. -ίω (mostly from words of Dec. II.), -αίνω and -ύνω (mostly from adjectives), *to make that which is pointed out by the primitive*; as, δήλος, *evident*, δηλίω, *to make evident*, δουλίω (δούλος), *to make one a slave, to enslave*, χρυσίω (χρυσός), *to make golden, to gild*, πτερόω (πτερόν), *to make winged, to furnish with wings*, στέφανίω (στέφανος), *to crown*; λευκαίνω (λευκός), *to whiten*, σημαίνω (σημα), *to signify*, ἡδύνω (ἡδύς), *to sweeten*.

c. -ίζω, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. §§ 310. α, 315. b) -άζω; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.); from other words, used in various senses, but mostly active; as, Μηδίζω (Μῆδος), *to imitate or favor the Medes*, Ἑλληνίζω, *to speak Greek*, Δωριέζω and Δωριάζω, *to live, talk, sing, or dress like the Dorians*, Φιλιππίζω, *to be of Philip's party*, ἀλώπηκιζω (ἀλώπηξ), *to play the fox*; πλουτίζω (πλούτης), *to make rich*, εὐδαιμονίζω, *to esteem happy*, θειρίζω (Θείρος), *to harvest*, ἱερίζω (ἱερίς), *to contend*, ἱερτάζω (ἱερτή), *to make a feast*, δικάζω (δίκη), *to judge*, θαυμάζω (θαῦμα), *to wonder*.

d. -ω with simply a strengthening of the penult, more frequently active; as, καθᾶρός, *pure*, καθαίρω, *to purify*, ποικίλλω (ποικίλος), *to variegate*, μαλάσσω (μαλάκός), *to soften*.

## § 319. II. FROM OTHER VERBS. These are

1.) *Desideratives*, formed in -σιώ, from the Fut.; as, γιλάω, *to laugh*, γιλασιώ, *to wish to laugh*, Pl. Phædo, 64 b, πολέμησιώ (πολεμίω), *to wish for war*, Th. i. 33. Desideratives are also formed in -ιάω (rarely -άω), chiefly from verbal nouns; as, μαθάνω, *to learn*, μαθητής, *disciple*, μαθητιάω, *to wish to become a disciple*, Ar. Nub. 183, στρατηγιάω (στρατηγός), *to desire military command*, vii. 1. 33, θανατάω (θάνατος), *to desire death*, Pl. Phædo, 64 b.

2.) Various prolonged forms in -ζω, -σκω, &c. (see §§ 265–300), some-

times *frequentative* or *intensive*, as, *ρίπτω*, to throw, *ρίπτάζω*, to throw to and fro, *σίνω*, to sigh, *σινάζω*, to sigh deeply; sometimes *inceptive*, as, *ἡβάνω*, to be at the age of puberty, *ἡβάσκω*, to come to the age of puberty; sometimes *causative*, as, *μυθύνω*, to be intoxicated, *μυθύσκω*, to intoxicate; sometimes *diminutive*, as, *ἔξαπατάω*, to cheat, *ἔξαπατάλλω* (cf. § 312), to cheat a little, to humbug, *Ar. Eq.* 1144; but often scarce differing in force from the primitive form (§§ 254–258, 265).

## E. ADVERBS.

§ 320. Most adverbs belong to the following classes.

I. **OBLIQUE CASES OF NOUNS AND ADJECTIVES**, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Examples,

1. **GENITIVES**, (a) in *-θιν*, denoting the *place whence* (§ 91): (b) in *-ου*, denoting the *place where*; as, *οὐ* [sc. *τόπου* or *χωρίου*], in which place, where, *αὐτοῦ*, there, *ἐμοῦ*, in the same place, *οὐδαμοῦ*, nowhere: (c) in *-ης*; as, *αἰφνης*, of a sudden, *ἑξῆς*, in order: (d) *πρῶτος* (*πρῶτῳ*), of a gift, *gratis*, &c.

2. **DATIVES**, (a) in *-σι*, *-σι* of Dec. II. sing., and in *-σι(ν)*, *-σιν(ν)* of Dec. I. pl., denoting the *place where* (in adverbs in *-σι* derived from pronouns, this commonly passes into the idea of *whither*, see ¶ 63, and compare the familiar use of *where*, *there*, &c., in English); as, *Ἀθήνῃσι*, at Athens; see §§ 90, 96. 5: (b) in *-ῃ* (*-ῃ*), *-ῃ* (*-ῃ*), *-αι* of Dec. I., and in *-ι* of Dec. III., denoting *way*, *place where*, or *time when*; as, *ταύτῃ*, [sc. *ἰδίᾳ*] in this way, thus, [sc. *χάρῃ*] in this place, here, *πανταχῇ*, every way, everywhere, *πυγῇ*, on foot, *ἰδίᾳ*, privately, *χαμαί*, on the ground, *πάλαι*, in olden time, *ἔκπι*, by the will of, *ἔρῃ* (§ 89. β. d), *ἔγγι*, near, *ἔρῃ*, early, *I.* 360.

NOTE. Adverbial Datives of Dec. I. are written by most editors with an *ι* subac., except when they have no Nom. in use, and by some even then. See § 25. β.

3. **ACCUSATIVES**; as, *ἔκπι*, at the moment, *χάριν*, on account of, *ὅτι*, like, and the Neut. sing. and pl. of adjectives.

§ 321. II. DERIVATIVES SIGNIFYING, (1.) MANNER, in,

a. *-ως*, from adjectives. The adverb may be formed by changing *ς* of the Gen. pl. into *ς*; as, *σοφός*, G. pl. *σοφῶν*, wise, *σοφῶς*, wisely, *ταχύς*, *ταχίων*, swift, *ταχίως*, swiftly, *σαφῶς* (*σαφής*, *-ίων*, *-ών*), Ion. *σαφίως*, evidently.

b. *-ῶς* or *-ῶν* (perhaps kindred with *ἰδος*, form), chiefly from nouns; *-ῶν* or *-ῶν*, chiefly from verbs (those in *-ῶν* commonly conforming to other verbals); and *-ῶς*; as, *πλινθῶν* (*πλινθος*), in the form of bricks, *Hdt.* ii. 96, *βοτρυῶν* (*βότρυς*), in clusters, *B.* 89, *ἀναφανῶν*, or *-ῶς* (*ἀναφαίνω*), openly, *κρύβῶν*, or *-ῶς* (*κρύπτω*), secretly, *σκορῶν* (*σπείρω*, *σκορῶς*), scatteringly. These appear to be Acc. forms (cf. § 320. 9); thus, Sing. fem. *-ῶν*, neut. *-ῶν*, Pl. neut. *-ῶς*.

c. *-ί* or *-ί*, especially from imitative verbs (§ 318. c, *-ίζω* becoming *-ιστί*), and in compounds of *ἀ-* privative, *αὐτός*, and *πᾶς*: as, *Μηδιστί*, like the Medes, *Ἑλληνιστί*, in the Greek language, *ἀμισθί* (*μισθός*), without pay, *ἀμαχί* and



ἀμαχητὶ, or -ί, *without battle*, ἀντοχειί (χείρ), *with one's own hand*, πανδημί (δήμος), *with the whole people*. These appear to be Dat. forms (cf. § 320. 2).

d. -ς added to a palatal; as, ἀνα-μίγνυμι (r. μιγ-, § 294), *to mix up*, ἀναμίζω, *confusedly, pellmell*, παραλλάξ (παρ-αλλάσσω, § 274. γ), *alternately*.

(2.) TIME WHEN, in -τε (Dor. -κα), or, for more specific expression, in -ικᾶ; as, ἄλλοτε (ἄλλος), *at another time*, αὐτίκα (αὐτός), *at the very moment*. See ¶ 63.

(3.) PLACE WHITHER, in -σε (which appears to be a softened form of -δε, § 322. III., or at least kindred with it); as, οὐρανόσε, *to heaven*, ἐκέισε, *thither*, ἐτέρωσε, *to the other side*. See ¶ 63.

(4.) NUMBER, in -άκις. See ¶ 25. II.

§ 322. III. PREPOSITIONS WITH THEIR CASES; as, (προῦργου) προῦργου, *before the work, to the purpose*, παραχρῆμα, *upon the affair, immediately*, (δι' ὃ) διό, *on account of which, wherefore*, (ἐν ποδῶν ὁδῷ) ἐμποδῶν, *in the way of the feet*, Ἀθήναζε (from Ἀθήνας, and -δε, an inseparable preposition denoting direction towards, §§ 51. N., 150. 4), *to Athens*.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS USED WITHOUT CASES; as, ἔξω (ἐξ), *without*, εἰσω (εἰς), *within*, πρὸς, *besides*.

## II. FORMATION OF COMPOUND WORDS.

§ 323. In composition, the word which modifies or limits the other, usually precedes; as, νομο-θέτης (νόμος, τίθημι), *law-maker*.

The exceptions consist mainly of a verb or preposition followed by a noun, and are for the most part poetic. Among the verbs which are most frequently so placed in prose are φιλῶ, *to love*, and μισῶ, *to hate*; thus, φιλ-άνθρωπος, *man-loving*, μισο-πίστις, *Persian-hater*.

§ 324. A. The FIRST WORD has commonly its radical form with simply euphonic changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

1.) In the insertion of a union-vowel, which, after a substantive or adjective, is commonly -ο-, but sometimes -η-, -α-, or -ι-; and, after a verb, -ι-, -ι-, -ο-, -αι-, or -αι-; as, παιδ-ο-εργῆς (παις, -δός, εργῶ), *instructor*, δικ-ο-λόγος (δίκη, λῆγω), *advocate*, δημο-ο-εργός (Ion. δημο-ο-εργός, from δῆμος and εργον), *artisan*, (γᾶ-ο-μετρία, from γᾶ, contr. γῆ, and μετρέω, §§ 35, 98. α) γεωμετρία, *geometry*, (να-ο-κόρος· νᾶός, νῆός, and κορίω) ναυκόρος, *keeper of a temple*, θανατο-ο-φῆρος and -η-φῆρος (θάνατος, φέρω), *death-bringing*, Æsch. Ag. 1176, Cho. 369, ξιφ-η-φῆρος and -ο-φῆρος (ξίφος, -ισ, φέρω), *sword-bearing*, ἀγορᾶ-νόμος (ἀγορᾶ, νόμος), *clerk of the market*, ποδ-ᾶ-νιπτήρ (πούς, νίζω), *foot-bath*, Hdt. ii. 172, πυρ-ι-γενής (πῦρ, γίγνομαι), *fire-born*, ὁδ-οι-πόρος (ὁδός, πόρος), *way-farer*, μισ-αι-πόλις (μισος, πολίς), *half-gray*, N. 361; ἀρχ-ι-χορος (ἀρχω,

χορός), *chorus-leading*, τρεπ-ι-πέρωνες (τρέπω, πέρωνες), *delighting in thunder*, A. 419, λειπ-ο-ταξία (λείπω, τάξις), *leaving one's post*.

2.) In the insertion of *σ*, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both; as, (ρίπ-σ-ασσις) ῥίψασσις (ρίπτω, ἄσσις), *coward*, τιλι-σ-φόρος (τίλος, -ιος, φέρω), *fulfilling*, κερκεφόρος, *horned*, φωςφόρος, *light-bringing*; λῶ-σ-τιλής (λῶν, τίλος), *income-paying*, profitable, ναυ-σί-πτερος (ναῦς, πτερος) *navigable*, (μυγ-σ-σ-ε-) μύθο-ζάρεαρος (μύγνυμι, βάρεαρος), *mixed with barbarians*; Στ-σ-εχθρία (Στῆς, ἐχθρός), *impiety*, φρε-ί-σ-σις (φίρω, βίος), *life-giving*; ταμ-ισ-χρως (τίμνω, χρώς), *wounding*, Δ. 511. In some of these cases, the *σ* appears to have been borrowed from the theme or the Dat. pl. of nouns, and in others, perhaps, from the Aor. of verbs, or a verbal.

3.) In adopting a *shorter form* from the theme, or an early root; as, αἱμ-σ-καφής (αἷμα, -ατος, βάπτω), *blood-bathed*, φιλ-έ-σ-πωνος (φιλί-ω from φίλος, πόνος), *labor-loving*.

NOTES. α. The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

β. In some compounds, chiefly poetic, the first word has a form like that of the Dat. sing. or pl. without change; as, νυκτι-πέλος, *roaming by night*, Eur. Ion, 718, τειχισι-πλήτης, *wall-approacher*, E. 31.

§ 325. REMARKS. 1. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony. For elision in prepositions, see §§ 41, 42, 192. 1. Ἀμφί, like περί, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma. For elision before a consonant, see § 48. 2. Πρὸς sometimes unites with a vowel following by crasis; as, πρὸ-εστος, πρὸ-ἔχων, πρὸ-ἴχων, πρὸ-ἔχων, n. 90; see § 192. 1.

2. Some particles occur only in composition, and are hence called *inseparable*. Of these, the most important are,

a.) ἀ-, commonly denoting *privation* or *negation*, and then called *ἀ- privative*, as, ἀ-παῖς, *without children*, ἀ-σοφος, *unwise*; but sometimes denoting *union*, *collection*, or *intensity*, as, ἀ-δελφός (δελφός), *brother*, ἀ-τινής (τίνω), *strained*. Ἀ- *privative* (commonly ἀν- before a vowel) is akin to ἀνν, *without*, to the Lat. in-, and to the Eng. and Germ. un-; ἀ- *copulative* appears to be akin to ἄμα, *together*. Akin to ἀ *priv.* is νη- (Lat. ne); thus, νηλὴς (ἔλεος), *merciless*.

b.) δυσ-, *ill*, *mis*-, *un*-; as, δυσ-φημος, *ill-omened*, δυσ-τυχία, *mis-fortune*, δυσ-δαίμων, *un-happy*.

c.) The *intensive* ἀρι- (kindred with ἄρης, § 161. R.), ἔρι-, ζα-, and δα-; as, ἀρι-δάκρυς, *very tearful*, ζα-πλουτος, *very rich*.

§ 326. B. The form of the *LAST WORD* depends upon the part of speech to which the compound belongs.

1. If the compound is a *NOUN* or *ADJECTIVE*, it commonly takes the most obvious form which is appropriate to the class

of words to which it belongs. Often, the last word, if itself a *noun* or *adjective*, undergoes no change; as, ὁμό-δουλος, *fel-low-slave*, ἄ-παις, *childless*. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

a. -ος. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*; as, λιθο-βόλος (λίθος, βάλλω), *throwing stones*, λιθό-βολος, *thrown at with stones*.

b. -ης (-ας, G. -ιος); as, εὐ-πρεπής, *becoming*, αὐτάρκης, *self-sufficing*.

c. -ης or -ας (G. -ου), and -ηρ or -ωρ, denoting the *agent* (§ 306. a, b); as, νομο-θέτης, *legislator*, μυρο-πόλης (§ 92. 2), ὀρνιθο-θήρας, *bird-catcher*, μηλο-κόττηρ, *shepherd*, Σ. 529, παιδο-κίτωρ, *child-murderer*.

REMARK. In compounds of this class, if the last word begins with α, ε, or ο, followed by a single consonant, this vowel is commonly lengthened to η or ω; as, στρατηγός (στράτος, ἄγω), *general*, δυσήλατος (δυσ-, ἑλαύνω), *hard to drive over*, ἀνώνυμος (ἄ-, ὄνομα, § 44. 5), *nameless*.

§ 327. 2. If the compound is a *VERB*, it is important to observe that verbs are compounded directly and without change with prepositions only; and that, in other cases, compound verbs are derivatives from compound nouns or adjectives existing or assumed.

Thus, λαμβάνω, *to take*, unites directly with the prep. ἀνά, *up*, to form ἀναλαμβάνω, *to take up*; but it cannot so unite with the noun ἔργον, *work*, and hence the idea *to take work, to contract*, is expressed by ἔργο-λαβίω, derived from the compound verbal ἔργο-λάβος, *contractor*. So the verb compounded of ἵππος, *horse*, and τρέφω, *to feed*, is ἵπποτροφίω from ἵππο-τρόφος, *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal; thus, from εἶτος and ποιῶ, is formed εἶτο-ποιός, *bread-maker*, and from this again εἶτο-ποιῶ, *to make bread*.

REMARKS. 1. The union of the preposition with the verb, as not affecting the form of the verb, and admitting of separation by *tmesis* (§ 328. N.), is termed *loose* or *improper composition*, in distinction from that *close* or *proper composition* which forms one inseparable word.

§ 328. 2. In *PRONOUNS* and *PARTICLES* there is a still looser form of composition, consisting in the aggregation of words, sometimes really and sometimes only apparently combined in sense. In these aggregates, the orthography varies, the words being sometimes written together, chiefly when the last is an enclitic, and sometimes separately. Among the chief words that are thus affixed to others are,

a. The *INDEFINITE PRONOUN* τις · as, ὅστις, *whoever*, εὐτις, *no one*, ἴτις, *if any one*.

b. The *PARTICLES*,

ἄν (Ep. κί or κίν, Dor. καῖ), *contingent or indefinite*; as, ὅς ἄν, *whoever*, ὅταν or ὅτ' ἄν, *whenever*.

γί (Dor. γῆ), *at least*, emphatic as, ἴγωγι, *I at least*, σὺγι, *you surely*, τοῦτέ γι, *this certainly*, ἔπει γι, *since at least*.

δή, *now* (shorter form of ἤδη); as, ὅστις δή, *whoever now*, νῦν δή, *just now*.

δήποτε (δή ποτε), *ever now*; as, ἑστειδήποτε, *whosoever now*, τί δήποτε; *what in the world?*

οὕν (contr. from ἰόν, *it being so*, ¶ 55), *then, therefore, yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness; as, ἑστειοῦν, *whoever then*, ὡς οὕν ποτε, *howsoever now then*.

πῆ (shorter form of πῆ), *very, particularly, just*; as, ὅστις, *who in particular*, ὡς πῆ, *just as*.

ποτέ, *at any time, ever*, often added to interrogatives to strengthen the expression; as, τί ποτέ ἔστι τοῦτο; [*what at any time is this?*] *what in the world is this?* or, *what can this be?*

τί, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent; but in the Att. scarce occurs, except in ἄτι, and ὡςτι, as, εἰς τι, *able, possible*, and ἰφ' ὅτι, *on condition that*.

NOTE. In cases of loose composition, other words, especially particles, are sometimes interposed. When a preposition is thus separated from a verb, the figure is called *Tmesis* (τμήσις, *cutting*); as, ἐκ δὲ πηδήσας, *and leaping forth*, Eur. Hec. 1172.

# BOOK III.

## SYNTAX.

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*Μόδους ἰσχυίται.*

Homer.

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§ 329. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

NOTE. For a general view of the OFFICES OF WORDS, as *subject*, *predicate*, *copula*, *attribute*, *compellative* (person addressed), *appositive* (substantive in apposition), *adjunct* (modifying or limiting substantive not in apposition), whether complement or circumstance (i. e. regarded as *completing* the idea of the modified word, especially as a direct or indirect object, or as denoting some *circumstance* respecting it, as time, place, means, &c.), whether exponential or nude (i. e. attached with or without a preposition), *exponent* (sign of office or relation, as preposition, conjunction, &c.), &c.: of their RELATIONS, as *agreement* or *concord*, *government* or *regimen*, &c.: of the DISTINCTIONS OF SENTENCES, as *simple* or *compound*, *distinct* (in which the predicate has a distinct form as a *finite verb*) or *incorporated* (in which the predicate is incorporated in another sentence as an *infinitive* or *participle*), *intellective* or *volitive* (expressing an act of the *understanding*, or of the *will*), *declarative* or *interrogative*, *actual* or *contingent* (having respect to *fact*, or founded upon *supposition*), *positive* or *negative*, *leading* or *dependent*, *substantive*, *adjective*, or *adverbial* (performing the office of a *substantive*, *adjective*, or *adverb* in another sentence), *protasis* (introduction, condition) or *apodosis* (conclusion), &c.: of their MODES OF CONNECTION, *incorporation*, *subordination*, *coördination*, and *simple succession*: of their EXPONENTS, as *connective* or *characteristic* (denoting the *connection* of sentences, or simply distinguishing their *character*); *conjunctions*, copulative, final (denoting purpose), conditional, complementary (introducing a sentence used *substantively*), &c.; *connective pronouns* and *adverbs*, whether relative or complementary (referring to an *antecedent*, or introducing a sentence used *substantively*); *characteristic particles*, *pronouns*, and *adverbs*; &c.: of the ARRANGEMENT OF WORDS AND SENTENCES, as *logical*, *rhetorical*, *rhythmical*, *periodic*, &c.: and of the FIGURES OF SYNTAX, as, ELLIPSIS (omission), *syllipsis* and *zeugma* (varieties of *compound construction*, according as the word referring to a compound subject has the form required by *all* the substantives in the subject taken *together*, or that which is required by *one* of them taken *singly*); PLEONASM (redundance), *periphrasis* or *circumlocution*; ENALLAGE (use of one word or form for another), *metaphor*, *metonymy*, *synecdoche*, *synesis* (when the construction follows the *sense*, in disregard of grammatical form), *attraction* (when a word is drawn from its appropriate form by the influence of another word), *anacoluthon* (a want of agreement between two parts of a sentence,

arising from a change of construction), *vision, change of number*; **HYPERBATON** (disregard of the common laws of arrangement), *anastrophe* (inversion) *parenthesis, &c.*, see General Grammar.

§ **330.** Among the especial causes of **VARIETY** in the syntax of the Greek are,

1.) Its freedom in the use of either *generic* or *specific* forms of expression. In the development of a language, new forms arise to express more specifically, what has been generically expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“Usus,

Quem penes arbitrium est et jus et norma loquendi”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. These remarks apply both to the words of a language, to the forms of those words, and to the methods of construction. They apply with peculiar force to the Greek, from the freedom and originality of its development, the copiousness of its vocabulary, the fulness of its forms, and the variety of its constructions.

2.) The prevalence of different *dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (§ 6). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

3.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so preëminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

## CHAPTER I.

### SYNTAX OF THE SUBSTANTIVE.

#### I. AGREEMENT OF THE SUBSTANTIVE.

§ **331.** **RULE I.** An **APPOSITIVE** agrees in *case* with its *subject*; as,

Παρύσατις . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4. Ὁ Μαίανδρος ποταμὸς, *the river Maeander*, i. 2. 7. Τὰ δὲ ἄλλα ἦσαν στυγγίδις Ib. 10. Ὁ ποταμὸς λίγιται Μαρσύας Ib. 8. Ὅνομα αὐτῇ εἶναι Ἀγάθωνα Pl. Prot. 315 e. Ἡ αὐτὸν σατράπην ἐποίησε i. 1. 2. Λαῶν Τισσαφέρνην ὡς φίλον Ib.

§ 332. REMARKS. 1. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in *case*; as, Ἐστιάξ, ἡ Συννέσιος γυνή, τοῦ Κιλίκιον βασιλῆως, *Ergaxa, the wife of Syennesis, the king of the Cilicians*, i. 2. 12. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ Σουκράτην τὸν Ἀχαιοῖν, *ξίτους ὄντας καὶ τούτους* i. 1. 11.

2. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection; as, Λύκιος ὁ Πολυστράτου [sc. υἱός], *Lyicius, the son of Polystratus*, iii. 3. 20. Θεμιστοκλῆς ἦκω παρὰ σέ [sc. ἐγώ], *I, Themistocles, have come to thee*, Th. i. 137.

3. The sign of *special application* (ὥς, *as*) is often omitted; as, Διφθίρας, ἃς ἔχον σκεπάσματα, *the skins which they had as coverings*, i. 5. 10. Κλίμαρχον δὲ καὶ εἶσα παρικάλει σύμβουλον i. 6. 5.

4. SYNTHESIS. An appositive sometimes agrees with a subject which is implied in another word; as, Ἀθηναῖος ὃν πόλις τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλις agrees with Ἀθηναῖον, of Athens, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, οἰκοῦντας v. 5. 3 (here ἀποίκους refers to πολίτας, implied in πόλιν); cf. iv. 8. 22, v. 3. 2. Σὺν τοῦ πρίστως Ar. Ach. 93.

§ 333. 5. ATTRACTION. A substantive intimately related to another is sometimes put in apposition with it by attraction. In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *Genitive absolute*. Thus, Εὐφλιετα δὲ τὰ πρόθυρα αὐτῶν, φοίνικες μὲν αἱ θύραι πιστοποιεῖναι, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. vii. 5. 22. Ἄλλο τρίτον ἄρμα ἐξήγντο, φοινίκις καταπισταμένῳ οἱ ἵπποι Ib. viii. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct*; and one of these constructions is sometimes used where the other would seem more appropriate. Thus, Τούτου τὸ εὖρος δύο πλίθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσύου τὸ εὖρὸς ἑστίν ἑκοσι καὶ πέντε ποδῶν, *and the breadth of the Marsyas is twenty-five feet*, Ib. 8. Ποταμὸς . . εὖρος δύο πλίθρων Ib. 23; but, Τάφρος . . τὸ μὲν εὖρος ἑργυρία πέντε i. 7. 14. Δίκα μναῖ εἰσφορά· but, Δυσὶν μναῖν πρόσδοδον, Vect. iii. 9. 10. Ἔστι ἡ χώρα . . ὡς ἑκοσι σταδίοι v. 3. 11. Πασῶν Ἀθῆναι τιμωτάτη πόλις Soph. Oed. C. 108; but, Ἔστ' ἄρ' Ἀθηναίων ἔστ' ἀπέρητος πόλις Æsch. Pers. 348.

7. ANACOLUTHON. An appositive sometimes differs in case from its subject, through a change of construction; as, Μητρί τ', Ἐρίθειαν λίγω, *and to my mother, Eribæa I mean (for Μητρί τ' Ἐρίθειά, and to my mother Eribæa)*, Soph. Aj. 569. See also § 344.

§ 334. 8. A word, in apposition with a sentence not used substantively, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence. Thus, Ἐλίνην πτόνωμεν, Μινίλειφ λύπην σικράν, *let us slay*

*Helen*, [which would be] a bitter grief to *Menelæus*, Eur. Or. 1105. Στίφη μαιίνονται πόλις τ' ὀνειδός, καὶ θιῶν ἀτιμία, our garlands are profaned, a dishonor to the city, and an insult to the gods, Eur. Heracl. 72. Τὸ δὲ πάντων μέγιστον . . . τὴν μὲν σὴν χώραν αὐξανόμενην ἐρεῖ, but the greatest thing of all, you see your own territory increasing, Cyt. v. 5. 24. Τὸ λοισθίων δὲ, θριγυκὲς ἀθλίων κακῶν, δούλη γυνὴ γεαῦς 'Ελλάδ' ἰσαφίζομαι Eur. Tro. 489. 'Ημῶν δὲ γινωσκόντων, τὸ τεῦτο κωμικοποιεῖν, οὐδ' εἰ γυῖναις σφῶδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d.

NOTE. This use of the Nom. and Acc. may be often explained by attraction (§ 333) to the subject or object of the verb.

9. The *whole* and its *parts*, or a *part*, are often found in the same case, either by regular apposition (as when the whole is simply *divided* into its parts, or the parts *united* to form the whole), or by attraction (§ 333), or from their sustaining similar relations to the same word. This construction has received the general name of *σχήμα καὶ ὅλον καὶ μέρος*, construction by the whole and the part.

## II. USE OF THE NUMBERS.

§ 335. I. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*; as, Τὸν Ἕλληνα, the Greek (= the Greeks), Hdt. i. 69. Ἐρπει δάκρυον ὀμμάτων ἄπο, the tear trickles from my eyes, Soph. El. 1231. Πίμπλημ' εὐθύς ὄμμα δακρῶν Ib. 906.

REMARK. A *chorus*, from its strict unity, commonly speaks of itself as an *individual*, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as, XOP. Ἐγὼ μὲν, ὦ σαι, καὶ τὸ εὖν σπιδόνος' ἄμα, καὶ τοῦ μὲν αὐτῆς, ἤλθον· εἰ δὲ μὴ καλῶς λίγω, σὺ νῦνα· σοὶ γὰρ ἐψόμισθ' ἄμα Soph. El. 251. Ὡ ξύναι, μὴ δῆτ' ἀδιηθῶ σοὶ πιστεύσεις Id. CEd. C. 174. Ἡμῖν μὲν ἦδη πᾶν τιτύζυται βίλος· μέινω δὲ Æsch. Eum. 676. Ὅργας ξυνείσω σοι . . . Ὑμεῖς δὲ Ib. 848.

§ 336. II. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*; as,

Καὶ ψύχη καὶ θάλαππη καὶ πόνοισι φέγειν, to endure both heat, and cold, and labor, iii. 1. 23. Τὰ δεξιὰ τοῦ κέρατος, the right of the wing, i. 8. 4. Πάτροκλος, ὃς σοι πατὴρ ἦν τὰ φίλτατα, Patroclus, who was thy father's best-beloved, Soph. Ph. 434. Τὰ Συεννίσιος βασιλεία, the palace of Syennesis, i. 2. 23; cf. iii. 4. 24, iv. 4. 2, 7. Ξὺν τοῖσδε τέξοις, with this bow, Soph. Ph. 1335; cf. Τίξον τοῦδε 288. Τῶν Διός τ' ἐχθρῶν ὕπερ στήναις, 'for the foes' (Prometheus), Æsch. Pr. 67. Χάλα τοπιῶναι ἐκόντας θυμουμένους, 'parents' (a mother), Eur. Hec. 403.

REMARKS. *a.* An *individual* often speaks of himself in the *Plur.*, as if others were associated with him; and a *woman* so speaking of herself, uses the *masculine*, as the generic gender (§ 330. 1); thus, Αἰδοῦμεθα γὰρ τὰ λεγόμενα μοι, for I am ashamed of what I have said, Eur. Hipp. 244. Σοῦ



γὰρ φθιμένης οὐκίτ' ἔν εἴην· ἐν σοὶ δ' ἰσμεν καὶ ζῆν καὶ μή Id. Alc. 277. 'ΑΛΚ. 'Αρκεῖμαι ἡμῖς οἱ προνήσκοντες σῖθι Ib. 383. ΜΗΔ. 'Ημῖς κτενέμεν, ὅσπερ ἔξιφύσαμεν Id. Med. 1241. 'ΗΛ. Πισοῦμαθ', εἰ χερὶ πατρὶ τιμωρούμενοι Soph. El. 399. So a chorus of women (§ 335. R.) uses the masc. sing. (if the text is correct), Κεύθων λείπομαι, . . λίσσων Eur. Hipp. 1105.

β. The *Plur.* may be used with a *singular compellative*, when the person addressed is associated with others; as, 'Ιτ', ἴφη, ὑμῖς, ᾧ 'Ηρακλῖδα, καὶ διδάσκασι αὐτὸν βουλευθῆναι ἅπασιν ἡμῖς. Οἱ μὲν δὲ ἀναστάντες ἰδίδασκον H. Gr. iv. 1. 11. 'Ω τίκνον, ἧ πάριστον; Soph. Œd. C. 1102. Προσίλθιστ', ᾧ παῖ, πατρὶ Ib. 1104.

§ 337. III. In speaking of *two*, both the *PLURAL* and the *DUAL* are used, the one as the *more generic*, and the other as the *more specific* form (§ 330. 1); thus, Παιῖδες δύο, *two children*; but, Τὼ παιῖδε, *the two children*, i. l. 1. Compare Τῶν ἀνδρῶν vi. 6. 29, τὼ ἄνδρε 30, τοὺς ἄνδρας . . τούτων, . . τὼ ἄνδρε 31, τούτων 32, τῷ τε ἄνδρε 34.

Σφῶν δ' εὐδοίῃ Ζεὺς, σάδ' εἰ τελεῖται μοι  
Θανόντ', ἵται εὖ μοι ζῶντί γ' αὖθις ἔξιστον.  
Μίθισθε δ' ἦδη, χαίρειτόν σ'· οὐ γὰρ μ' ἴτι  
Βλίποντ' ἐσέψισθ' αὖθις. Soph. Œd. C. 1435.

REMARKS. a. Hence, the union of the *Plur.* and *Du.* is not regarded as a violation of the laws of agreement; e. g. Προσίτριχον δύο νανίσκω, *there ran up two young men*, iv. 3. 10. Δυνάμεις δι' ἀμφότεραις ἱστὸν, δίχα τι καὶ ἰσιστήμη Pl. Rep. 478 b. 'Εγίλαπάτην οὐν ἄμφω βλίψαντες εἰς ἀλλήλων Pl. Euthyd. 273 d.

β. In the old poetic language, a few examples occur in which the *Dual* is used of more than two (§§ 85, 172); as, Πάνθε τι καὶ σύ, Πίδαργε, καὶ Αἴθων Λάμπαι τι δι', οὐν μοι τὴν κορυδὴν ἀποστίνετον . . ἄλλ' ἰφομαρτεῖτον καὶ σπιύδιτον ©. 185. Πίδισθε . . κἀβιτον, λύσαντε βοῖας Hom. Ap. 486. Some think that the *Dual* is never thus used, except when *two pairs* or *sets* are spoken of.

### III. USE OF THE CASES.

§ 338. Cases serve to distinguish the relations of substantives. These relations are regarded, in Greek, I. as either *DIRECT* or *INDIRECT*, and, II. as either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the *directness* with which the substantive is related to the *verb* of the sentence. The principal *DIRECT RELATIONS* are those of the *subject* and *direct object* of the verb, and that of *direct address*. Other relations are, for the most part, regarded as *INDIRECT*.

II. The second distinction is founded upon the *kind* or *character* of the relation. The relation is,

1. **SUBJECTIVE**, when the substantive denotes the **SOURCE**, or **SUBJECT**, of *motion*, *action*, or *influence*; or, in other words **THAT FROM WHICH ANY THING COMES**.

2. **OBJECTIVE**, when the substantive denotes the **END**, or **OBJECT**, of *motion*, *action*, or *influence*; or, in other words, **THAT TO WHICH ANY THING GOES**.

3. **RESIDUAL** (*residuus, remaining*), when it is not referred to either of the two preceding classes.

§ 339. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds; those of **MOTION**, and those of **REST**. Motion may be considered with respect either to its **SOURCE** or its **END**; and both of these may be regarded either as *direct* or *indirect*. We may regard as the **DIRECT SOURCE** of motion, that which *produces* the motion, or, in other words, that which *moves*; as the **INDIRECT SOURCE**, that *from* which the motion *proceeds*; as the **DIRECT END**, that which *receives* the motion, or that *to* or *upon* which the motion *immediately goes*; and as the **INDIRECT END**, that *towards* which the motion *tends*. By a natural analogy, the relations of *action* and *influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 338), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

#### A. DIRECT RELATIONS.

1. Subjective.	<i>That which acts.</i>	THE NOMINATIVE.
2. Objective.	<i>That which is acted upon.</i>	THE ACCUSATIVE.
3. Residual.	<i>That which is addressed.</i>	THE VOCATIVE.

#### B. INDIRECT RELATIONS.

1. Subjective.	<i>That from which any thing proceeds.</i>	THE GENITIVE.
2. Objective.	<i>That towards which any thing tends.</i>	THE DATIVE.
3. Residual.	<i>That with which any thing is associated.</i>	THE DATIVE.

§ 340. **REMARKS.** α. For the historical development of the Greek cases, see §§ 83–88. From the *primitive indirect case* (which remained as the *Dat.*), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any

cause, were not referred to either of these two classes; and hence the Dat. is both an *objective* and a *residual* case.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., *DATIVE* and *ABLATIVE* cases. This separation, however, does not appear at all in the Plural, or in Dec. II., and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Lat. *ABLATIVE*. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *exponential adjuncts* (§ 329), because in these the relation was sufficiently defined by the preposition. The Gen. of *place* obtained admission into the Sing. of Dec. I. and II., but not into Dec. III. (the primitive declension, cf. § 86) or into the Plur. The Gen. of *price* secured four words (*tanti, quanti, pluris, and minoris*), but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

γ. The *NOMINATIVE*, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (§ 343).

§ 341. There are no dividing lines either between *DIRECT* and *INDIRECT*, or between *subjective*, *objective*, and *residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

## A. THE NOMINATIVE.

§ 342. RULE II. The *SUBJECT* OF A *FINITE VERB* is put in the *Nominative*; as,

Ἐπειδὴ δὲ ἐτελεύτησεν Δαρείος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον, and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus, I. 1. 3.

§ 343. RULE III. *SUBSTANTIVES INDEPEND-*

## ENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nominative thus employed is termed the *Nominative independent or absolute* (absolutus, released, free, sc. from grammatical fetters). See § 340. γ.

To this rule may be referred the use of the Nom.,

1.) In the *inscription of names, titles, and divisions*; as, Κύρου Ἀνάβασις, *The EXPEDITION of Cyrus*; Βιβλίον Πρώτον, *Book First*.

2.) In *exclamations*; as, ὦ δυστάλαιν' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24.

3.) In *address*.

The appropriate case of address is the Voc. (§ 85). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (§ 81). (a) The Nom. is particularly used, when the address is *exclamatory or descriptive*, or when the *compellative* is the same with the *subject* of the sentence; as, ὦ φίλος, ὦ φίλος, *my beloved! my beloved!* Ar. Nub. 1167. Ἱππίας ὁ καλὸς τί καὶ σοφός, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. (b) To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, Οἱ δὲ οἰκίται, . . . ἰσθίετε, *but the servants, . . . do you put*, Pl. Conv. 218 b. Ὁ Φαληρεὺς . . . οὗτος Ἀπολλόδωρος, εὐ περιμνύεις; *The Phalerian there, Apollodorus, stop! won't you?* Ib. 172 a. (c) In forms of address which are both direct, and likewise *exclamatory or descriptive*, the Voc. and Nom. may be associated; as, ὦ φίλος ὦ φίλε Βάκχις Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος δ', καὶ σὸν πᾶδ' αἶρε, δίσποτα Eur. Hel. 1627. Ἀριά, καὶ οἱ ἄλλοι ii. 5. 39.

§ 344. ANACOLUTHON, &c. From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case:—

1.) In the *introduction of a sentence*; as, Ὑμεῖς δὲ, . . . νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι; *You then, . . . does it now seem to you to be just the time?* vii. 6. 37. Ἐπιθυμῶν δὲ Κύρος . . . ἰδοὺν αὐτῷ, *Cyrus desiring . . . it seemed best to him*, Cyr. vii. 5. 37. Καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ ἄμφ' αὐτοὺς ὑπὲρ ἱκατέρων, ὁπόσοι μὲν τῶν ἀμφὶ βασιλείᾳ ἐπίθνησκον i. 8. 27. Ὅμοιον δὲ ἡ φάλαγξ ἱφισπεμένη, . . . οἱ προστυγχάνοντες τῶν ἐρχόντων ἱεμίζοντο Cyr. vi. 3. 2.

2.) In *specification, description, or repetition*; as, Ἄλλους δ' ὁ μίγας . . . Νεῖλος ἱεμψιν· Σουσισηπάνης, Πηγαστᾶγών, κ. τ. λ., *and others the vast Nile hath sent; Susiakānes, P., &c., Æsch. Pers. 33. Τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἱελομύτο· Ἀθηναῖοι μὲν . . . περιπλίνοντες . . . Πιλοποιήσεις; δὲ . . . στρατοπεδούμενοι* Th. iv. 23. Λόγοι δ' ἐν ἀλλήλοισιν ἱρήθουν κακοί, φύλαξ ἱλιγγων φύλακα Soph. Ant. 259. Θυγάτηρ μεγαλήτορος Ἡσιτίωνος, Ἡσιτίων, ὅς ἐστιναι Z. 395.

3.) In speaking of *names or words as such*; thus, Περιέλαβεν τὴν τῶν πονηρῶν κοινὴν ἱπωνυμίαν συκοφάντης, *he has obtained the common appellation of the vile, SYCOPHANT, Æschin.* 41. 15. Παρεγγύα ἡ Κύριος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγισμὸν, *Cyrus gave out as the pass-word, JOIN OUR ALLY AND LEADER, Cyr.* iii. 3. 58.

## B. THE GENITIVE.

§ 345. THAT FROM WHICH ANY THING PROCEEDS (§ 339) may be resolved into, I. That from which any thing proceeds, as its POINT OF DEPARTURE; and, II. That from which any thing proceeds, as its CAUSE. Hence the Greek Genitive is either, (I.) the GENITIVE OF DEPARTURE, or, (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (§§ 329, 338): THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *Gen. of departure* is commonly expressed in English by the preposition *from*, and the *Gen. of cause*, by the preposition *of*.

### (I.) GENITIVE OF DEPARTURE.

§ 346. Departure may be either in *place* or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

NOTE. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. § 339). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

### 1. Genitive of Separation.

§ 347. Words of SEPARATION include those of *removal* and *distance*, of *exclusion* and *restraint*, of *cessation* and *failure*, of *abstinence* and *release*, of *deliverance* and *escape*, of *protection* and *freedom*, &c.; as,

Χωρίζεσθαι ἀλλήλων, *to be separated from each other*, Pl. Conv. 192 c. Χωρὶς τῶν ἄλλων, *apart from the rest*, i. 4. 13. Σώματος δίχα Cyr. viii. 7. 20. Ὑποχωρῆ τοῦ πιδίου Ib. ii. 4. 24. Δίσεχος ἀλλήλων, *were distant from each other*, i. 10. 4. Πάρω . . αὐτοῦ, *far from him*, i. 9. 12. Κωλύσεις τοῦ καίειν, *he would prevent them from burning*, i. 6. 2. Εἰ θαλάττης εἰργασίνο H. Gr. vii. 1. 8. Τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, *to*

cease from the war against me, i. 6. 6. Τούτους . . οὐ παύσω τῆς ἀρχῆς Cyt. viii. 6. 3. Βίον τελευτήσω Ib. 7. 17. Οὗτος μὲν αὐτοῦ ἡμαρτεν, *this man missed him*, i. 5. 12. Ἐψεύσθη τῆς ἐλπίδος H. Gr. vii. 5. 24. Γυναικὸς ἰσθλῆς ἡμπαλας Eur. Alc. 418. Ἐπίσχομεν τοῦ θαυροῦν, *we refrained from weeping*, Pl. Phædo, 117 a. Καπῶν . . λυτήριον Soph. El. 1489. Σῶσαι κακοῦ Id. Ph. 919. Νέσου πειφυγίνας, Ib. 1044. Ἀλυξίτων μίρον Id. Ant. 488. Δύο ἄνδρας ἴξαι τοῦ μὴ καταδύναι, *will keep two men from sinking*, iii. 5. 11. Ἐλιύθεις πόνων, ἐλιύθεις . . Εὐερσθίως Eur. Heracl. 873. Ἄνισ αἰσχύνης καὶ βλάβης ii. 6. 6. Γάμων τε ἀγνοὶ ζῶσιν Pl. Leg. 840 d. Καθαροὶ ἀδικίας, Pl. Rep. 496 d. Ἔως ἂν καθήρη σωφροσύνης Ib. 573 b. Νεοφίτις μὲς τοῦδε διουσίρου νεκροῦ, Eur. Alc. 43.

§ 348. REMARKS. α. Words of SPARING imply *refraining from*, and those of CONCEDED, RESIGNING, REMITTING, and SURRENDERING, imply *parting with*, or *retiring from*. Hence, τῶν μὲν ὑμετέρων ἡδὺ μοι φείδισθαι, *it is my pleasure to spare your property*, Cyt. iii. 2. 28. Κάκινος ὑπεχώρησεν αὐτῷ τοῦ θρόνου, *and he [Sophocles] conceded to him [Æschylus] the throne*, Ar. Ran. 790. Ἀλλὰ τῆς ἔργῃς ἀνίσσας, *but resigning your anger*, Ib. 700. Τῆς τῶν Ἑλλήνων ἐλευθερίας . . παραχωρήσαι Φιλίππῳ, *to surrender to Philip the freedom of the Greeks*, Dem. Cor. 247. 24. Τοῖς περισχυτέροις . . καὶ ὀδῶν καὶ θάλασσαν καὶ λόγων ὑπείκεις Cyt. viii. 7. 10.

β. The Gen. denoting *that from which motion proceeds* is, in prose, commonly joined to words *not in themselves expressing separation* by a preposition; but in poetry, often without a preposition (cf. § 429. α); as, Δόμων . . φέρουσιν, *bringing from the house*, Soph. El. 324. Τούσδε παῖδας γῆς ἱλᾶν, *to drive these children from the land*, Eur. Med. 70. Ἀνακουφίσαι πόδα βυθῶν Soph. CEd. T. 23. Ἵμις μὲν βάθρον ἵστασθαι Ib. 142. Τίς οὐρανοῦ πίσημα Eur. Iph. T. 1384. For adverbs in -θεν, properly genitives, see §§ 91, 320.

γ. In a few rare phrases, the Gen. denotes *the time from which*, without a preposition; as, Μετ' ἐλίγον δὲ τούτων, *and [after a little from these things] a little after these things*, H. Gr. i. 1. 2. Τρίτῳ . . ἔτι τούτων, *in the third year [from] before these things*, Hdt. vi. 40. Διυτέρῳ δὲ ἔτι τούτων, *[from] after*, Ib. 46.

## 2. Genitive of Distinction.

§ 349. Words of DISTINCTION include those of *difference* and *exception*, of *superiority* and *inferiority*, &c.; as,

Διόρισται τέχνης, *is distinct from the art*, Pl. Polit. 260 c. Ἡλίκευον οὐδὲν διέφειρον, *differed in nothing from amber*, ii. 3. 15. Πᾶσαι πλὴν Μιλήτου, *all except Miletus*, i. 1. 6. Διάφορον τῶν ἄλλων πόλεων, *superior to the other states*, Mem. iv. 4. 15. Πλήθει . . ἡμῶν λειψότες, *inferior to us in number*, vii. 7. 31. Τὰ δίκαια . . ἢ ἄλλα τῶν δικαίων, Mem. iv. 4. 25. Ἐτίρειν δὲ τὸ ἡδὺ τοῦ ἀγαθοῦ Pl. Gorg. 500 d. Πότερόν ἐστιν ἐπιστήμη ἢ ἀρετὴ, ἢ ἄλλοιόν ἐπιστήμης Pl. Meno, 87 c. Οὐδὲν ἀλλότριον ποιῶν οὔτις τῆς ἑαυτοῦ πατρὶδος οὔτις τοῦ τέκνου (cf. § 405) Dem. Cor. 289. 14. Οὔτω πλούτου ἀρετὴ διέστηκεν Pl. Rep. 550 e. Τῶν ἀρκούντων περισττά Cyt. viii. 2. 21.

REMARK. The verb *λείπωμαι* governs the Gen. in a variety of senses, which are naturally connected with each other, but which might be referred, in syntax, to different heads. Thus, Στρατὸν . . τὸν λιλιμμένον δορός, *'left*

from [*or by*] the spear,' i. e. 'the relics of war' (§§ 347, 381), Æsch. Ag. 517. *Κίρποι πηλιῶν οὐ μακρὰν λειμυμῖνοι*, 'not left far behind,' i. e. 'closely pursuing,' Id. Pr. 857. *Γνώμη δ' ἀδελφοῦ Μελιάρου λειμυμῖνος*, 'left behind by,' i. e. 'inferior to,' Eur. Suppl. 904. *Καὶ τίς βίος μοι σοῦ λειμυμῖνι φίλος*, 'bereft of' (§ 357), Soph. Ant. 548. *Γνώμας λειπομίνα*, 'devoid of understanding,' Soph. El. 474. *Λίλιμμαι τῶν ἐν Ἑλλήσιν νόμων*, 'am ignorant of,' Eur. Hel. 1246.

§ 350. Words of SUPERIORITY include, —

α.) Words of *authority, power, precedence, and preëminence.*  
Thus,

*Τισσαφέρνην ἄρχειν αὐτῶν*, *that Tissaphernes should govern them*, I. 1. 8. *Ἐγκρατιῆς . . πάντων*, *sovereign over all*, v. 4. 15. *Ἡγίστο τοῦ στρατεύματος*, *led the army*, iv. 1. 6. *Πρεσβύτερον τῶν πολλῶν πόλεων*, *to take rank of most cities*, Pl. Leg. 752 e. *Ἐκράτησαν τῶν Ἑλλήνων* iii. 4. 26. *Ὅς κραίνει στρατοῦ* Soph. Aj. 1050. *Ὅς αἰσυνμῇ χθονός* Eur. Med. 19. *Βασιλεύων αὐτῶν* v. 6. 37. *Δισπύζειν δόμων* Eur. Ion, 1036. See also § 389.

*Οὐκ αὐτὸς ἐξίπλισιν, ὡς αὐτοῦ κρατῶν;*  
*Πῶ οὐ στρατηγίῃς τοῦδε; πῶ δὲ σοὶ λιῶν*  
*Ἐξίστ' ἀνάσσειν ὦν δδ' ἡγίστ' οἰκοῖν;*  
*Σπάρτης ἀνάσσειν ἦλθες, οὐχ ἡμῶν κρατῶν.* Soph. Aj. 1099

REMARK. The primitive sense of the verb *ἄρχω* appears to have been *to take the lead*. But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify *to rule*, and *to begin*; and, in both these senses, it retained the Gen. which belonged to it as a verb of *precedence*. Thus, *Ἀνθρώπων ἄρχειν*, *to rule men*, Cyr. i. 1. 3. *Φυγῆς ἄρχειν*, *to begin flight*, iii. 2. 17. *Τοῦ λόγου δὲ ἤρχετο ὧδε* iii. 2. 7. *Καινοῦ λόγου κατήρχεν* Symp. 8. 1.

§ 351. β.) *Adjectives and adverbs in the comparative degree, and words derived from them.*

All comparatives may be ranked with words of *superiority*, as denoting the possession of a property in a *higher degree*.

RULE V. The COMPARATIVE DEGREE governs the Genitive; as,

*Κρείττονι ἑαυτοῦ*, *more powerful than himself*, i. 2. 26. *Τῶν ἵππων ἵκτιρον ὤκτερον*, *they ran faster than the horses*, i. 5. 2. *Τούτου δειότερον* Pl. Leg. 894 d. *Ἀνωτίεω τῶν μασῶν* i. 4. 17. *Ἵμας οὐ πολλὸ ἱμοῦ ὕστερον* i. 5. 16. *Ἀβροκόμας δὲ ὕστερηναι τῆς μάχης*, *but Abrocomas came after the battle*, i. 7. 12. *Τῇ ὕστεραίᾳ τῆς μάχης* Pl. Menex. 240 c. *Ἡστώμεθα αὐτοῦ* Cyr. v. 3. 33. *Τιμαῖς τούτων ἱπλοεικτεῖται* iii. 1. 37.

§ 352. γ.) *Multiple and proportional words* (§ 138).  
Thus,

*Πολλαπλασίους ὑμῶν αὐτῶν*, *many times your own number*, iii. 2. 14. *ἤρχετο δὲ διαιρεῖν ὧδε· μίαν ἀφίλι τοσούτων ἀπὸ παντὸς μοῖραν· μετὰ δὲ*

ταύτην, ἀφ' ἧς διπλασίαν ταύτης· τὴν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς διυτίρας, τριπλασίαν δὲ τῆς πρώτης· τισάρτην δὲ, τῆς διυτίρας διπλῆν· πύμπτην δὲ, τριπλῆν τῆς τρίτης· τὴν δ' ἑκτὴν, τῆς πρώτης ὀκταπλασίαν· ἰσδόμην δὲ, ἑξακτακισικοσάπλασίαν τῆς πρώτης ( $a.b = 2a$ .  $c = 1\frac{1}{2}b = 3a$ .  $d = 2b$ .  $e = 3c$ .  $f = 8a$ .  $g = 27a$ ) Pl. Tim. 35, b, c. Δις τίσω μὲν πταίνας ἀδείλφης ζῶσαν Eur. El. 1092.

## (II.) GENITIVE OF CAUSE.

§ 353. To the head of CAUSE may be reterred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN; II. That which exerts an influence, as an EXCITEMENT, OCCASION, OR CONDITION; III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 354. I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the *Genitive of Material*, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material*.

§ 355. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive; as,

Δαρείου καὶ Παρυσάτιδος γίγονται παῖδες δύο, of Darius and Parysatis are born two children, i. 1. 1. Φοίνικος μὲν αἱ θύραι ποιημέναι, the doors being made of the palm-tree, Cyr. vii. 5. 22. Μῖα μνητὴρ δ' . . φύντις Pl. Menex. 239 a. Ὡς δ' ἱελασται Soph. Tr. 401. Οὗτοι τῆς νοζύγου νόμφης τικνῶσι παῖδα Eur. Med. 804. Τί ἀπολαύσεις ἐν τῇ ἀρχῇ; What advantage should you derive from your authority? Cyr. vii. 5. 56. Διψήσας τῶν ἡδίστων ποτῶν ἀπολαύσεται Ib. 81. Χρημάτων ἡνέσομαι Eur. Hel. 935. Εὐνοχῶ τοῦ λόγου Pl. Rep. 352 b Τῆς κίφας ἔζω Ar.



Ecl. 524. Οἶνος φοινίκων πολὺς ii. 3. 14 (cf. Οἶνον τι κ. τ. λ. i. 5. 10). Πιεριστιφῇ . . ἀνθίων Soph. El. 895. Λίμνην . . ζέουσιν ὕδατος καὶ πη-  
λοῦ, 'boiling with water,' Pl. Phædo, 113 a. Μειθυθείς τοῦ νίκταρος Pl  
Conv. 203 b. Τῶν λόγων ὑμᾶς Λυσίας εἰστία; Pl. Phædr. 227 b.

NOTE. The *Gen. of source or material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.*; as, Πεῖρα. διὰ πυρὸς δηλοῖο θύεσθαι, and burn the gates with raging fire [from fire, as the source], B. 415. Πυρὸς μιλισσέμιν H. 410. Χεῖρας νιψάμενος πολὺς ἁλός, having washed his hands [with water from] in the foaming sea, β. 261. Λέσθαι ὑπὲρβίους ποταμοῖο Z. 508.

§ 356. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently, both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. Thus,

Τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι, κ. τ. λ., it is not well to say of the bowman, that, &c., Pl. Rep. 439 b. Διαβιόμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἶαν ἔχουσιν, observing in respect to them, how great and what a country they have, iii. 1. 19. Τῆς δὲ γυναικὸς, εἰ . . πανοποιῷ, but in respect to the wife, if she manages ill, CEC. 3. 11. Τοῦ κασιγνήτου τί φής; Soph. El. 317. Κλέουσα παῖδός, having heard respecting her son, Id. Ant. 1182. Μαντιῖα, . . ἃ τοῦδ' ἐχρήσθη σώματος Id. CEd. C. 354. Καταμαθὼν δὲ τοῦ Κύρου δοκοῦμαι, ὥς . . ἐνόμεζι Cyr. viii. 1. 40. Τοῦ δὲ οἰκαδὲ πλοῦ μᾶλλον δισπύουσι, ὅση κομισθήσονται Th. i. 52. Οἶσθα γὰρ που τῶν γυναικῶν κυνῶν, ὅτι ταῦτα φύσι αὐτῶν τὸ ἦθος Pl. Rep. 375 e. Τὸ Μεγαρίων ψήφισμα καθαιρεῖν Id. i. 140 (cf. Τὸ περὶ Μεγαρίων ψήφισμα καθιλεῖται 139). Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἡ ἴσπων, ἡ ἱματίων, . . ἄρα κατὰ τὰ αὐτὰ ἔχει; But what of, &c.? Pl. Phædo, 78 d. Τῆς δὲ σῆς φρενὸς, ἵν' σου δίδωκα Eur. Andr. 361. Cf. § 438. γ.

NOTE. For the *Gen. of the theme* may be often substituted another case, more frequently the *Nom.*, in the succeeding clause; thus, Εἰ δὲ ἡ γυνὴ πανοποιῷ, but if the wife manages ill.

### 3. Genitive of Supply.

§ 357. Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of PLENTY and WANT govern the Genitive; as,

a. OF PLENTY. Ἀγρίων θηρίων πλήρης, full of wild beasts, i. 2. 7. Διφθέρας . . ἐπίμπλασαν χόρτου, they filled the skins with hay, i. 5. 10. Τούτων ἅλεις, enough of these things, v. 7. 12. Κώμας πολλῶν καὶ ἀγαθῶν γεμούσας iv. 6. 27. Μιστὴ γὰρ πολλῆς ἀπορίας ἴσται ii. 5. 9. Τῶν δὲ ἱππίων ὁ λόφος ἐνισπλήσθη i. 10. 12. Παραδείσου . . δασίος παντοίων δύν-

δραμ. ii. 4. 14. Κορίσαι στίμα . . ἱμῶς σαρκός Soph. Ph. 1156. 'Ο δαίμων δ' ἴς με πλούσιος παῶν Eur. Or. 394. Πλούσι' . . φίλων vii. 7. 42. Τμήρης . . σισαγμίνη ἀνθρώπων Ec. 8. 8.

β. OF WANT. Τῶν ἱππηδίων σπανισί, *he will want provisions*, ii. 2. 12. Σφινδοητῶν . . διτ', *there is need of slingers*, iii. 3. 16. Οἶον ἄν ἐλπίδων ἑμαυτὸν στεινέσαιμι, *of what hopes I should deprive myself*, ii. 5. 10. 'Ανθρώπων ἀπορῶν i. 7. 9. 'Η ψυχὴ γυμνὴ τοῦ σώματος Pl. Crat. 403 b. Γυμνωσίς δὲ πάντων Pl. Rep. 361 b. 'Ολίγου διήσαντος καταλιυθεῖναι i. 5. 14. Πολλῶν ἰδέει αὐτῷ, ὥστε vii. 1. 41. 'Υμῶν δ' ἰσημωθεῖ i. 3. 6. 'Αρματα . . πινὰ ἡνίχων i. 8. 20. Οἶμαι, τί δρᾶσω δῆτα σοῦ με νούμενος; Eur. Alc. 380. 'Ορφανὴν φίλου πατρός Eur. El. 914. Χρημάτων δὲ δὴ πίνηται; Ib. 37. 'Εψιλοῦτο δ' ἐλάφος τῶν ἰσπίων i. 10. 13.

NOTE. The Gen. which belongs to *δίδωμι* and *χρηζέω* as verbs of want may be retained by them in the derived senses, *to desire, to request, to entreat*. Thus, 'Ἄλλου εὖτινος ἄν διηθεῖς, *whatever else you may desire*, i. 4. 15. 'Εμοὶ χάρισαι ὧν ἄν σοῦ διηθῶ, *grant me what I would entreat of you* (§ 380), Cyt. v. 5. 35. Ἀσχερὸν γὰρ ἄνδρα τοῦ μακροῦ χρηζέειν βίου Soph. Aj. 473.

#### 4. Genitive Partitive.

§ 358. RULE IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive; as,

Ἡμισυ τοῦ ὅλου στρατεύματος, *half of the whole army*, vi. 2. 10.

NOTE. This Gen. has received the names of the *Gen. of the whole*, and the *Gen. partitive*; the former from its denoting *the whole*, and the latter from its denoting this whole in a state of *division* (*partio* or *partior*, *to divide*, from *para*, *part*).

§ 359. REMARKS. 1. The partitive construction may be employed,—

α.) To express *quantity, degree, condition, place, time, &c.* considered as a limitation of a general idea, or as a part of an extended whole. Thus,

Μικρὸν δ' ὕπνου λαχόν, *obtaining a little sleep* [a small portion of sleep], iii. 1. 11. 'Εν τούτῳ . . τοῦ κινδύνου προσιόντος, *in such imminent danger* [in such a degree of], i. 7. 5. 'Ο δ' εἰς τοῦδ' ὕβριος ἐλήλυθι, *'to such a pitch of insolence'*, Dem. 51. 1. Καὶ εἰ μὴν ἐν τούτῳ παρασκευῆς ἦσαν, *'in this state of preparation'*, Th. ii. 17. Συνίπτεον ἐς τοῦτο ἀνάγκης Th. i. 49. 'Επὶ μίγα ἰχώρησαν δυνάμεις Ib. 118. 'Εμβαλὺν που τῆς ἰσίωνος χώρας, *to make an incursion somewhere upon their territory, or upon some part of, &c.*, Cyt. vi. 1. 42. Ἦν μίσην ἡμέρας, *it was mid-day*, i. 8. 8. Τῆς ἡμέρας ἐπὶ ἦν, *it was late in the day* [at a late hour of the day], H. Gr. ii. 1. 23. Εἰς τοῦδ' ἡμέρας, *to this day*, Eur. Alc. 9, Phœn. 425.

β.) To express the whole as the sum of all the parts. Thus,

'Εν τοῖς ἀγαθοῖσι δὲ πάντι' ἵπστι σοφίας, *and in the good dwell all the qualities of wisdom*, Eur. Alc. 601. Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὲ ἀδύμιας ἦσαν Th. vii. 55. 'Εν παντὶ κακοῦ εἴη Pl. Rep. 579 b.

§ 360. 2. The whole is sometimes put in the case which

belongs to the part, the part agreeing with the whole instead of governing it (§§ 333. 5, 334. 9); as,

'Ακούμεν ὑμᾶς . . ἰνίους σκηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses*; for ὑμῶν ἰνίους, κ. τ. λ. v. 5. 11. Πίλοποννήσιοι. καὶ οἱ ζυμμάχων τὰ δύο μέρη . . ἰσίδαν, for Πίλοποννήσιον καὶ τῶν ζυμμάχων, κ. τ. λ. Th. ii. 47. Δίδυμα τίκια πότιρος ἄρα πότιρον αἰμάξει Eur. Ph. 1289.

NOTE. This form of construction chiefly occurs when several parts are successively mentioned; as, Οἰκίαι, αἱ μὲν πολλαὶ ἱσιπτάκισαν, ὀλίγαι δὲ περιῆσαν, *the houses, the greater part had been demolished, and but few remained*, Th. i. 89. Οὐ γὰρ τάφου ἦν τὸ κασιγνήτω Κρίων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει, Soph. Ant. 21. In the following example, the second part has three subdivisions; Καὶ οἱ εἶναι, οἱ μὲν . . ἀποχωροῦσιν· οἱ δὲ, . . οἱ μὲν . . ἀπέρχονται, οἱ δὲ . . ἰσὶ δ' οἱ Th. vii. 13.

3. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction. The two forms are sometimes combined; as, Εἷπ' οὖν θείος, ὅτε βροτῶν ἢ ὁ ταῦτα πρέσσω, 'a god, or one of mortals,' Soph. El. 199. Ποῦ τις θείων ἢ δαίμων ἱππεργός; Eur. Hec. 164. Οἷδε . . φαίνουσι τινὲς δαίμονες, ἢ θείων τῶν οὐρανίων Id. El. 1233.

§ 361. According to Rule IX., any word referring to a part, whether *substantive, adjective, adverb, or verb*, may take with it a Gen. denoting the whole. Thus,

#### A. SUBSTANTIVES.

Τὸ τρίτον μέρος τοῦ . . ἱππικοῦ, *the third part of the cavalry*, Cyr. ii. 1. 6. Τῶν πλισταστῶν τις ἀνὴρ, *a certain man of the targeteers*, iv. 8. 4. Τῶν Ἑλλήνων δὲ ἔχων ἰπλίτας ἀνέστη τριακοῖς i. 1. 2. Τριάκοντα μυριάδας στρατιῶς i. 4. 5. Εἷπ' ἀνὴρ τῶν ῥητόρων Ar. Eq. 425.

REMARKS. α. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter; as, Οἱ δὲ Ἀθηναῖοι . . ἤρμισαντο τῆς Χερρονήσου ἐν Ἐλευσίντι, *and the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of the Cherronese], H. Gr. ii. 1. 20. Οἱ Πίλοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θρίων ἰσβαλόντες, *the Peloponnesians invading Attica as far as Eleusis and Thria*, Th. i. 114. Ὁ δὲ στρατὸς τῶν Πίλοποννήσιων προῖον ἀφίκετο τῆς Ἀττικῆς ἐς Οἰόνην πρῶτον, 'came upon Attica first at Cenoë,' Id. ii. 18.

β. The Gen., in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis. Thus, Τῶν ἄλλων Ἑλλήνων τινὲς [sc. ἄνδρες]. Ἐξικύμαίνεσι [sc. μέρες] τῆς φάλαγγος (§ 362. β). Εἰσὶ δ' αὐτῶν [sc. ποταμοὶ τινες], οὓς οὐδ' ἂν παντάπασι διαζαίηται. Περίμου, καὶ μάχης οὐ μιτῆν [sc. μέρες] αὐτῇ (§ 364). Γῆς γι οὐδαμοῦ, i. e. ἐν οὐδενὶ μέρει τῆς γῆς (§ 363).

γ. If the substantive denoting the part is expressed—and that denoting the whole is a form of the same word, the latter is commonly omitted; as, Τρεῖς ἄνδρες τῶν γραιτίων [sc. ἀνδρῶν], *three men of the more aged*, v. 7. 17. Δύο τῶν περισυτάτων στρατηγῶν, iii. 2. 37. Εἰσιφέρειτο τῇ ἐρχοστρεΐδι τροχὸς τῶν κεραικῶν Symp. 7. 2.

## § 362. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part are termed *partitives*.

α. THE ARTICLE. Τοὺς μὲν αὐτῶν ἀπίκνυνται, τοὺς δ' ἐξίκαλιν, *slew some of them, and banished others*, i. 1. 7.

β. ADJECTIVE PRONOUNS. Τῶν ἄλλων Ἑλλήνων τινείς, *some of the other Greeks*, i. 7. 8. Ὅστις . . τῶν παρὰ βασιλῆως i. 1. 5. Οἱ ὕστερον ἐλήφθησαν τῶν πολιμίων i. 7. 13. Τῶν δὲ βαρβάρων . . ἄλλοις i. 2. 18. Τοῖς τοιούτοις τῶν ἔργων Mem. ii. 8. 3. Εἰ δὲ τι καὶ ἄλλο ἐνὶ ὕλῃς ἢ καλάρου i. 5. 1. Ἐξικύμαίνε τι τῆς φάλαγγος i. 8. 18. Ἐν τῇ ξυμφορᾷ διφθέρῃ; Soph. Ant. 1229. See § 359. α.

γ. NUMERALS. Εἷς τῶν στρατηγῶν, *one of the generals*, vii. 2. 29. Τοὺς τρεῖς . . τῶν δακτύλων Ar. Vesp. 95. Εἷς ἐν μοίρᾳ Eur. Andr. 1172. Ὅποσοι μὲν τῶν ἀμφὶ βασιλίᾳ ἀπίθνησκον i. 8. 27. Πολλὰ τῶν ὑποζυγίων i. 5. 5. Ὀλίγοι μὲν αὐτῶν iii. 1. 3.

δ. SUPERLATIVES, and words derived from them (by virtue of the included adjective, cf. § 351). Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*, i. 6. 1. Τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων Ib. 11. Ἐπὶ πλείστον ἀνθρώπων Th. i. 1. Τῆς γῆς ἡ ἀρίστη Ib. 2. Τῶν καὶ ἑαυτοὺς ἀνθρώπων ἀριετιύσαντες [= ἀριστογινόμενοι], *being the best of the men of their age*, Mem. iii. 5. 10. Δῶρ', ἡ καλλιστιύσται τῶν νῦν ἐν ἀνθρώποις Eur. Med. 947. Οὐ δευτέρων πρωτεύουσιν Ages. i. 3.

ε. PARTICIPLES. Σὺν τοῖς παροῦσι τῶν πιστῶν, *with those present of his faithful attendants*, i. 5. 15. Καὶ τῶν ἄλλων τὸν βουλόμενον, *and of the rest any one that wished*, i. 3. 9. Ἦκει δὲ τις ἡ τῶν προβάτων λιλυκωμένα φέρον, ἡ τῶν βοῶν κατακρημνισμένα Cyr. viii. 3. 41.

ζ. OTHER ADJECTIVES. Ἐχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, *having half of the rear guard*, iv. 2. 9. Ὡ τάλαινα παρθέων, *O ill-fated of virgins*, Eur. Heracl. 567. Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men*, Ar. Plut. 495. Δειλαίᾳ δειλαῖν κυρίε, *wretched of the wretched art thou!* Soph. El. 849. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Ἔστιμον τῆς γῆς ἐνὶ πολλῇ Th. ii. 56. Ὡ φίλα γυναικῶν Eur. Alc. 460. Δὲ Πισασγῶν Æsch. Suppl. 967. Ἀνεία μεγάλη λίσπιν ἰχθρὸς ἰχθρῶν Eur. Andr. 521. Τῶν ἄλλων σκυῶν τὰ περιττά iii. 2. 28.

## § 363. C. ADVERBS.

α. OF PLACE and TIME (§ 359. α). Οὐδ' ὅπου γῆς ἰσμέν οἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Γῆς γι οὐδαμοῦ Pl. Rep. 592 b. Πανταχοῦ τῆς γῆς Pl. Phædo, 111 a. Ποῦ ποτ' εἰ φειῶν; Soph. El. 390. Τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν, *'in a remote part of the country,' i. e. 'far from town,'* Ar. Nub. 138. Ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεται Mem. iv. 3. 8. Ἐνταῦθα ἤδη εἰ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Δεῦρο τοῦ λόγου Pl. Conv. 217 e. Οὐκ ἐρᾷς ἐν' εἰ κακοῦ; Soph. Aj. 386. Οἱ προελύθον ἀσιλγίας ἄνθρωποι; Dem. 42. 24. Ποῖ τις φρονεῖς ἔλθῃ; Soph. Gd. C. 170. Ἐφύλαττον ἄλλος ἄλλοθεν τοῦ Ὀνίου H. Gr. vii. 1. 15. Μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν, *but not to advance far into the river*, iv. 3. 28. Ἐκἀπυδὸν μίχρῃ πῶρῳ τῆς ἡμέρας H. Gr. vii. 2. 19. Ὅπηνίκα . . τῆς ὥρας, *at whatever point of time*, iii. 5. 18. Πηνίκα ἔστιν ἄρα τῆς ἡμέρας; Ar. Av. 1498. Πρωῖαίστατα . . τῆς ἡλικίας, *at the earliest age*, Pl. Prot. 326 e.

β. Of STATE or CONDITION (§ 359. α; especially with the verbs *ἔχω* and *ἥκω*). Τῆς τύχης γὰρ ὧδ' ἔχω, *for I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Ἀναμνήσας, ὡς εἶχε φιλίας πρὸς τι τὴν . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore,' H. Gr. ii. 1. 14. Διώξαντες, ὡς τάχους ἵκαντος ἔχιν, *having pursued, as each one had himself in respect to speed, i. e. every man according to his speed*, Ib. iv. 5. 15. Ὡς ἐργῆς ἔχω Soph. Œd. T. 345. Πῶς ἀγῶνες ἥκομιν *how do we come on in the strife?* Eur. El. 751. Οἷτω τρέπου . . ἔχουσ Cyr. vii. 5. 56. Γίνους μὲν ἥκεις ἄδι τοῖσδε, *thus are you related to these*, Eur. Heracl. 213. Ἐχοντας εἰ φρενῶν, *of good judgment*, Eur. Hipp. 462. Ἀνδράσι μίλλουσιν εἰ σώματος ἔχουσ Pl. Rep. 404 d. Ὅταν . . ὑγιεινῶς τις ἔχη αὐτὸς αὐτοῦ Ib. 571 d.

γ. Of the SUPERLATIVE DEGREE. Ἀφιδίστατα πάντων, *most unsparingly of all*, i. 9. 13. Προτιμηθῆναι μέλιστα τῶν Ἑλλήνων i. 6. 5. Οἱ μὲν ἰγγύτατα τῶν πολέμων ii. 2. 17.

### § 364. D. VERBS.

The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 361. β.

#### α. The Genitive Partitive as a Subject.

(1.) *Of a Finite Verb.* Εἰσι δ' αὐτῶν, οἳ οὐδ' ἂν παντάπασι διακρίναι, *and there are some of them, which you could not pass at all*, ii. 5. 18. Ἦν δὲ τούτων τῶν σταθμῶν, οἳ πάνυ μακροὺς ἤλαυνον, i. 5. 7. Τῶν δὲ Σαρμίων . . ξυνθίμνοι . . διέκησαν Th. i. 115. Πολέμου, καὶ μάχης οὐ μετῆν αὐτῇ, *of war and battle, these fell to her no share*, Cyr. vii. 2. 28. Οὐδ' αἳ ἡμῖν νῦν προσέκειν οὔτε πλησμονῆς πω οὔτε μείθης Cyr. iv. 2. 20.

(2.) *Of an Infinitive.* Καὶ ἱσιμυγνύμαι σφῶν τι πρὸς ἐκείνους, καὶ ἐκείνων πρὸς αὐτούς, *that there even mingled some of themselves with those, and some of those with them*, iii. 5. 16. Οὐκ ᾔετο προσέκειν οὐδενὶ ἀρχῆς, *he thought that no authority belonged to any one*, Cyr. viii. 1. 37. Δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μετεῖναι Rep. Ath. 1. 2.

### § 365. β. The Genitive Partitive as an Appositive.

The Gen. partitive in the place of an appositive is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning, esteeming, and making*. Thus, Οὐκ ἰγὼ τούτων ἐμὶ, *I am not one of these*, Cyr. viii. 3. 45. Τῶν φιλάτων ἡμεῖς ἀριθμήσει τέκνων, *thou shalt be numbered as one of my dearest children*, Eur. Bacch. 1318. Ἐτύγχανε γὰρ καὶ βουλῆς ἂν Th. iii. 70. Καὶ ἡμὶ τοῖσιν . . θῆς τῶν πεπεισμένων Pl. Rep. 424 c. Τούς δούλους . . τῶν περὶ αὐτὸν δορυφόρων ποιήσασθαι Ib. 567 e. Τῶν φευγόντων ἀνομάζεσθαι Isocr. 380 d.

### § 366. γ. The Genitive Partitive as a Complement.

The Genitive partitive is used as a complement,

I.) *Generally*, with any verb, when its action affects not the whole object, but a *part* only; as,

Λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων . . ἔφαγον, *ate of the honeycombs*, iv. 8. 20. Ἀφίει δὲ τῶν αἰχμαλώτων, *and sending some of the captives*, vii. 4. 5. Συγκαλί-  
σαντες λοχαγούς καὶ πιλαστὰς καὶ τῶν ἰπλιτῶν iv. 1. 26. Χειρσοφός  
πίπτει τῶν ἐκ τῆς κόμης ἐκφυγόντων iv. 5. 22. Καὶ τῆς τοῦ γῆς ἵτιμον Th.  
ii. 56. Μαντικῆς ἔχον τίχνης Soph. Œd T. 709. Ξυνελίγοντο τῶν λίθων  
Ar. Ach. 184. Τῶν κρητῶν ἱκίσταται Ar. Eq. 420. Παρεῖξας τῆς θύρας,  
*just opening the door*, Ar. Pax, 30.

§ 367. II.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial action*.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

RULE X. Words of SHARING and TOUCH govern the Genitive.

1. Words of SHARING include those of *partaking* (partaking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετίχουσιν, *to share in the dangers*, ii. 4. 9. Τῇδε κοινωνῶ  
τύχης, *I partake of this fortune*, Eur. Med. 303. Τῶν ὑφροσυνῶν μεταδι-  
δόντες, *imparting our joys*, Œc. 9. 12. Κοινωνοὺς ἀπάντων, vii. 2. 38.  
Ἄνδρες οἱ ξυναράμεινοι τοῦδε τοῦ κινδύνου Th. iv. 10. Ξυλλήψομαι δὲ  
τοῦδ' οἱ κἀγὼ πόνου Eur. Med. 946. Μειονεκτεῖ τῶν ὑφροσυνῶν ἰτύρανος,  
'has less of,' Hier. 1. 29. Τοῦ ἡλίου πλεονεκτοῦντα, 'bearing more of,'  
Cyr. i. 6. 25. Πᾶσιν ἀφθόως ἐπέχεει τῶν ἱαντοῦ Mem. i. 2. 60. Τοῦ  
λόγου προσδούς Eur. Suppl. 350. Ξυμβάλλεται . . τοῦδε δέματος Eur.  
Med. 284. Ἀγαθὴ δὲ συλλήπτρια τῶν ἐν ἐρήνῃ πόνων, βέλεια δὲ τῶν ἐν πο-  
λέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός Mem. ii. 1. 32.

§ 368. 2. TOUCH may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

Ἀπτεῖσθαι τῆς κάρφης, *to touch the hay*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ  
τῆς ἵτινος, *lays hold of his shield-rim*, iv. 7. 12. Φεραύλα τυγχάνει, *hits*  
Pheraulas, Cyr. viii. 3. 28. Ἐξικνεῖσθαι τῶν σφινδοτητῶν, *to reach the*  
slingers, iii. 3. 7. Ἀνδρῶν ἀγαθῶν παίδες ὑπαντήσας, *having met with the*  
sons of brave heroes, Soph. Ph. 719. Ὅταν δὲ τούτων τις ἐγγὺς Cyr. i. 3. 5.  
Τούς τις τῆς τραγικῆς ποιήσεως ἀπτομένους Pl. Rep. 602 b. Δυσχερὲς φάσιν  
νοσοῦντες ἀνδρῶς Eur. Or. 793. Αὐτὸς δὲ λαζόμενος τῆς διζῆας τοῦ Κνωξάρου  
Cyr. v. 5. 7. Ἀντιλήψονται τῶν πραγμάτων Cyr. ii. 3. 6. Ἐξόμεθα  
αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Κοινῇ τῆς σωτηρίας ἔχισθαι, *to*  
strive in common for our safety, vi. 3. 17. Ἐχόμενοι δὲ τούτων, *and following*  
these, i. 8. 9. Τῆς ἱλπίδος γὰρ ἔρχομαι διδραγμίνος Soph. Ant. 235. Λί-  
γεται τῆς τελευτῆς τυχεῖν, 'to have come to his end,' ii. 6. 29. Ὅσων  
τινῶν ἡμῶν ἴτυχον, *what kind of men they found us*, v. 5. 15.

§ 369. REMARKS. α. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction; as,

Ἔλαβον τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*, i. 6. 10. Τὰ παῖδάρι' εὐθύς ἀνίλκει . . τῆς χειρὸς Ar. Vesp. 568. Τὰς δὲ πιχυρωμένας ἀγισθαί . . πλοκάμων Æsch. Theb. 326. Νῖν . . ψαύειν χειρὸς Eur. Herc. 968. Τὴν μὲν περιμαστὴν αὐχίνος Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατῴγει, *he broke [was fractured] his head*, Ar. Ach. 1180. Ξυντριβὴ τῆς κεφαλῆς Ar. Pax, 71. Ἡστίωντο τὸν Κρατῖνον συντριψαί τῆς κεφαλῆς αὐτῆς, *they charged Cratinus with having broken her head*. Isocr. 381 a. Εἴτα κατὰξίαι τις αὐτοῦ μιδύων τῆς κεφαλῆς Ar. Ach. 1166. Cf. § 437.

§ 370. 3. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

\*Ἴνα τῆς προσηκούσης μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 903 e. Κληρονομίῃν οὐδινός, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. ἘΠΕΙΔΗ ΘΝΗΤΟΥ ΜΕΝ ΣΩΜΑΤΟΣ ἘΤΥΧΕΣ, ἈΘΑΝΑΤΟΥ ΔΕ ΨΥΧΗΣ, ΠΕΙΡΩ ΤΗΣ ΨΥΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΛΙΠΕΙΝ Isocr. 22 b. Κίσιθιν, οὔτε τοῦ τάφου ἀντιάσας, οὔτε γέων παρ' ἡμῶν Soph. El. 868. Οἷας ἀμοιβῆς ἔξ Ἰάσονος πυρεῖ Eur. Med. 23.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

§ 371. II. That which exerts an influence as an **EXCITEMENT, OCCASION, or CONDITION**. To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place*.

### 1. Genitive of Motive, &c.

§ 372. RULE XI. The **MOTIVE, REASON, and END IN VIEW** are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

a. WITH VERBS. Τούτου σε . . ζηλῶ, *on this account I envy you*, Cyr. viii. 4. 23. Μισθοῦ υπηρετοῦντες, *serving for hire*, Ib. vi. 2. 37. Μὴδὲν αὐτῶν κατατίς, *paying nothing for them*, Ib. iii. 1. 37. Τοῦ μὲν πάθους ἔκπτεριν αὐτόν Ib. v. 4. 32. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ Soph. El. 1027. Ἡ φίλου διέτας . . ἡ χαύτου Id. CEd. T. 234. Ταύτης ἰκνού-

μαί σε, *I beseech you for her sake*, Eur. Or. 671. 'Ἰκτινύω σε τῶνδε γονάτων καὶ σοῦ γινεύω διξιᾶς τ' ὑδαίμονος, 'by these knees,' &c., Eur. Hec. 752 Σπείσον ἀγαθοῦ δαίμονος, 'in honor of,' Ar. Eq. 106. Τοῦ δώδεκα μινᾶς Πασίφι For what do I [owe] Pasias twelve minæ? Ar. Nub. 23. Προσίομαι τῆς παρυστίας ἡδονῆς καὶ χάριτος τὰ τῆς πόλεως πράγματα, 'for the sake of present pleasure and favor,' Dem. 34. 23. Καταρροφούσι, τοῦ . . μὴ λυσίται λιὼν αὐτοῖς, 'so that it may not profit,' Cyr. i. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων . . τοῦ τέρεου Pl. Phædo, 58 e. 'Ὁ μακάριε τῆς τέχνης, *Blessed in thy trade!* Ar. Av. 1423. 'Ὁ τάλαιν' ἰγὼ σίθι, Soph. El. 1209. 'Ὁ δυστάλαινα τῆς ἐμῆς ἀνθαδίας Eur. Med. 1028.

γ. WITH ADVERBS. Ταύτης ἵνακα τῆς παρόδου, *on account of this pass*, i. 4. 5. Τοῦ μὴ φύγειν ἵνακα, *lest they should escape*, iii. 4. 35. Πίμπιμι μ' ἱκίνη τοῦδε τοῦ φόβου χάριν Soph. El. 427. Πινθικῶς δι' ἔχουσαν τοῦ ἀδελφοῦ τιθηνηκότες Cyr. v. 2. 7. Χαλιπῶς φέρειν αὐτῶν Th. ii. 62.

δ. WITH NOUNS. 'Εμοὶ πικρὰς ὠδύνας αὐτοῦ προσκαλὼν, 'pangs on his account,' Soph. Tr. 41. Πολλὰς γινεύω τοῦδ' ἐν ἱκτινῶι λιτάς, 'by this beard,' Eur. Or. 290. Οἶαξ, τὸ Τροίας μῖσος ἀμφίρων πατρὶ Ib. 432.

ε. WITH INTERJECTIONS. Φιῦ τοῦ ἀνδρός, *Alas for the noble man!* Cyr. iii. 1. 39. Αἰαὶ κακῶν Eur. Herc. 899. Οἶμοι δ' ἀμαρτος καὶ τίκνων, οἶμοι δ' ἱμοῦ Ib. 1374. 'Ὁδ' Περσικοῦ στρατεύματος τοῦδε Æsch. Pers. 116. 'Ἰατταταιαῖξ τῶν κακῶν Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς τύχης, *My ill-luck!* Cyr. ii. 2. 3. Τῆς μωρίας, *What folly!* Ar. Nub. 818. 'Ὁ Ζεῦ βασιλῦ, τῆς λισπότητος τῶν φρονῶν Ib. 153. 'Απολλὼν ἀποτρέπαις, τοῦ χασμήματος Ar. Av. 61.

§ 373. REMARKS. 1. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

'Ανθρώπων στοχάζεσθαι, *to take aim at men*, Cyr. i. 6. 29. Αὐτοῦ χερμάδας . . ἑρρίπτον, *they threw stones at him*, Eur. Bacch. 1096. Εὐθὺ Πιελήνης πίτισθαι, *to fly straight to Pellene*, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἴσται ὅστις τῆς ἀρχῆς ἀντιποιεῖται; *For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]?* ii. 1. 11. 'Ὡστε τοξίται σκοποῦ, τοξίται τ' ἀνδρὸς τοῦδε Soph. Ant. 1033. 'Ὡ, βίψω πίτρον τάχα σου Eur. Cycl. 51. 'Ἰναὶ τοῦ πρόσω, *to go towards that which is farther on*, i. e. *to go further, to proceed*, i. 3. 1. Λήγου δ' ἔρις δραμεῦσα τοῦ προσωτάτω Soph. Aj. 731. Οἱδοι ἀνταποιοῦντο ἀρετῆς, *these were rivals in valor*, iv. 7. 12. Βασιλικῆς μεταποιουμένους τέχνης, *laying claim to the kingly art*, Pl. Pol. 289 e. Τοῦ δὲ φρονεῖν εὖ . . ἀμφιθεῖται Isocr. 98 c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of *simple effort* and *desire*. Thus, ἵμαι, and, more commonly, ἰφίμαι, *to send one's self to*, *to rush to*, *to strive for*, *to seek*, *to desire*; ἐρίγομαι, *to reach after*, *to strive for*, *to court*, *to desire*; as, 'Ἰμίνοι λιχίων Soph. Tr. 514. Τοῖς δόξας ἰφιμίνους Cyr. iii. 3. 10. 'Ορίξασθαι τῆς ὀμιλίας αὐτοῦ Mem. i. 2. 15. Σωκράτους ἐριχθήτην Ib. 16. Τιμῆς ἐρίγισθαι Hier. 7.3



## 2. Genitive of Price, &amp;c.

## § 374. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

**a. PRICE.** Ἰσπον, δὲ . . ἀπιδου πινθήκοντα δαρικῶν, *the horse, which he had sold for fifty darics*, vii. 8. 6. Ὀνίσθαι . . μικρὰ μίτρα πολλοῦ ἀργυρίου iii. 2. 21. Πολλοῦ τοῖς ἄλλαις ἰσώλου Mem. i. 2. 60. Τῶν δ' ἱμῶν παίδων φυχὰς ψυχῆς ἂν ἀλλαξάμεθ', οὐ χρευσοῦ μόνον Eur. Med. 967 Δῖσα δὲ χρημάτως οὐκ ὠνητή Isocr. 21 b. Ἀμφίλοχον . . ἀπιλότρως ἐκάλαντων ἰνία Dem. 159. 13.

**β. VALUE AND MERIT.** Πολλοῦ ἄξις τῇ στρατίᾳ, *worth much to the army*, iv. 1. 28. Ἄνδρες ἄξις τῆς ἰλιυθρίας i. 7. 3. Τῶν καλλίστων ἑαυτὸν ἐξιώναντα iii. 2. 7. Τὸ μῆμα πολλὰ χόσουσιν ἄξις ὑμῶν Cyr. vii. 3. 11. Παιδᾶ . . ἀνέξον μιν σοῦ, κατὰξιν δ' ἱμοῦ Soph. Ph. 1008. Ἐκαστον Σίντος τῆς Ἰσῆς ἄξιος Pl. Pol. 257 b. Μειζονες αὐτὰ τιμῶνται εἰ λαμβάνοντες Cyr. ii. 1. 13. Εἰ οὖν δι' ἐμὲ κατὰ τὸ δίκαιον τῆς ἄξιας τιμᾶσθαι, τοῦτου τιμῶμαι τῆς ἐν Περτυανίᾳ σιτήσεως Pl. Apol. 36 e. Πρίπον γὰρ τὰν ἦν δαίμονος τοῦμοῦ τάδε Soph. Aj. 534. Περσιπύτης τῶν πρᾶξάντων Pl. Menex. 239 c (for the common construction of *πρίπω*, see § 403).

**γ. CRIME.** Ἀσεβείας φεύγοντα, *accused of impiety*, Pl. Apol. 35 d. Διὰ κάζουσι δὲ καὶ ἰγκλήματος, . . ἀχαριστίας Cyr. i. 2. 7. Διώξομαι εἰ διελίας Ar. Eq. 368. Καλοῦμαι Πισθίταιμον ὕβριος Ar. Av. 1046. Τῷ πατρὶ φόνου ἐπιτέρομαι Pl. Euthyph. 4 d. Ἐπαιτιασάμενός με φόνου Dem. 552. 1. Οὐδὲς ἱσοχός ἐστι λειποταξίου οὐδὲ διελίας Lys. 140. 1. Τῆς αὐτῆς ἀγνοίας ὑπεύθυνος εἰ τοῖς ἄλλοις Dem. 293. 28.

**NOTE.** The Gen. is sometimes used to express the *punishment*; as, Θανάτου δὲ οὕτω πρίνουσι, *and these pronounce sentence of death*, Cyr. i. 2. 14. Σουλὰμβάνοντες πᾶντον θανάτου H. Gr. ii. 3. 12. Ἀνθρώπων καταψηφισίτων θανάτου ἢ φυχῆς Pl. Rep. 558 a. Ὀστ' ἱσοχὺ δισμοῦ γιγνῶσσι Dem. 1229. 11. — In this construction (which is rare except with *θανάτου*), the *punishment* appears to be regarded either as the *desert* of the crime, or as the *end in view* (§ 372) in judicial proceedings.

## 3. Genitive of Sensible and Mental Object.

§ 375. The object of sensation, thought, or emotion may be regarded as its *exciting cause*, and, in this view, may be put in the Genitive. Hence,

**RULE XIII.** Words of SENSATION, and of MENTAL STATE or ACTION govern the Genitive; as,

**a. OF SENSATION.** Σίνου ἰγύσαντο, *tasted of food*, iii. 1. 3. Γιῶσαι τῆς θύρας, 'have a smack of,' i. e. 'try,' or 'knock at,' Ar. Ran. 462. Τοῖς παῖδας . . γυστίον αἵματος, 'give a taste of,' Pl. Rep. 537 a. Οἶνου . . ἐσφραίνεσθαι, *to catch the scent of wine*, v. 8. 3. Θερύου ἤκουσι διὰ τῶν τάξιν ἰόντες, 'heard,' i. 8. 16. Τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἱκαίνου σταντῆς, ἀνήκοος εἰ Mem. ii. 1. 31. Οὐκ ἀπρώμειοι δὲ τοῦ ἔδοντος Cyr. i. 3. 10. Κλύων σάλαγγος Soph. Aj. 290. Οὐδὲς δὲ πάποτε Σωκράτους οὐδὲν ἀσέβης οὐδὲ ἀνίσιοι οὐτὶ πρᾶττοντος εἶδεν, οὐτὶ λίγοντος ἤκουσι Mem. i. 1. 11.

β. OF PERCEPTION, KNOWLEDGE, REFLECTION, EXPERIENCE, and HABIT  
 Τῆς . . ἐπισουλῆς οὐκ ᾔσθαιτο, *he did not perceive the plot*, i. 1. 8. Ὅσκι  
 ἀλλήλων ξυνίσταν Th. i. 3. Ἐνθῦμου δὲ τῶν ἰδόντων Mem. iii. 6. 17  
 Ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεως ii. 1. 7. Θίλω δ' αἰδρεῖς μᾶλλον ἢ  
 σοφὸς κακῶν εἶναι Aesch. Sup. 453. Ἰδιώτης . . τούτου τοῦ ἔργου, 'un-  
 skilled in,' Ec. 3. 9. Τῆς ἀρετῆς . . οὐδὲνα δι' ἰδιωτείας Pl. Prot. 326 e.  
 Κύρου . . ἐν πείρῃ γινώσκειν, *to have been well acquainted with Cyrus* [in the  
 knowledge of Cyrus by proof], i. 9. 1. Πειρώμενοι ταύτης τῆς τάξεως,  
 'making trial of,' iii. 2. 38. Τῶν τυγχῶν ἡμῶν πειρᾶν, 'attempt,' Th. vii.  
 12. Ἐμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας v. 6. 1. Ἀπειροὶ οἷτις αὐτῶν  
 iii. 2. 16. Τῶν ἐμπείρων αὐτοῦ ἰχθύντων ii. 6. 1. Ξίως ἔχω τῆς ἐνθάδε  
 λείας Pl. Apol. 17 d. Οὐ τρίβων ἂν ἰσπανῆς Ar. Vesp. 1429. Ἡθὰς ἐμί-  
 κως τῶν τοιοῦτων μύθων Soph. El. 372. Ἀθήεις τοῦ κατακαύον Dem. 15. 27.

§ 376. γ. OF MEMORY. Τούτων οὐδὲς μίμνηται, *these things no  
 one remembers*, v. 8. 25. Οὐδὲν ἐτι τούτων ἐμίμνητο, 'made mention of,'  
 vii. 5. 8. Τῆς ἀρχῆς μνημονεύομεν Isocr. 12 c. Τούτου δὲ αὐτοὺς ὥς  
 μιν ἠσέβησε Cyr. iii. 3. 37. Μὴ μ' ἀναμνήσης κακῶν Eur. Alc. 1045.  
 Βίου δὲ τοῦ παρόντος οὐ μνησὶν ἔχω; Soph. El. 392. Τῶν πάροιθε μὲν λόγων  
 λαθώμεθ' ἄμφω, 'forget,' Eur. Hipp. 288. Ὑπνον τι, λήθην τῶν καθ'  
 ἡμῶν Eur. Bacch. 282.

δ. OF CARE. Κηδίσθαι Σεύθου, *to care for Seuthes*, vii. 5. 5. Τούτου  
 σοὶ δι' μίλλιν, *of this there must be to you a care*, i. e. *you must take care of  
 this*, Cyr. i. 6. 16. Τῶν παρ' ἐαυτῶν δὲ βαρβάρων ἐπιμιλιῖτο i. 1. 5.  
 Ἀμιλιεῖν ἡμῶν αὐτῶν, 'to be careless of,' i. 3. 11. Ἐπιμιλῆς  
 ἀγαθῶν, ἀμιλῆς κακῶν Pl. Conv. 197 d. Ἡ τῆς ὑγίαιας ἐπιμίλεια Cyr.  
 i. 6. 16. Μὴ μεταμίλλιν σοι τῆς ἐμῆς δωρεᾶς, 'repent of,' Cyr. viii. 3. 32.  
 Εἰ νομίζομαι θείους ἀνθρώπων τι φροντίζεις, οὐκ ἂν ἀμιλοῖσθαι αὐτῶν Mem.  
 i. 4. 11. Φυλασσομένους τῶν νῶν Th. iv. 11. Ὅπως αὐτῶν ἀνακῶς  
 ἔχουσιν Id. viii. 102.

ι. OF DESIRE. Ἐρῶντες τούτου, *desiring this*, iii. 1. 29. Εἴ τις δι' χρη-  
 μάτων ἐπιθυμεῖ, 'desires' [sets his mind upon; cf. § 373. 2], iii. 2. 39.  
 Γλιχόμενος τοῦ ζῆν, *eager for life, or clinging to life* (§ 370. N.), Pl. Phædo,  
 117 a. Πεινῆσας χρημάτων, *having hungered for wealth*, Cyr. viii. 3. 39.  
 Πόλις ἐλευθερίας διψήσασα Pl. Rep. 562 c. Κιτταῖντες τῆς εἰρήνης Ar.  
 Pax, 497.

ζ. OF VARIOUS EMOTION. Ἀγαμαι λήματος, *I admire the spirit*, Eur.  
 Rhes. 244. Οὐδὲ οὐκ ἂν ἀσπασίςθαι αὐτοῦ βασιλεύοντες, *who would not en-  
 dure him as their king*, ii. 2. 1. Ὡς ἐγὼ σοὶ οὐ φθονῆσω, *which I shall not  
 grudge to you*, Cyr. viii. 4. 16. Διςχρὸν ἐτίγης γι φθονῆσαι, *it is mean to  
 grudge him our roof*, i. e. *to refuse him admission*, Symp. 1. 12. Μηδὲ μοι  
 φθονῆς ἐυγμάτων, 'deny,' or 'reject,' Aesch. Pr. 585. Ἀλλ' οὐ μεγαίρω  
 τοῦδ' ἐμοὶ δωρήματος Ib. 626.

§ 377. REMARKS. 1. The idea of *hearing* passes, by an easy tran-  
 sition, into that of *obedience* (obēdio, *to give ear to, to listen to, to obey, from ob  
 and audio, to hear*). Hence, *words of obedience govern the Gen.* (cf. § 405. n);  
 as, Τούτους . . βασιλῆως οὐκ ἀκούειν, *that these did not obey* [or *were not subject  
 to*] *the king*, iii. 5. 16. Οἱ δὲ Καρδούχοι οὗτε καλούστων ὑπήκουον, 'regarded  
 their invitations [listened to them calling], iv. 1. 9. Ἰατήκοι τῶν Μοσσυνοί-  
 κων, *subject to the Mossynaci*. Κατήκοοι τι ἦσαν τῶν νόμων Pl. Criti. 120 e.  
 Ἀπηκουστίει δὲ τῶν πατρὸς λόγων οἷον τι αὐτῶν; Aesch. Prom. 40. Σφῶν πεί-  
 θεται Th. vii. 79. Πῶς χρὴ καλοῦντες ἀπειθεῖν Cyr. iv. 5. 19.

2. Verbs of *sight* commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule sometimes or often take the Acc. (especially of a neuter adjective); as, *Εἶδον τοὺς πολέμιους* vi. 5. 10. *Αἰσθάνονται ἴκαστα* Mem. i. 4. 5. See §§ 424. 2, 432. 2.

#### 4. Genitive of Time and Place.

§ 378. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *coöperating* to produce it. Hence,

**RULE XIV.** The *TIME* and *PLACE* IN WHICH are put in the Genitive (cf. §§ 420, 439); as,

1. *TIME*. *Ὡχιστο τῆς νυκτός*, he went in the night, vii. 2. 17. *Ταῦτα μὲν τῆς ἡμέρας ἰγίνετο*, 'in the day,' vii. 4. 14. *Τῆς δειλῆς διήκειν*, 'in the evening,' vii. 2. 16. *Ὡστε τῆς ἡμέρας ὅλης διήλθεν* . . , ἀλλὰ δειλῆς ἀφίκοντο iii. 3. 11. *Εἴτε νυκτὸς δίοι τι, εἴτε καὶ ἡμέρας*, 'whether by night or by day,' iii. 1. 40. *Βασιλεὺς οὐ μαχίται δικά ἡμερῶν*, 'within ten days,' i. 7. 18. *Ὅτι οὐπω δὴ πολλοῦ χρόνου . . ἱστυχοί*, 'now for a long time,' i. 9. 25. *Ἐξίνεσι δ' ἰκάσταις ἡμέρας*, 'every day,' vi. 6. 1. *Παλλάκις τῆς ἡμέρας*, many times a day, Ar. Eq. 250. *Ποῦ δὲ τοῦτο πολλάκις τοῦ μηνός* Cyr. i. 2. 9. *Τρία ἡμιδαρικὰ τοῦ μηνός*, three half-darics a month, i. 3. 21. *Τῷ δ' αὐτοῦ θίρου* Th. ii. 28, 79, 80. *Τῷ δ' ἱστυγνομένου χειμῶνος* Ib. v. 13, 36, 51, 56, 116. *Ἐξ ἱσῶν ἄλλυτος* Ar. Lys. 280. *Ὅστις τις ξίνος ἀφίκται χρόνου συχνοῦ* Pl. Phædo, 57 a. *Μίνεω . . οὐ μακροῦ χρόνου* Soph. El. 477. *Οὐκίτι τοῦ λοιποῦ* [sc. χρόνου] πάσχοιμεν ἂν κακῶς Dem. 44. 12.

§ 379. 2. *PLACE*. *Ἀντοῦ* [sc. τόπου] μέιναντες, remaining in that place, i. 10. 17. *Τόνδ' εἰσιδέω τειχιῶν*, 'within the walls,' Eur. Ph. 451. *Ἐρκίω . . ἰγκικλημένους* Soph. Aj. 1274. *Κατίκλυσαν . . Μακιδονίας Ἀθηναῖοι Περδίκκαν* Th. v. 83. *Τῆς δὲ Ἰωνίας καὶ ἄλλοις πολλαχοῦ αἰσχερὸν νινόμεσται* Pl. Conv. 182 b. *Μήτ' ἰμῶσταιν πατρίδος* Soph. CEd. T. 825. *Γῆς δὲ μὴ μεδαίης ὄρων* Id. CEd. C. 400. *Πιδίω ἱπνίσσεται* Ib. 689. *Ἐσχάτης δ' ὀρῶ πυρᾶς νωρῇ βόστυχον* Soph. El. 900. *Ἐστίας μισομφάλου ἴστηκεν ἥδη μῆλα* Æsch. Ag. 1056. *Λαιᾶς δὲ χεῖρὸς οἱ σιδηροπίκτονι οἰκοῦσι Χάλυβις* Id. Pr. 714. *ΚΥΚΛ. Ποτίρας τῆς χεῖρος*; ΧΟΡ. Ἐν διεῖπ σου Eur. Cycl. 681.

**REMARKS.** α. This use of the Gen., to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives (§ 320. 1); as, *οἃ* [sc. τόπου], in which place, where, *αὐτοῦ*, there, *ἐμοῦ*, in the same place, *οὐδαμοῦ*, nowhere, &c. Cf. § 421. β.

β. In Epic poetry, this Gen. is sometimes employed to denote the *place upon or over which* any thing moves; as, *Ἐρχονται πιδίῳ*, they advance upon the plain, B. 801. *Ἐκαμον πολίης πιδίῳ θίευσαι* Δ. 244. *Ἐλπίμειναι νιοῖο βαθείης πηκτὸν ἄρστρον* K. 353.

γ. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. *journée*, a *day's-march*, from Lat. *diurnus*, from *dies*, *day*); *Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἰγνυτάτω οὐδὲν εἴχομεν λαμβάνειν*, 'during the last seventeen day's-marches,' ii. 2. 11. *Ἡμεριύντας . . μακρῶς κελεύθω* Æsch. Cho. 710.

δ. In the phrase *μῆς χεῖρες*, in the following passage, the idea of *time* is combined with that of *action*; 'Ἐξὼν μῆς μοι χεῖρὲς εὖ θίσθαι τάδε, 'at a single stroke,' 'once for all,' Eur. Herc. 938.

§ 380. III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; or, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demanded*, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

*Genitive Active.*

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive; as,

α. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c. Ταῦτα δὲ σου τυχόντις, and obtaining this of you, vi. 6. 32. Ὡς δὲ σου τυχὴν ἰφίμαι, ἄκουσον (§ 370) Soph. Phil. 1315. Ἀκούων Κύρου ἔξω ὄντα . . βασιλία i. 8. 13. Τῶν καταλειμμένων ἰπυρθάνοντο, ὅτι οἱ μὲν Θερπίς . . ἄρχοντο, 'learned by inquiry from,' vi. 3. 23. Καὶ ἰπυρθάνοντο οἱ Ἀρκάδης τῶν περὶ Ξινοφῶντα, τί τὰ πυρὰ κατασφίσσιαν, 'inquired of,' Ib. 25. Μάθε δὲ μου, ὦ παῖ, καὶ τάδε Cyr. i. 6. 44. Δίονται δὲ σου καὶ τοῦτο vi. 6. 33. Ἐμοὶ χάρισαι ὧν ἂν σοῦ διηθῶ (§ 357. N.) Cyr. v. 5. 35. Σοῦ γὰρ . . βραχύνειν αἰτεῖ μύθον Soph. Œd. C. 1161.

§ 381. β. With Passive Verbs and Verbals. Πληγὴς θυγατρὸς τῆς ἐμῆς, smitten by my daughter, Eur. Or. 497. Φωτὸς ἡπατημένη Soph. Aj. 807. Τῶν φίλων νικῶμενος Ib. 1353. Πείας μερίμνης τοῦδ' ὕποστρα φῖς λίγυς; Soph. Œd. T. 728. Τοῦ κακοῦ πότμου φυτυθείς Id. Œd. C. 1323. Ἀθικτος ἡγητῆρος Ib. 1521. Γήρως ἄλυστα Ib. 1519. Κακῶν γὰρ δυσάλωτος οὐδὲς Ib. 1722. Φίλων ἄκλαυτος Soph. Ant. 847. Κρίνης δίδακτά Id. El. 343.—This use of the Gen. is poetic, and is most frequent with the Participle.

γ. With Substantives. Ξινοφῶντος Κύρου Ἀράξεις, Xenophon's Expedition of Cyrus. Οἱ μὲν νῆοι τοῖς τῶν πρεσβυτέρων ἱκανοὶ χαίρουσιν, οἱ δὲ γειραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται, the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young, Mem. ii. 1. 33. Ἡρώς ἀλατρίαις, wanderings caused by Juno, Æsch. Pr. 900. Νότου ἢ Βορέα . . κύματα Soph. Tr. 113.

§ 382. IV. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea of a thing or prop-*

erty, by adding some *distinction* or *characteristic*. Hence,

*Genitive Constituent.*

**RULE XVI.** AN ADJUNCT DEFINING A THING OR PROPERTY IS put in the Genitive ; as,

Τὸ Μίνωνος στρατιῦμα, the army of *Meno*, i. 2. 21.

§ 383. REMARKS. α. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word* ; as, βασιλεύς in βασιλεύω, σατράπης in σατραπεύω (§ 389). Cf. §§ 351, 362. δ, 391. δ, 394, 395. δ.

NOTE. In particular, adjectives in which a substantive is compounded with *δ-* privative (§ 325), have often a Gen. defining the substantive. See § 395.

§ 384. β. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 387, 390 ; cf. § 365. — This form of construction may be referred to *ellipsis* ; thus, Ἦν [ἄνθρωπος] ἐτῶν ὡς τριάκοντα, he was [a man] of about thirty years (§ 387).

§ 385. γ. A substantive governing the Gen. is often *understood*, particularly *υἱός*, son, *οἶκος*, house, and other words denoting *domestic relation* or *abode*. Thus, Γλοῦς ὁ Ταμώ, *Glus*, the son of *Tamos*, ii. 1. 3. Ὡ Διὸς [sc. θύγατρε] Ἀρτεμις Eur. Iph. A. 1570. Βυρσίης τῆς Ἰασίου [sc. γυναικός] Ar. Eq. 449. Θύαζι μ' ἐξείγκασ' ἐς τοῦ Πιστάλου [sc. οἴκον], 'to Pittalus's [house],' Ar. Ach. 1222. Εἰς οὐδινὸς διδασκάλου πάποτε φηισήσαντα Cyr. ii. 3. 9. Τῶν ἐν Ἀδμήτου πατρὶ Eur. Alc. 761 (cf. Ἐν Ἀδμήτου δόμοις 68). Ἐν Αἰδου Soph. Ant. 654 (cf. Εἰν Αἰδου δόμοις 1241). Ἐν Ἀσκληπιοῦ [sc. ἱερῷ] Mem. iii. 13. 3. Εἰς Τροφονίου [sc. ἄντρον] Ar. Nub. 508.

δ. The Gen. is often used in *periphrasis*, particularly with *χεῖμα*, thing, and, by the poets, with *δίμας*, form, body, *κῆρα*, head, *ὄνομα*, name, and similar words. Thus, Δίμας Ἀγαμῖμονες = Ἀγαμῖμονα Eur. Hec. 723. Ὡ φίλτατον γυναικὸς Ἰουκᾶστος κῆρα Soph. CEd. T. 950. Ὡ ποθυὸν ὄνομα ἰμυλίας ἱμῶς Eur. Or. 1082. Or. § 395. α.

ε. A substantive governing the Gen. is sometimes used by the poets instead of an adjective ; as, Χρυσὸν . . ἰσῶν, the gold of words, for Ἐπὶ χρυσῷ, golden words, Ar. Plut. 268. Ὡ μητρὸς ἱμῶς εἰβας Æsch. Pr. 1091. Πολυνείκους βίαν Eur. Ph. 56.

§ 386. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, 1. the *Genitive of Property*, or 2. the *Genitive of Relation*.

1. *Genitive of Property.*

§ 387. The Genitive of property expresses *quality, dimension, age, &c.* Thus,

Ἦν ἱτῶν ὡς τριάκοντα, *he was about thirty years old* [of about thirty years], ii. 6. 20. Ποταμὸν ὄντα τὸ ὕδρος πλείθρον i. 4. 9, *a river being* [of] *a plethrum in breadth* (cf. Ποταμὸν τὸ ὕδρος πλεθρίαῖον i. 5. 4, and see § 333. 6). [Τιῆχος] ὕδρος ἴσσοι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἱλίγιτο εἶναι ἴσσοι παρασαγγῶν ii. 4. 12. Ὁ δὲ τῆς ἡσυχίας βίωτος, *but a life of quiet* [= βίωτος ἡσυχος, *a quiet life*], Eur. Bac. 388. Στελιδά . . τερυφῶς [= τερυφιδά] Eur. Ph. 1491. Τονδ' ἱχθίς τόλμης πρὶςσωποι [= οὕτω τόλμηρόν], Soph. Oed. T. 533. Τὸ δὲ συμπανῖσαι . . χρέονοι πολλοῦ [ἴσσι], καὶ παγχάλιπτοι Pl. Leg. 708 d. Ἔστιν ὁ πόλιμος οὐχ ὅπλων τοπλίον, ἀλλὰ δαπάνης Th. i. 83. Ὅσοι τῆς αὐτῆς γνώμης ἦσαν Ib. 113. Τούτ' ἐγὼ πολλοῦ πόνου Eur. Ph. 719.

NOTE. It is obvious from the examples above, that the *Gen. of property* performs the office of an *adjective*. Its use to express *quality*, in the strict sense of the term, is chiefly poetic.

2. *Genitive of Relation.*

§ 388. The Genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, (a.) those of *domestic, social, and civil life*; (b.) those of *possession and ownership*; (c.) that of the *object of an action* to the *action or agent*; (d.) those of *time and place*; (e.) those of *simple reference, of explanation, &c.*

The Genitives expressing these relations may be termed, (a.) the *Gen. of social relation*, (b.) the *Gen. possessive*, (c.) the *Gen. objective*, (d.) the *Gen. of local and temporal relation*, (e.) the *Gen. of reference, of explanation, &c.*

## § 389. a. GENITIVE OF SOCIAL RELATION.

Ὁ τῆς βασιλῆως γυναικὸς ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Τῶν Ὀδρυσῶν βασιλία vii. 3. 16. Δούλους τούτων i. 9. 15. Ἦς αὐτὸν σατράπην ἰσότης i. 1. 2. Βασιλεύων [= Βασιλεὺς ὢν § 383. α.] αὐτῶν v. 6. 37. Τῷ σατραπιεύοντι [= σατράπῃ ὄντι] τῆς χώρας iii. 4. 31. (See also § 350.) Γείτων . . τῆς Ἑλλάδος (cf. § 399) iii. 2. 4. Τῆς πόλιως ἰχθροῖς Ven. 13. 12. Τοὺς ἐκείνου ἰχθίστους, . . τοὺς Κύρου φίλους iii. 2. 5. Διὰ τῆς αὐτῶν πολιμίας χώρας, *through the country of their enemies*, iv. 7. 19.

REMARK. To this analogy may be referred the use of the *Gen.* for the *Dat.*, with some *adjectives* implying intimate connection; as, Ὁ δὲ φήσας ποτὶ συγγενὴς τοῦ Κύρου εἶναι, *and he who once said that he was related to Cyrus*, or a relative of Cyrus, Cyr. v. 1. 24. Οὐδ' ἡ ξύνεικος τῶν κάτω θιῶν Δίκη Soph. Ant. 451. Λακιδάιμονες δὲ γαῖά τις ξυνώνυμος; Eur. Hel. 495. Βάνκων υἱὸν, Μανδάων ἰμόστολον Soph. Oed. T. 212. Τὸν Σακράτους μὲν ἰμόνυμον Pl. Soph. 218 b. Γῆς ἰσόμερις ἀτρε Soph. El. 87. Ἀκίλουθα ταῦτα πάντα ἀλλήλων Ec. 11. 12. Ὡ φίγγος ὕπνου διάδοχον Soph. Ph. 867. Ὁ κυβερνήτης τὸ τῆς νῆος καὶ ναυτῶν εἰς ξυμφέρον παραφυλάττει 24\*

Pl. Pol. 296 a. Τὰ πρόσφορα τῆς νῦν παρούσης συμφορᾶς Eur. Hel. 508 Cf. §§ 399, 400, 403. — It will be observed, that, in some of these examples the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

#### b. GENITIVE POSSESSIVE.

§ 390. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, quality*, &c. Thus,

Τὰ Συγννίσσις βασιλεια, *the palace of Syennesis*, i. 2. 23. Ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνης, *the Ionian cities belonged to Tissaphernes*, i. 1. 6. Τῶν μὲν γὰρ νικῶντων τὸ καταπαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἔστι, *for it is the part of victors to kill, but of the vanquished to die*, iii. 2. 39. Κρήνη ἡ Μίδου καλουμένη i. 2. 13. Αὐτοῦ γὰρ ἵναί φησιν, ἰστίσιν Κόρου ἦσαν ii. 5. 38. Τούτου τὸ εὖρος δύο πλίθρα i. 2. 5. Τῶν γὰρ νικῶντων ἔστι καὶ τὰ ἑαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν iii. 2. 39. Ἦν ὁμῶν αὐτῶν ἰδιότης ἵνισθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, *true to the state*, Isocr. 185 b. "Ὡς" οὐ Κρείοντες προστάτου γιγνέσθωμι Soph. Oed. T. 411. Ἄλλ' ἔστι τοῦ λίγαντος, ἢ φόβου λίγη, 'at the mercy of the speaker,' Ib. 917. Μὴδ' εἰ μὴ "Θύγεις ποιῶ σεαυτῆς," *'make yours,'* Id. Ant. 546.

§ 391. REMARKS. a. The idea of possession is sometimes modified or strengthened by an adjective or adverb; as, Ἱερὸς ὁ χῶρος τῆς Ἀρτέμιδος, *the spot is sacred to Diana* [consecrated to be Diana's], v. 3. 13. Ἰδίων ἱκανοῦκτημάτων, *of his own acquisitions*, Pl. Menex. 247 b. Οἱ δὲ κίδνουν τῶν ἱφιστηκίων ἴδιοι Dem. 26. 11. Τὸ οἰκίον ἱκαντέρου σημαίον Pl. Theæt. 193 c. Τὸν ἱρῶτα τοῦτον πότιρα ποιὸν οἷον εἶναι πάντων ἀνθρώπων; Pl. Conv. 205 a. Τῆς ἡμετέρας Μούσης ἐπιχώριον Ib. 189 b.

β. A *neuter adjective used substantively* takes the Gen. possessive, in connection with verbs of praise, blame, and wonder; as, Τοῦτο ἱκανῶς Ἀγησίλαου, *I commend this in Agesilaus* [this characteristic of Agesilaus], Ages. 8. 4. "Ὁ μίμφομαι μάλιστα ἡμῶν Th. i. 84. Ἄλλα τί σου πολλὰ ἄγαμαι Symp. 8. 12. Ἐλαύματα αὐτοῦ πρώτων μιν τοῦτο Pl. Phædo, 89 a. Τοῦτο . . ἐν τοῖς πνεὶ κατὰ ψυ, ὁ καὶ ἄξιον θαυμάσαι τοῦ Θείου Pl. Rep. 376 a.

γ. ELLIPSIS. The possessor is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as, Ἀρματα . . ὅμοια ἑκείνῳ [= τοῖς ἐκείνου ἅρμασι], *chariots similar to his* [chariots], Cyr. vi. 1. 50 (cf. Ἄρματα] ὅμοια τοῖς Κύρου 2. 7). Ὁμοίαν ταῖς δούλαις ἔχει τὴν ἰσθίαν Cyr. v. 1. 4. Ὀπλισμένοι . . τοῖς αὐτοῖς Κόρου ὅσλοι; Cyr. vii. 1. 2. Ἐχομεν σώματα ἱκανώτερα τούτων, *we have bodies better able than theirs*, iii. 1. 23. Μὴδ' ἐξωσῆς τάσδε [= τὰ τῶνδε παρὰ] τοῖς ἡμοῖς παρῶσι Soph. Oed. T. 1507. Ἀρχοντες μῖνον ἔχοντες τὸ αὐτῶν i. 8. 22 (cf. Βασιλεὺς δὲ τότε μῖνον ἔχων τῆς αὐτοῦ στρατιᾶς 23).

δ. The verbs ἔω, *to smell*, πνίω, *to breathe*, and προσβάλλω, *to emit*, may take a Gen. defining a noun implied in these verbs (§ 383. α) or understood with them; thus, Ὀζονσι πίττης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Τῆς κεφαλῆς ἔω μύρου (§ 355) Ar. Eccl. 524. Τῶν ἱματίων ἔξωμι διεξιόττης, 'there will be a smell of,' Ar. Vesp. 1058. Ὡς ἂν μοι προσπίπῃ χειρῶν πριῶν Ar. Ran. 338. Πόθεν βροστοῦ μοι προσέβαλε; Ar. Pax, 180.

a. It will be observed, that the *Genitive possessive* is the exact converse of the *Genitive of property* (§ 387), the one denoting *that which possesses*, and the other, *that which is possessed*.

### C. GENITIVE OBJECTIVE.

§ 392. The object of an action, *regarded as such*, is put in the *Accusative* or *Dative* (§ 339). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property* (or as implied in a thing or property), by a *noun, adjective, or adverb*, then its object is usually regarded simply as something *defining that thing or property*, and is consequently put in the *Genitive*. Thus,

1. GENITIVE OF THE DIRECT OBJECT. Ὁ φερούραρχος τὰς φυλακὰς ἱξιστάζει, *the commander of a garrison reviews his troops*, Ec. 9. 15; but, Κύρος ἱξίτασιν ποιῖται τῶν Ἑλλήνων, *Cyrus makes a review of the Greeks*, i. 7. 1; Τῶν τοιούτων ἔργων ἱξισταστικόν, *fitted to review such matters*, Mem. i. 1. 7. Τὸν ἑλθεῖν τῶν συστρατιωτῶν i. 2. 26. Ἰδὲ γάμοι . . ἑλπίσιν φιλῶν Æsch. Ag. 1156 (cf. Σπύργος ἑλπίσιν γραφὴν 1329). Τῇ ὑπερβολῇ τοῦ ὄρους iv. 4. 18 (cf. Ὑπερβόλην τὰ ὄρη 20). Καρδίας δεικνύει Eur. Hec. 235 (cf. Δάκρυ φρίνα Id. Heracl. 483). Διδασκαλικὸν . . σοφίας Pl. Euthyph. 3 c. Μαθητὰς ἱατρικῆς Pl. Rep. 599 c. Ἄλλους τοιούτων τινῶν μαθητικούς Ib. 475 e. Ἀρτιμαθὴς κακῶς Eur. Hec. 686. Ὁψιμαθὴς . . τῶν πλειονεξιῶν Cyt. i. 6. 35. Τοξικῆς τι καὶ ἀκοντίσιος φιλομαθίστατον i. 9. 5 (cf. Σωφροσύνης καταμάθει 3). Λάθρα δὲ τῶν στρατιωτῶν, *but without the knowledge of the soldiers*, i. 3. 8 (cf. Λαθὺν αὐτὸν ἀπιλλῶν 17). Κεῖφα τῶν Ἀθηναίων Th. i. 101. Ἀπαθὴ κακῶν vii. 7. 33. Ἀπαιδύτους μουσικῆς Cyt. iii. 3. 55.

2. GENITIVE OF THE INDIRECT OBJECT. Εὐχίσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13; but, Θεῶν εὐχάς, *prayers to the gods*, Pl. Phædr. 244 e. Τὰ τῆς θεοῦ σύμματα Eur. Iph. T. 329 (cf. Θεῶν θεῶν 1035). Τῇ τῶν κρισσόνων δουλίᾳ Th. i. 8 (cf. Ταῖς ἡδοναῖς δουλιῶν Mem. i. 5. 5). Ἐπιβουλίου τοῦ στρατοῦ, *of a plotter against the host*, Soph. Aj. 726 (cf. Ἐπιβουλίου αὐτῷ i. 1. 3). Συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων Cyt. vi. 1. 37 (cf. Ἐγὼ σοὶ συνγίγνωσκω Ib. vii. 5. 50).

§ 393. REMARKS. a. In like manner, the *Gen.* is employed with *nouns*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *Dat.*; as, Τῆς τῶν Ἑλλήνων εὐνοίας, *from good-will to the Greeks*, iv. 7. 20 (cf. Εὐνοῦς δι' σοὶ ὦν vii. 3. 20). Τίς δὴτ' ὦν ἀνδρὲς εὐμίνιας ἐκβάλοι τοιοῦτοι Soph. Oed. C. 631 (cf. Τὸν εὐμινῇ πόλει Id. Ant. 212).

β. The *Gen.* is sometimes employed, in like manner, for a preposition with its case; as, Ἐν ἀποβάσει τῆς γῆς, *in a descent upon the land*, Th. i. 108 (cf. Ἀπίσῃ ἰς τὴν γῆν H. Gr. i. 1. 18).

γ. To the *Gen.* of the direct object may be referred the *Gen.* with αἴτιος and its derivatives; as, Τὸ αἴτιον τῆς σπουδῆς, *the cause of the haste* [that which was causative of, &c.], iv. 1. 17. Τούτων οὐδ' αἰτία, *you are not responsible for* [the cause of] *these things*, Ec. 8. 2. Οἱ τοῦ πολέμου αἰτιώτατοι, *the principal authors of the war*, H. Gr. iv. 4. 2. Τούτου Σωκράτην ὁ κατήγορος αἰτιῶται, *for this the accuser blames Socrates* [makes S. the author of this], Mem. i. 2. 26. See § 374.



δ. The Gen. in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the *Gen. subjective*, in distinction from the Gen. objective. The following passages contain examples of both kinds: Τὴν Πίλοπος μὴ ἀπάσης Πελοποννήσου κατάληψιν, *Pelopos's seizure of all Peloponnesus*, Isocr. 249 a. Τὰς τῶν οἰκείων προσηλακίαις τοῦ γέροντος Pl. Rep. 829 b. Τὴν ἐκείνων μίλλησιν τῶν ἐς ἡμᾶς δεινῶν Th. iii. 12. Adjectives taking the place of the Gen. are, in like manner, used both *subjectively* and *objectively*. See § 503.

d. GENITIVE OF LOCAL AND TEMPORAL RELATION.

§ 394. The Genitive is extensively employed in defining local and temporal relation, particularly with *adverbs of place* and *time*, and with words *derived* from them. Thus,

\**Ἀγχι γῆς*, near the land, Soph. CEd. C. 399. \**Ἀντίον τῆς Λαμφάνου* H. Gr. ii. 1. 21. *Τούτου ἱκαντίον*, vii. 6. 23. \**Ἀντιπείρας τῶν πλαγίων* Cyr. vii. 1. 7. \**Ἀπὸ τῶν ἰσπίων* iv. 3. 3. \**Ἀχρὶ τοῦ μὴ πυρῆς* Symp. 4. 37. \**Ἐγγὺς παραδίσκου* ii. 4. 14. \**Ἐγγὺς μυρίων*, nearly ten thousand, v. 7. 9. *Ἐἴσω τῶν δέγων* i. 2. 21. \**Ἐκτὸς τοῦ τείχους* Mag. Eq. 7. 4. \**Ἐκτὸς ἰλίγων*, except a few (§ 349), H. Gr. i. 6. 35. *Σπυρῆς Ἰνδῶν* Soph. Aj. 218. \**Ἐνερθε γῆς* Æsch. Pers. 229. \**Ἐνθιν καὶ ἰνθιν σφῶν* iv. 3. 28. *Ποταμῶν ἰσπός* ii. 1. 11. *Τοῦ Πλούτωνος ἰξῆς* Ar. Ran. 765. \**Ἐξω τῶν πυλῶν* i. 4. 5. *Κεῖθεν ἀπὸ τῆς γῆς* Soph. CEd. T. 968. *Κύκλῳ τοῦ στρατωσίδου* Cyr. iv. 5. 5. *Τὸ μίσον τῶν τοιχῶν*, the distance between the walls, i. 4. 4. \**Ἐν μίση ἡμῶν καὶ βασιλείας* ii. 2. 3. *Μισοῦσι . . τῆς πορείας* Pl. Pol. 265 b. *Μισαξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου* i. 7. 15. *Μίχρῳ τοῦ Μηδίας τείχους* Ib. \**Οπισθεν ἑαυτῶν* i. 7. 9. *Δούλης πιδῶν πάροισιν* Eur. Hec. 43. *Βωμοῦ πείλας* Æsch. Ag. 210. *Πλησίον ἑταίρου τοῦ τείχους* vii. 1. 39. \**Ἐπλησιάζον . . τῶν ἄκρων* Cyr. iii. 2. 8. *Πίρην τοῦ ποταμοῦ* ii. 4. 28. *Πέρσθιν τῶν Ἰπλων* iii. 1. 33. \**Ἐνερθε βωμοῦ* Æsch. Ag. 232. — It will be observed, that, in some of these examples, the word governing the Gen. is used in a secondary sense. For the Dat. after some of these words, see §§ 399, 405.

e. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

§ 395. The CONSTITUENT GENITIVE has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the Gen. rather denotes a relation between two expressions for the same thing, than between two different things. In such cases, an *appositive* might be substituted for it (§ 393. 6); and, indeed, in some of the examples which follow (particularly with the compounds of ἀ-privative, § 383. N.), we might regard the Gen. as in apposition with a substantive implied.

a. With SUBSTANTIVES. *Πρόφασις . . τοῦ ἀθροΐζειν*, pretext for assembling, i. 1. 7. *Τριῶν μηνῶν μισθόν*, three months' pay, i. 1. 10. *Θανάτου τίλος*, the end [sc. of life], which is found in death, or simply, death, Æsch. Sept. 906. *Θανάτου τιλιυτάς* Eur. Med. 152 (cf. *Βίου τιλιυτάς* Soph. CEd. C. 1473). *Τίμα τῆς σωτηρίας* Soph. CEd. C. 725. *Εἰ πείρας μὴδὲν ἴσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κιδδῶν* Th. vii. 42. *Μίγα . . χεῖμα* . . τῆς ἱμπίδος, a monster of a gnat (§ 385. δ), Ar. Lys. 1031. *Συὺς μίγιστον χεῖμα* Soph. Fr. 357 (cf. *Καταβάλλου τὴν ἱλαφον, καλόν τι χεῖμα καὶ μίγα* Cyr. i. 4. 8). *Τὸ χεῖμα τῶν*

νοκτῶν Ar. Nub. 2. Σφινδοητῶν πάμπολύ τι χεῖμα Cyr. ii. 1. 5. Διὰ τῆς τῆς ἀδελφῆς ἀτιμίαν τῆς κατηφορίας, on account of his sister's being denied the honor of bearing the sacred basket, Pl. Hipparch. 229 c. See also § 333. 6.

β. With ADJECTIVES. "Ἀπαις δὲ εἰμι ἀρρῖνων παίδων, and I am childless as to male children, Cyr. iv. 6. 2. "Ὡ τίςιν α πατὴρ ἀπάτορα Eur. Herc. 114. "Ἀφίλος φίλων Id. Hel. 524. "Ἀπιστος φαρῖων λιυκῶν Id. Ph. 324. Πληγῶν ἀδῶν Ar. Nub. 1413. Χρημάτων . . ἀδωρίτατος Th. ii. 65. "Ἀσκιον . . ἀσπίδων Soph. El. 36. "Ἀνέριμος ἄδῃ θρήνων Ib. 232. "Ἀφωνι εἴσοδι τῆς ἀρῆς Id. Ed. C. 865. "Ἐν ἀσφαλίῳ εἶσι τοῦ μηδὲν παθεῖν Cyr. iii. 3. 31. Θεραυὸς εἰ πολλοῦ [sc. θράσους], you are very audacious [bold with much boldness], Ar. Nub. 915. Θυγάτηρ . . γάμου ἤδη ὡραία Cyr. iv. 6. 9. Τίλιον εἶναι τῆς . . ἀρετῆς Pl. Leg. 643 d. Τυφλὸς δὲ τῶν ἄλλων ἀπάντων Symp. 4. 12.

γ. With ADVERBS. "Ἐξίσται ἡμῖν, ἐκείνου ἵκεα, it will be permitted us, as far as respects him, Cyr. iii. 2. 30. "Ὅμοιοι τοῖς τυφλοῖς ἂν ἡμῖν, ἵκεά γε τῶν ἡμίστρων ὀφθαλμῶν, 'for all the good our eyes would do us,' Mem. iv. 3. 3. Καλῶς παρᾶπλον κῦται, it is well situated in regard to the voyage, Th. i. 36. Τῷ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἰδέκει ἢ πόλις καθίστασθαι Id. iii. 92. Τῆς τι ἐπὶ Θερπῆς παρῶντος χρησίμους ἔξιν Ib. (See also § 363. β.) "Τμᾶς εἰσονται ἱμποδὸν γινίσθαι τοῦ ἀρεῖαι αὐτοὺς τῶν Ἑλλήνων H. Gr. vi. 5. 38.

δ. With VERBS. Τῆς ἰσχυρίας . . κινδυνεύοντα [= ἐν κινδύνῳ ὄντα], being in danger of the fine for false accusation, Dem. 895. 14. Τάφου . . τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας, having bestowed upon the one, and denied to the other, the honor of sepulture (τάφου defining τιμὴν implied in προτίσας and ἀτιμάσας, § 383. α), Soph. Ant. 21.

§ 396. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

1.) The Gen. may have different uses in connection with the same word; as, with ἀκούω and κλύω (§§ 356, 375, 380), with δέχομαι (§§ 357. N., 380), with κλισιπικτίω (§§ 351, 367), with περιττός (§§ 349, 362. ζ), with πείρω and πρέσω (§§ 347, 363).—The use of the Gen. with substantives is especially various.

2.) A word may have two or more adjuncts in the Gen. expressing different relations; as, Ἀνάστασις (§ 381. γ), ἔζω (§ 391. δ), τυγχάνω and δέχομαι (§ 380. α). See § 393. δ.

## C. THE DATIVE OBJECTIVE.

§ 397. THAT TOWARDS WHICH ANY THING TENDS (§ 339) may be resolved into, 1. That towards which any thing tends, as an OBJECT OF APPROACH; and II. That towards which any thing tends, as an OBJECT OF INFLUENCE. Hence the Dative objective is either, (1.) the DATIVE OF APPROACH, or (II.) the DATIVE OF INFLUENCE; and we have the following general rule: THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE

DATIVE; Or, in other words, since neither approach nor influence are regarded as *direct action*, AN INDIRECT OBJECT IS PUT IN THE DATIVE.

NOTES. α. The *Dat. of approach* is commonly expressed in Eng. by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*.

β. The DATIVE OBJECTIVE is the converse of the GENITIVE; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See §§ 338, 339, 345.

### (I.) DATIVE OF APPROACH.

§ 398. Approach, like its opposite, *departure* (§ 346), may be either in *place* or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKE-NESS govern the Dative.

NOTES. α. Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* (§ 346. N.).

β. For the *Genitive* after some words of *nearness* and *likeness*, see §§ 389, 394.

#### 1. Dative of Nearness.

§ 399. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Πιλάσαι . . τῇ εισόδῳ, *to approach the entrance*, iv. 2. 3. Οἶνον κρείσας αὐτόν, *having mixed it with wine*, i. 2. 13. Ἐψονται ὑμῖν, *they will follow you*, iii. 1. 36. Πίμπων αὐτῷ ἄγγελον, *sending a messenger to him*, i. 3. 8. Ἐν τῷ πλεσιαστάτῳ διφῶν Σούθῃ καθήμενος vii. 3. 29. Σοὶ φίλος θρόνος ἔχων *Æsch. Sup.* 208. Ἐγγὺς ἡμῖν γενέσθαι Cyr. iii. 2. 8. Σκόπει δὲ, ἴθι, τὰ ἰξῆς ἱκίνοιο Pl. Phædo, 100 c. (Cf. § 394.) Γείτων εἰπὼ τῇ Ἑλλάδι ii. 3. 18 (cf. § 389). Ἐσπερεύτο . . ἄμα Τισσαφέρνηι ii. 4. 9. Ἄμα τῇ ἡλιοσέῃ ἡμέρᾳ ἤκοντι, 'at daybreak,' i. 7. 2. Ὁμοῦ . . τοῖς Ἑλλήσιν στρατοποδινυάμενοι H. Gr. iii. 2. 5. Ἀναμιγνύμενοι τοῖς Ἑλλήσιν iv. 8. 8. Εἰ ἡμιλησαίτην ἐκείνῳ Mem. i. 2. 15. Σωπράττι ἡμιλητὰ γινόμενον Ib. 12 (cf. Ib. 48, and § 389). Ἀραιοῖ . . οἰκειότατος ii. 6. 28. Κοινωνοὶ ἡμῖν τοῦ πολυχνίου (§ 367) Pl. Rep. 370 d. Κοινωνεῖν ἀλλήλοις Pl. Leg. 844 c. Ἐχὺ κοινωνίαν ἀλλήλοις ἢ τῶν γινῶν φύσει Pl. Soph. 257 a. Ἄσπασεν τῷ Ξενοφῶντι Εὐκλείδης vii. 8. 1. Οὗτοι τότε Κύρῳ ἵνασι ἥδιαι i. 2. 26. Αὐτῷ ἀφίκοντο Ib. 4. Ἀμυνοκλῆς Σαρμίοις ἥλθε Th. i. 13. Ἦκεῖ ἡμῖν ἀνὴρ ἄριστος Cyr. vi. 3. 15. Ἦκέ μοι γένει, *it belonged [came] to me by birth*, Soph. CEd. C. 738. Τὰ ἐμοὶ προσήκοντα Cyr. v. 1. 15 (see § 364). Πίπτοντες πιδῶν Soph. El. 747. Τὰ τούτοις ἀπέλουθα πάσχοντες Pl. Tim. 88 d (cf. § 389. R.). Ἀπολουθὼν τῇ φύσει Pl. Leg. 836 c. Τῷ ἡμεριῷ ἀγγίλῳ τὸν νυκτερινὸν διαδίχισθαι Cyr. viii. 6. 18. Διάδοχος

Κλεινέρω vii. 2. 5 (cf. § 389. R.). Ἡ διαδοχὴ τῇ πρόσθιν φυλακῇ Cyr. i. 4. 17. Δῶρα ἄγοντες αὐτῷ vii. 3. 16. Αὐτῷ τὸ κίβρις ἐρείξει Ib. 29.

REMARKS. α. *Traffic* is a species of intercourse; hence, Πόσου πρίωμαι σοι τὰ χοιρίδια; *How can I trade with you for your pigs?* Ar. Ach. 812 (§ 374). Ὀνήσομαι σοι, *I will buy of you*, Ib. 815. Ἐγὼ πρίωμαι τῷδε; Ar. Ran. 1229.

β. A substantive is sometimes repeated in the Dat., with an ellipsis, to express *succession*; as, Ἀλλὰ φόνος Οἰδιπόδα δόμον ὄλλειν, *but slaughter upon slaughter [slaughter following slaughter] has destroyed the house of Oedipus*, Eur. Ph. 1496. Μὴ τίπτεται ἐ' αὐτὸν ἄταις Soph. El. 235.

## 2. Dative of Likeness.

§ 400. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality, &c.* Thus,

Ὅμοιοι τοῖς ἄλλοις, *like the rest*, vi. 6. 16. Ἐμὶ δὲ θιγῷ μὲν οὐκ εἴπασιν, *but me he did not liken to a god*, Apol. 15. Τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *he thought sincerity to be the same with folly*, ii. 6. 22. Ἴσους . . τούτοις ἀριθμῶν, *equal to these in number*, Mag. Eq. ii. 3. Ὅμοιος τοῖς ἄλλοις Mem. iv. 7. 8. Ὅμοιοῦν ἑαυτὸν ἄλλῳ Pl. Rep. 393 c. Ὅμοίως τῷ θεῷ Pl. Theæt. 176 b. Τὸ τῷ καλῷ ἀνόμοιον Mem. iii. 8. 4. Ὅμοιοι γὰρ οὖν σοι καὶ τοῦτο Mem. iv. 3. 10. Ὅμοδρόμος ἡλίῳ Pl. Epin. 987 b. Σάκαι γὰρ μὴν ἔμορροι ἡμῖν Cyr. v. 2. 25. Ἀλλήλοισι ἰμοσκηνοῦντες Ib. ii. 1. 25. Κλεινέρω καὶ ἰμοστράτιζος γινόμενος iii. 2. 4. Ὁ μόνυμος ἐμοί Pl. Rep. 330 b (cf. § 389. R.). Παραδείγματα ἰμοσπαθῇ τοῖς ποτηροῖς Ib. 409 b. Περσέφδης ἡ τύχη τῷ μῶ πάθει Eur. Ion. 359. Σφῆξιν ἰμοφρεσιτάτους Ar. Vesp. 1102. Τὰ δὲ κρία . . ἦν παρὰ πλῆθια τοῖς ἰλαφείοις i. 5. 2. Ἀλλὰ φιλοσόφῳ μὲν ἵσιπας ii. 1. 13. Ποταμοῦ βοῇ ἀπεικάζον τὰ ὄντα Pl. Crat. 402 a. Περσίσθαι εἰς ταῦτά [ = τὸ αὐτὸ, § 39] ἡμῖν αὐτοῖς iii. 1. 30. Ἐν τῷ αὐτῷ κινδύνῳ τοῖς φουλοτάτοις αἰμεροῦμαι Th. vii. 77. Ὅς ἐμοὶ μῖσος ἵγνιστ' ἐμ ματρός Eur. Ph. 151. Οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί; Ar. Ran. 636. Τοῖς ἐκ τοῦ ἴσου ἡμῖν οὖσι, 'on an equality with us,' Hier. 8. 5. Ὁ σίδηρος ἀνισοῖ τοὺς ἀσθινεῖς τοῖς ἰσχυροῖς Cyr. vii. 5. 65. Διπλὴ ψυχὰς ἰσαριθμούς τοῖς ἄσπεροις Pl. Tim. 41 d. Ἰσῆλινος τοῖς ἀνιγνίσιν θείοις Symp. 8. 1.

## (II.) DATIVE OF INFLUENCE.

§ 401. The Dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.

**RULE XVIII.** The OBJECT OF INFLUENCE is put in the Dative.

§ 402. The Dative is governed, according to this rule by,

α. Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρῳ εἶπεν, *this man said to Cyrus*, i. 6. 2. Τῷ Κλειάρχῳ ἰβόα, *called out to Clearchus*, i. 8. 12. Διαλιχθίντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Τοῖς τε ναυκλήροις ἀπειπεῖς μὴ διάγειν vii. 2. 12. Δίγεις τὴν μαντείαν τῷ Σωκράτῃ iii. 1. 7. Τῷ Ἐνυαλίῳ ἐλιγίζουσι i. 8. 18. Τοῖς ναιίσκοις ἐγγυῖν ἐπίλυσιν iv. 3. 13. Ἡ παρακίλισις τῷ ἐρῶντι παρὰ πάντων θαυμαστή Pl. Conv. 182 d. Ἀλλήλοις διεκικλεύοντο iv. 8. 3. Ἀφήγησαι τούτῳ, τί σοι ἀπεικρινάμεν vii. 2. 26. Ἀγγίλλουσι τοῖς στρατιώταις i. 3. 21. Παρήγγυε τοῖς φρουράχοις i. 1. 6. Ὑπισχνοῦμαι σοὶ δίκαν τάλανα i. 7. 18. Οὐ μίμφομαι, ἔφη, τούτους Mem. iii. 5. 20. Εἰ δὲ τις αὐτῷ . . ἐνεδίδίξῃ Ib. ii. 9. 8. Ἡπίλουν αὐτῷ v. 6. 34. Ἐπῆρυξέ τοις Ἑλλήσι εὐεκυιάσασθαι iii. 4. 36. Ὅποτεν πλάτανος πετιλῖα ψιδυρίζῃ Ar. Nub. 1008. Ἀνείλιν αὐτῷ ὁ Ἀπόλλων iii. 1. 6. Ὅσπερ αὐτῷ μαντεύοντις ἦν vi. 1. 22. Ὁ Θερπὶ μάστιγι, *the prophet to the Thracians*, i. e. the Thracian prophet, Eur. Hec. 1267. Ἀλλ' ἦνις ἀνδρὶ πάντα Eur. Med. 1157.

§ 403. β. Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρύσαςις . . ὑπῆρχι τῷ Κύρῳ, *Parysatis favored Cyrus*, i. 1. 4. Χρήσιμα . . τοῖς Κρησί, *useful to the Cretans*, iii. 4. 17. Ὅση ἂν πῇ στρατιῇ συμφίρῃ iii. 2. 27. Πρέσφορά θ' ὑμῖν Soph. Œd. C. 1774 (cf. § 389. R.). Ἀγαθὰ ἀμφοτέροις Cyr. viii. 5. 22. Κρείττω ἑαυτῷ iii. 1. 4. Χειρόν ἔστιν αὐτῷ vii. 6. 4. Λυμαινόμενον τοῖς μυρακίοις Ar. Nub. 928. Οὕτως ἰδοῦθουν ἀλλήλοις iv. 2. 26. Τούτους ἱπικουρεῖται v. 8. 21. Οἱ σοὶ ὑπηρετοῦμεν ii. 5. 14. Τοῖς θανοῦσι πλοῦτος οὐδὲν ὀφίλει Ἔsch. Pers. 842. Ἀνδρώσπουιν ὀφελήματα Id. Pr. 501. Τοῖς φίλοις ἀρέγγειν Cyr. i. 5. 13. Ὅς ἤβηλσις τιμαρεῖν πατρὶ Eur. Or. 924. Ἐὰν αὐτῷ ταῦτα χαρίσωνται ii. 1. 10. Πίστοι ὄντες Κύρῳ ii. 4. 16. Δι' ἱπιστάζει τὸν ἴσπον Πίρση ἀνδρὶ iii. 4. 35. Πολλῶν μὲν σοὶ δέησι (§ 357) Cyr. i. 6. 9. Ἐμοὶ μὲν ἀρεπὶ περὶ τούτων τὰ ἰερήμινά v. 7. 11. Χωρίον ἱκανὸν μυρίοις ἀνδράσιν οἰκῆσαι vi. 4. 3. Ἐνοχλοῦντα αἰὲ τῷ ὑμνίστῃ εὐδαιμονίᾳ ii. 5. 13. Ἐγὼ τοι ἱμποδῶν εἰμι; v. 7. 10. Ἐμπόδιος γάρ σοι ὁ Ζεύς vii. 8. 4. Τῇ ἡλικίᾳ ἱπερσι i. 9. 6. Εὖ ἀρμόττοντα αὐτῷ Cyr. i. 4. 18. Ἀλλὰ γὰρ ἡ μοὶ χρεὶ γι τῇδ' ἀρχῇν χθονός; Soph. Ant. 736. Ἐτοιμοὺς εἶναι αὐτῷ τοὺς ἱσπίας i. 6. 3. Ὅδὸς . . ἀμήχανος ἐπισθῆν στρατιώματι i. 2. 21. Ἡ τραχίεια τοῖς ποσὶν ἀμαχὺ ἰούσιν εὐμνίστῃ vi. 6. 12. Ἐσφακίστατον γί σοι εἶδα ὦν vii. 7. 51. Ἐπικίνδυνον μοὶ ἔστιν Ib. 54.

§ 404. γ. Words of APPEARANCE, including those of *seeming, showing, clearness, obscurity, &c.* Thus,

Πᾶσι δὴλον ἴσιντο, *it was evident to all*, H. Gr. vi. 4. 20. Σοὶ αὖ δὴ λῶσω ὅτι ἐγὼ περὶ σοῦ ἀκούω ii. 5. 26. Ἀδελφον μὴ παντὶ ἀνθρώπῳ δεῖν τὸ μέλλων ἔξει vi. 1. 21. Αἰσχυρίζεσθαι μοι δοκῶ i. 7. 4. Μὴ ἀποδόξῃ ἡμῖν ii. 3. 9. Τοῖς δὲ παισὶν ἰδείκνυσαν iv. 5. 33. Πᾶσι σαφές Vect. 4. 2. Αὐτοῖς πάλιν φαίνεται ὁ Μυθριδάτης iii. 4. 2. Λαμβάνων τοὺς πολέμιους . . φανεροὺς σοὶ ὄντας, ἀφανὴς ὢν αὐτὸς ἐκείνους Cyr. i. 6. 35.

δ. Words of GIVING, including those of *offering, paying, distributing, supplying, &c.* Thus,

Δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρικούς, *and Cyrus gives him ten thousand darics*, ii. 6. 4. Τῷ δ' οὖν στρατιῷ τότε ἀπιδώκεν Κύρος μισθόν i. 2. 12. Τὰ δὲ ἄλλα διανειῆμαι τοῖς στρατηγοῖς vii. 5. 2. Τοῖς στρατηγοῖς δωρεῶν Ib. 3. Τοῖς λοχαγοῖς πατεμερίσθη Ib. 4. Ἐπεὶ ἐμοὶ ἐτίλει τι Σιῦθης, οὐχ οὕτως ἐτίλει δῆπου, ὥς ὃν τι ἐμοὶ δοίη σπειρίτω, καὶ ἄλλα ὑμῖν ἀποτίσεις vii. 6. 16. Θάρακας αὐτοῖς ἐπορίσθησαν iii. 3. 20. Τὴν τοῦ Σιού δόσιν ὑμῖν Pl. Apol. 30 d. Σὺν Ἑρακλεῖ δωρημάτων Soph. Tr. 668. Βασιλεῖ δασμὸς iv. 5. 34. Οὕτως ἐκείνους ἐτι ἡμῖν μισθοδότης i. 3. 9.

ε. Words of OBLIGATION and VALUE. Thus,

Τοῖς στρατιώταις ὥφειλτο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῖ δὲ πολλοὺ ἄξιοι γίνοντο (§ 374), '*worth much to the king*,' ii. 1. 14. Ἀξιος . . θανάτου τῇ πόλει, *meriting death from [to] the city*, Mem. i. 1. 1. Ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφίνειν, '*unworthy of the king*,' or '*disgraceful to the king*,' ii. 3. 25. Ὑμῖν ἴσεται χάριν i. 4. 15.

§ 405. ζ. Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* Thus,

Λιμὸν ὑμῖν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζοντά οἱ περὶ σοφίας, *contending with him in skill*, i. 2. 8. Ἡεὶ Παλλὰδι τ' ἱερὸν Eur. Iph. A. 183. Ἀντίοι ἵνασι τοῖς πολέμοις i. 8. 17. Στασιάζοντα αὐτῷ ii. 5. 28. Τύραννος ἄσπας ἰχθρὸς ἰλιυθρία καὶ νόμοις ἱναντὸς Dem. 72. 2. Ἡμῖν ἱναντιώσεται vii. 6. 5. Ἀντίπαρον λόφον τῷ μαστῷ iv. 2. 18. Οὕτως βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς (§ 373) ii. 3. 23. Ἀλλοτριωτάτας ταύτη Dem. 72. 1 (cf. § 349). Ὑποστῆναι αὐτοῖς Ἀθηναῖοι πολέμησαντες iii. 2. 11. Τῷ ἱμῷ ἀδελφῷ πολέμιος i. 6. 8. Τισσαφέρνη . . πολεμοῦντα i. 1. 8. Οὐδὲς αὐτῷ ἰμάχεται i. 8. 23. Φαμὶν γὰρ Μακεδῶνι τι μόνον ἄροπιδυνοῦσαι τῷ βαρβάρῳ Th. i. 73. Ὡς οὐκ οὐκ οὐκ . . ἀλλήλοισι Ar. Ach. 24. Ὡς ἐπιβουλεύει αὐτῷ i. 1. 3. Ἐπιβουλή ἐμοὶ v. 6. 29. Δικαζόμενος τῷ πατρὶ Pl. Euthyph. 4 e.

η. Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. § 377. 1), *prayer, sacrifice, &c.* Thus,

Πάντα τοῖς θεοῖς ὑποχέειν, *all things are subject to the gods*, ii. 5. 7. Ἐμοὶ οὐ θέλεις πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πεισθῇς, *if you will listen to me*, i. 4. 14. Εὐχέσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13. Ἡ στρατιὰ σοὶ ὑφείτω vi. 6. 31. Ὑποχωρεῖν τὸν ποταμὸν Εὐφρ. i. 4. 18. Εἰ ὑποχωρίζεις ἔσται Λακεδαιμονίους vii. 6. 43.

Οἱ νῦν σοι ὑπήκοοι vii. 7. 29 (cf. § 377. 1). Κῦρος καλῶς πειθαρχεῖν i. 9. 17. Ἀπιστεῖν ἐκείνῳ ii. 6. 19. Ἔθυσεν τῷ Διὶ vii. 6. 44. Θυσίαν ἐποίησεν τῷ θεῷ v. 3. 9. Σφαγιάσασθαι τῷ ἀνέμῳ iv. 5. 4. Ὁρχησάμενοι θεοῖσιν Ar. Lys. 1277.

§ 406. 9. Words expressing a MENTAL ACT OR FEELING which is regarded as *going out towards an object*; as those of *friendship* and *hatred*, *pleasure* and *displeasure*, *joy* and *sorrow*, *contentment* and *envy*, *belief* and *unbelief*, *trust* and *distrust*, &c. Thus,

Κῦρος φιλαίτερον, *more friendly to Cyrus*, i. 9. 29. Ἐχαλίπαινον τοῖς στρατηγοῖς, *were angry with the generals*, i. 4. 12. Ἐπίστανται γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Εὐνοϊκῶς ἔχουσιν αὐτῷ i. 1. 5. Κακόνους τοῖς Ἕλλησιν ii. 5. 27. Τούτοις ἥσθη Κῦρος i. 9. 26. Μίσων ἡγάλλιστο τῷ ἱεραπατῆρι ii. 6. 26. Οὐδὲν εἶδον χαίρειν ὡς φίλοις ἀγαθοῖς Mem. ii. 6. 95. Ἐφ' ἑνὶ ὑδρὶ καὶ ὕμῃ καὶ ἡμεῖς ἀχθόμενον vi. 1. 29. Ὁργίζοντο. ἰσχυρῶς τῷ Κλιάρχῳ i. 5. 11. Χαλίσπῳ φίρῳ τοῖς παροῦσι πράγμασιν i. 3. 3. Στίργειν τοῖς παροῦσιν, 'to be content with,' Isocr. 159 e. Ἀγαπήσας τοῖς πειραγμαῖσι Dem. 13. 11. Φθονῶν τοὺς φανερώς πλουτοῦσιν i. 9. 19. Ὡς ἰγὼ σοι οὐ φθονῶ (§ 376. ζ) Cyr. viii. 4. 16. Ἡμῖν ἐπιστεῖν ii. 5. 15. Τῇ τύχῃ ἰλπίσας Th. iii. 97. Ἔστασαν ἀποροῦντες τῷ πράγματι i. 5. 13. Ἀθῦμῶν τοῖς γεννημένοις vi. 2. 14. Θαυμάζω δὲ σὴ σὶ ἀποκλίσαι μου τῶν πυλῶν Th. iv. 85. Ἰπίσπησσαν οἱ ἥλικες αὐτῷ Cyr. i. 5. 1. — Some of these constructions may perhaps be referred to the instrumental Dat. (§ 416).

§ 407. ι. Words expressing the POWER OF EXCITING EMOTION; as, *pleasure*, *displeasure*, *care*, *fear*, &c. Thus,

Ἀπεχθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμοῦ μιλῆσει, *it shall be my care*, i. 4. 16. Ὅτι αὐτῷ μίλοι, [that it should be a care to him] *that he would take care*, i. 8. 13. Διὰ τὸ μίλιν ἀπαῖσι, *through the interest which all felt*, vi. 4. 20. Ζηλὶ τῶν σῶν, εἰδ' ἰγὼ, μίλιν σόνων (§ 376. δ) Eur. Heracl. 717. Ὡς φίλτατον μίλημα δώμασιν πατρὸς Aesch. Cho. 235. Μεταμίλει μοι, *it is a regret to me, I repent*, Cyr. v. 3. 6. Μεταμίλιν τί σοι ἴφησθα i. 6. 7. (See § 376. δ.) Τοῖς μὲν πολλοῖς . . ἤρεσκον ii. 4. 2. Ἡδὺ συμβαλόντι τὸ πόμα ἦν iv. 5. 27. Ἵμῖν Μουσὸς λυπηρὸς ὄντας ii. 5. 13. Φοβερῶτατον τοῖς πολέμοις iii. 4. 5.

κ. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification. The property expressed by these verbals has relation to an agent; which, as if affected by the property, is put in the Dat. Adjectives of this kind usually end in -τός or -τέος (§ 314). Thus,

Θαυμαστὸν πάνσι, *wonderful to all* [to be wondered at by all], iv. 2. 15. Ἡμῖν . . οἶμαι πάντα ποιησία, *I think that every thing should be done by us*, iii. 1. 35. Τὸν μὲν ἱερεὺς βουλόμενος ἀπείναι, τοῖς οἰκοῖ ζήλωτον ποιῆσαι ἀπειθεῖν, 'an object of envy to his countrymen,' i. 7. 4. Ἰνα μοι εὐπραγετότερον ᾖ ii. 3. 20. Οἱ ποταμοὶ . . προϊῶσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, 'can be passed by those who ascend [become passable to those who ascend],' iii. 2. 22. Εὐεπίθετον ἦν ἰνταῦθα τοῖς πολέμοις iii. 4. 20. Ποταμὸς . . ἡμῖν ἴσται διαβατός, 'for us to pass [to be passed by us],' ii. 4. 6.

§ 408. 1. SUBSTANTIVE VERBS, when employed to denote *possession*. These verbs and their compounds are used with the Dat., in a variety of expressions, which are variously translated into English. Thus,

Ἐσταῦθα Κύρῳ βασιλεία ἦν, *here Cyrus had a palace* [there was a palace to Cyrus], i. 2. 7. Τοῖς δὲ ὑποψία μὲν ἦν, *they had a suspicion, or they suspected*, i. 3. 21. Δρίμος ἰγίνετο τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. Ὅσσι πᾶσιν αἰσχύνῃν εἶναι, *so that all were ashamed*, ii. 3. 11. Ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν ii. 2. 11. Ὡς νόμος αὐτοῖς εἰς μάχην [sc. ἵσσι] i. 2. 15. Ἀνάγκη δὲ μοι [sc. ἵσσι], *I am now compelled*, i. 3. 5. Ἦν αὐτῷ πόλεμος, *he made war*, i. 9. 14. Πόλις . . ἣ ὄνομα Σιττάκη, *a city named Sittace*, ii. 4. 13. Ἐγίνετο καὶ Ἕλληνι καὶ βαρβάρῳ . . πορεύεσθαι, *both Greek and barbarian could go*, i. 9. 13. Οὐ γὰρ ἦν ἀλλοίους περιστῆναι iv. 7. 2. Νῦν σοι ἔξιςτιν . . ἀνδρὶ γενέσθαι vii. 1. 21. Οὐδινὸς ἡμῖν μισταῖν iii. 1. 20 (see § 364). Τί γὰρ ἔσσι Ἐρεχθίδι καὶ κολοῖσι; *for what has Erechtheus to do with jackdaws* [what is there to Erechtheus, and also to jackdaws]? Ar. Eq. 1022. Μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα, *that you had no connection with Philip*, Dem. 320. 7. Τί τῷ νόμῳ καὶ τῇ βασιάνῃ; Id. 855. 5. Ἐκίνῳ βουλομένη ταῦτ' ἵσσι, *these things are* [to him willing] *according to his will, or agreeable to him*, H. Gr. iv. 1. 11. Εἰ αὐτῷ γε σοὶ βουλομένη ἵσσι ἀποκρίνεσθαι Pl. Gorg. 448 d. Εἰ σοι ἡδομένη ἵσσι, *if it is your pleasure*, Pl. Phædo. 78 b. Θίλοντι καὶ μοι τοῦτ' εἶναι Soph. Oed. T. 1356. Ἦν δὲ οὐ τῷ Ἀγησιλάῳ ἀχθομένη ταῦτα, *'displeasing to Agesilaus'*, H. Gr. v. 3. 13. Νικίᾳ προσδιχομένη ἦν τὰ περὶ τῶν Ἐγισταίων, *'were as Nicias had expected'*, Th. vi. 46.

§ 409. μ. And, in general, words expressing *any action, property, &c.*, which is represented as being *to or for* some person or thing. Thus,

Προσίνω σοι, *I drink to you*, vii. 3. 26. Κεντάφιον αὐτοῖς ἰκοίησαν, *they made for them a cenotaph*, vi. 4. 9. Μίγιστον κόσμον ἀνδρὶ, *the greatest ornament to a man*, i. 9. 23. Ὄρα ἢ ἀπίναί τοις πολεμίοις, *it was time for the enemy to withdraw*, iii. 4. 34. Στρατεύματα αὐτῷ συνελίγναι i. 1. 9. Ὅς Χερσιόφῳ ὑπιστρατήγῳ v. 6. 36. Βασίλειον εἶχε τῷ σατράπῃ iv. 4. 2. Ἐχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρεῖν vii. 6. 39. Ἡμῖν τὸν μισθὸν ἀναπερᾶζει Ib. 40. Ἐγὼ σιωπῶ τῷδε; Ar. Ran. 11. 34. Εἴργειν εἰκούσῃ μητρὶ πολέμιον δόρυ Æsch. Sept. 416. Ἐμοὶ δὲ μέμνη σχισμὸς ἀμφόκλι δορί, *'awaits me* [is waiting for me], Id. Ag. 1149. Νόμιμον ἔρα ὑμῖν ἵσσι iv. 6. 15. Πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις iii. 1. 43. Λοιπὸν μοι εἰπῶν iii. 2. 29. Ἀγαθὸν . . αἴτιος τῇ στρατιᾷ vi. 1. 20. Ἡ . . πατὴρ ὑμῖν οἰκία Pl. Charm. 157 e. Εἰνὸς δὲ ἰνύγχανιν αὐτῷ i. 1. 10. Ὑμᾶς ἱμοὶ εἶναι καὶ πατρίδα καὶ φίλους i. 3. 6. Ἰμάτια τῇ γυναικὶ vii. 3. 27. Τρίημι . . πλοῦς vi. 4. 2. Αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ἐρυπταί iv. 5. 25. Ἡ δὲ [sc. ὁδὸς τιν] διαβάτῃ τὸν ποταμόν iii. 5. 15. Κακὰς ἰγὰ γυναῖκας οὐκ εἰς στυγῶν Soph. Ant. 571. Λύπη τε φρενῶν χερσὶν τε πόνος Eur. Hipp. 189.

§ 410. REMARKS. 1. The remoter relations expressed by the Dat. (§ 401) are various in their character, having respect to *place, time, sensation, thought, feeling, expression, action, &c.* They are expressed in two ways; (a.) by the



Dat. simply, and (b.) by an elliptical form of construction, in which the Dat. is preceded by *ὥς*. Thus,

Ἡ Θράκη αὕτη ἵστανι . . ἐπὶ διζὰ εἰς τὸν Πόντον εἰσπλέοντι [sc. τινί or σοί], *this Thrace is upon the right to one sailing into the Pontus, or as you sail into the Pontus*, vi. 4. 1 (cf. Th. i. 24). Ἦν δ' ἡμαρ ἥδη δεύτερον πλεόντι μοι, *and it was now the second day of my voyage [to me sailing]*, Soph. Ph. 354. Ουνομίην οἱ . . ὁ ἥλιος ἀμυρώθη, *while he was sacrificing the sun was eclipsed*, Hdt. ix. 10 (this mode of defining time by a Dat. with a participle is especially Ion.). Καὶ τίς χρόνος τοῦτοδ' ἵστανι εὐζιληλυθώς; 'since this event,' Soph. Œd. T. 735. Τὸ μὲν ἔξωθεν ἀπτομαίην σῶμα οὐκ ἄγαν θερμὸν ἦν, 'to the external touch,' Th. ii. 49. Εἴ γιναιῶς, ὥς ἰδόντι [sc. φαίνι], 'as you appear to one beholding,' 'in appearance,' Soph. Œd. C. 75. Ἐμοὶ γὰρ, ὅστις ἄδικος ὢν σοφὰς λίγυν πύφυνι, πλείστην ζημίαν ὀφλισκάνει, 'according to my judgment,' Eur. Med. 580. Καίτοι ε' ἰγὼ τίμησα τοῖς φρονεῦσιν ἐν Soph. Ant. 904. Κρίων γὰρ ἦν ζηλωτὸς, ὥς ἐμοὶ [sc. ἰδόμην], ποτὶ, 'as it seemed to me,' 'in my opinion,' Ib. 1161. Οὐ μὰ τὸν Δί', ἴφην, οὐ ποῦν, ὥς γ' ἐμοὶ ἀπροᾶτῃ. Ἀλλ' ὥς ἐμοὶ, ἦν δ' ἰγὼ, ῥήτορι, Pl. Rep. 536 c. Τὸ μὲν οὖν νόημα, πολλὰ καὶ ἄλλα παραλιπόντι . . , τοιοῦτον ἦν Th. ii. 51. Θιὸς γὰρ ἐκασζέι με, τῷδε δ' οἴχομαι, 'so far as lay in him,' Soph. Aj. 1128. Μακρὰν γὰρ, ὥς γέροντι, προῦστάλης ἰδόν, 'for an old man [as journeys are to an old man],' Id. Œd. C. 20. Τόδε δὲ μάλιστα πάντων μνησέ μοι, μηδίστοι ἀναμίνειν, *but this most of all remember [for me], I pray you, never to defer*, Cyr. i. 6. 10. Ἐς τί μοι βλίψασα θάλαππιν Soph. El. 887. Οἴμαι σοι ἐκλήτους τὰ πικρὰ ῥαδίως νικῆσθαι Cyr. i. 3. 15. Οὐδ' ὥς ἰγὼ σοι . . τάχα δίκαια παντάπασιν ἤδη ἀπερίω Ib. 17.

NOTE. The use of the Dat. to express remote relation is particularly frequent in the *pronouns of the first and second person*. In the Greek, as in our own and in other languages, the Dat. of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples just above.

§ 411. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence; as,

Ἡ γυῖτο δ' αὐτοῖς ὁ κωμάρχης, *and the bailiff led the way for them*, i. e. *guided them*, iv. 6. 2. Οἱ γὰρ βλίσκοντι τοῖς τυφλοῖς ἡγούμεθα Ar. Plut. 15. Ἡμῖν πᾶσιν ἐξηγούμενος Soph. Œd. C. 1589. Ἀνάσσει βαρβάροις βάρβαρος Θόας Eur. Iph. T. 31. Ὡς ὀφθαλμοῖς εὐνοῖας ἀναξ Id. Ph. 17. Δαρὸν γὰρ οὐκ ἄρξει θιόεις Æsch. Prom. 940. Μάχας δὲ σοι καὶ πολέμους ἀφαιρῶ Cyr. vii. 2. 26. Ἡ βίβηκεν ἡμῖν ὁ ξένος; Soph. Œd. C. 81. Πίφην γε ἱλπίς τῷδε μοι σωτηρίας Eur. Heracl. 452. Τὰ ἄκρα ἡμῖν . . προκαταλαμβάνειν i. 3. 16. Τυράννοις ἐκποδὼν μεθίστασο Eur. Ph. 40. Cf. §§ 347, 350, 424. 2.

§ 412. 3. A Dat. depending upon a verb is often used instead of a Gen. depending upon a substantive; as,

Οἱ . . ἵππων αὐτοῖς δίδινται, *the horses are tied for them*, = οἱ ἵπποι αὐτῶν δίδινται, *their horses are tied*, iii. 4. 35. Ἡ . . τοῦ παντὸς ἀρχὴ Χειρισόφῃ ἰναυθὰ κατιλύθη vi. 2. 12 (cf. Ἡ τοῦ Χειρισόφου ἀρχὴ τοῦ παντὸς κατιλύθη vi. 3. 1). Διὰ τὸ δισπάρθαι αὐτῷ τὸ στρατόν i. 4. 3. Τοῖς βερεβέροις τῶν τοῦ πικρῶν ἀπίθανον πολλοὶ, καὶ τῶν ἱππίων . . ἐλήφθησαν iii. 4. 5. Οἷους ἡμῖν γνώσεις τοῖς ἐν τῇ χώρᾳ ἔντας ἀνθρώπους [= ἐν τῇ ἡμῶν χώρᾳ]

i. 7. 4. 'Αθηναίων . . , ἰαυδῇ αὐτοῖς οἱ βάρελοι ἐν τῇ χώρᾳ ἀπῆλθον Th. i. 89. Οὐκίτι σοι τίνα λίσσῃ φάος Eur. Ph. 1547.

NOTE. The Dat. (chiefly of the personal pronoun) is sometimes placed as a simple adjunct of the substantive; and in some instances, when so placed, appears to depend strictly upon a participle understood. Thus, 'Ανέλιπε . . πρὸς τὴν νίαν ἡμῶν πόλιν, *look upon our new state* (i. e. the new state established for us in the dialogue), Pl. Rep. 431 b. Οἱ δὲ σφί βίης . . οὐ παρ- γίνοντο Hdt. i. 31.

§ 413. 4. Sometimes two datives following the same word, especially in Epic poetry, appear to be most naturally, though not unavoidably, referred to the *Σχήμα καθ' ὅλον καὶ μέρος* (§ 334. 9); as, *Σθένος ἔμβαλ' ἐκάστῳ καρδίῃ, imparted strength* [to each one, to the heart] *to the heart of each one*, A. 11. Ἀγαμέμνονι ἦνδαν θυμῷ A. 24. Cf. § 438. β.

## D. THE DATIVE RESIDUAL.

§ 414. The Dative residual is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 338, 340. α). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule: AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

NOTES. α. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the *Gen.* or *Acc.* See §§ 340. α, 341.

β. The DATIVE RESIDUAL is expressed in Eng. most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. Cf. §§ 345. N., 397. α.

§ 415. The Dative residual may be resolved into, (i.) the INSTRUMENTAL and MODAL DATIVE, and (ii.) the TEMPORAL and LOCAL DATIVE.

### (i.) INSTRUMENTAL AND MODAL DATIVE.

RULE XIX. The MEANS and MODE are put in the Dative.

§ 416. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which any thing comes to pass  
Thus,

Αὐτὸν ἀκοντίζῃ τις παλῆσθ, *one shoots him with a dart*, i. 8. 27. Ἐφείπων το . . ἰππικῶ, *mounted with cavalry*, vii. 6. 29. Θανάτῳ ζημιῶν, *to punish with death*, Cyr. vi. 3. 27. Σχιδίαις διαβαίνοντες i. 5. 10. Ἰησι τῇ ἀξίῃ Ib. 12. Λίθοις σφινδονῶν iii. 3. 17. Δώροις ἱτίμα i. 9. 14. Λόγοις ἱπποῖς ii. 6. 4. Τικμαίρεσθαι δ' ἦν τῷ ψόφῳ iv. 2. 4. Γίφῳ δὲ ἰπῶν ἰζυγμῆν πλοίοις ἰππᾶ i. 2. 5. Ὀπλισμένοι θάραξι i. 8. 6. Ὀλιποδομῆνους πλίνθοις ii. 4. 12. Κύρος ἀνέβη ξενικῶ ii. 5. 22. Τοῖς δὲ λειπομοίνοις ἰς Πλάταιαν ἰλθόντες, τὴν γῆν ἰδόντων Th. ii. 12. Ἐίχον δυνῶς τῇ ἰνδύῃ vi. 4. 23. Ἀποθήσκυ νόσῳ vii. 2. 32. Φιλίᾳ μὲν καὶ ἐννοίᾳ ἱστομῖνους ii. 6. 13. Οἳ δὲ μὴ παρῆν, τούτους ἡγήτο ἢ ἀπεκτείνῃ τινὶ ἢ ἀδικίᾳ ἢ ἀμελείᾳ ἀπῖναι Cyr. viii. 1. 16. Προνοῖν μὲν γὰρ ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ἰπλοφορήσω, διώξομαι δὲ τῷ ἴππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου βώμῃ Cyr. iv. 3. 18. Πάσας κινήσεις τῷ σώματι Pl. Leg. 631 c. Ἡ τοῖς βίλλαις ἱπποῖς Ib. 717 a. Τὰ γὰρ δόλω τῷ μὴ δικαίῳ κτήματ' οὐχὶ σῶζονται Soph. Oed. C. 1026. — The Dat. of the missile with verbs of throwing will be specially observed.

§ 417. REMARK. DATIVE OF THE AGENT. The Dat. sometimes expresses *that through whose agency* any thing takes place ; as,

Πάντ' ἡμῖν πεποιήται, *all things have been done by us*, i. e. *our work is done*, i. 8. 12. Εἰ δὲ τι καλὸν . . ἰσίστατο ὑμῖν vii. 6. 32. Τὰ πρὸς κικαυμῖνα εἶη τῷ Σεύθῳ vii. 2. 18. Τοῖς δὲ Κερκυραίοις . . οὐχ ἰωρῶντων Th. i. 51. Τοῖς Ἑλλήσι μισοῖντο Id. iii. 64. Περσέσδεσσι φυλάσσεται Soph. Aj. 539. Ὡς σοι δύσφορ' ἐργασται κατὰ Eur. Hec. 1085. Τίνι γὰρ ποτ' ἂν . . πρόσφορον ἀκούσαιμ' ἴσως, 'through whom,' i. e. 'from whom,' Soph. El. 226. Δίχατό οἱ σκῆπτρον, *received from him the sceptre*, B. 186 (the Dat. following δίχομαι, instead of the Gen. with παρὰ, is especially Epic, and might perhaps be referred to § 409, thus, *took for him the sceptre*). Θίμισσι . . δίκτω δίκας O. 87.

NOTE. This use of the Dat. is most frequent with *verbs in the Perf. and Plup.* This DATIVE OF THE AGENT with *passive verbs*, and that with *passive verbals* (§ 407. κ), might perhaps have been referred to the same analogy.

§ 418. 2.) The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προήσαν, *for they advanced not with clamor, but in silence*, i. 8. 11. Παριλθὺν οὐκ ἦν βίᾳ i. 4. 4. Ὡσπερ δεγῇ ἰκίλισσι i. 5. 8. Ἐλεύων ἀνὰ κράτος ἰδρῶντι τῷ ἱππῳ i. 8. 1. Ψιλαῖς ταῖς κιθαλαῖς ἐν τῷ πολέμῳ διακινδυνύουσιν Ib. 6. Δρόμῳ θῦν Ib. 18. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τιτταρας iii. 4. 23. Περιώμειν . . τῇ ἰδῇ Ib. 30. Τὰς βίᾳ πρᾶξις Pl. Pol. 280 d.

REMARK. The pronoun αὐτός is sometimes joined to the Dat. of an associated object to give emphasis ; as, Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσθ, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Παλλοὺς γὰρ ἦδη αὐταῖς ταῖς ἱπποῖς κατακρημνισθῆναι Cyr. i. 4. 7. Τριήρεις αὐτοῖς πληρώμασι διψθάρησαν Isocr. 176 b. — The preposition σύν, which is

common in such adjuncts if the *αὐτός* be omitted, is sometimes expressed even with it; as, "Ὅπως . . . ἔξην αὐτοῖσι τοῖς κηρίοις ἐκτισμῆσθαι Pl. Rep. 564 c. Cf. *Ξ.* 498 and *Υ.* 482.

3.) The *respect* in which any thing is taken or applied (cf § 437). Thus,

Πλῆθι γὰρ ἡμῶν λιφθίντις, *inferior to us in number* [in respect to number], vii. 7. 31 (§ 349). Πόλις . . . Θάψακος ἰνόματι i. 4. 11. Τῇ ἱππομειλίῃ περιῖναι τῶν φίλων i. 9. 24. Τῇ φωνῇ τραχύς ii. 6. 9. Χρέμασι καὶ τιμαῖς τούτων ἱπλοιοικατέτι (§ 351) iii. 1. 37. Ταῖς ψυχαῖς ἡρώμινιστριαι Ib. 42. 'Ενὶ δὲ μόῳ προέχουσιν οἱ ἰπταῖς ἡμῶς iii. 2. 19. Τῷ βελτίστῳ τοῦ ἰπλοικτικοῦ βλαφθῆναι Th. iv. 73. 'Ρίζῃ μὲν μίλαν ἔσκι κ. 304.

§ 419. 4.) The *measure of difference*, especially with the Comparative. Thus,

Χρόνῳ δὲ συχνῶ ὕστερον, *and sometime after* [later by a considerable time], i. 8. 8. Πολλῶ δὲ ὕστερον ii. 5. 32. Νομίζων, ὅσα μὲν θᾶττον ἔλθοι, τοσοῦτ' ἀπαρσκειαστοτέρῳ βασιλεῖ μάχισθαι, ὅσα δὲ σχολαιότερον, τοσοῦτ' ἄλλῳ συναγίρεισθαι βασιλεῖ στρατιῦμα, *thinking that* [by how much] *the more rapidly he should advance*, [by so much] *the more unprepared he should find the king for battle, &c.*, i. 5. 9. 'Ενιαυτῷ πρεσβύτερος, *a year older*, Ar. Ran. 18. Προύλας πολλῶ Th. vii. 80. Χρόνῳ μετίσματα πολλῶ Hdt. ii. 110.

5.) The Dative with *χράομαι*, *to use* [to supply one's need with, § 284. 3]. Thus,

Μαντικῇ χρώμενος, *using divination*, Mem. i. 1. 2. 'Εχεῖτο τοῖς ξίνοις, 'employed,' i. 3. 18. Τοῖς ἴπποις ἄριστα χρεῖσθαι, 'manage,' i. 9. 5. Χιμῶνι χρεσάμενος, 'having met with,' Dem. 293. 3. Τοὺς χρωμένους ἑαυτῷ, 'associating with,' Mem. iv. 8. 11. 'Ἡ Κῦρος πολέμιᾳ ἔχεῖτο, *which was hostile to Cyrus*, ii. 5. 11. Σφόδρα πειθεμένοις ἔχεῖτο ii. 6. 13.

NOTE. Νομίζω has sometimes the Dat. after the analogy of *χράομαι*. as, Οὐσίαις διανοήσις νομίζοντες, 'observing,' Th. ii. 38. Εὐσεβείᾳ μὲν οὐδίσταροι ἰνόμουν Id. iii. 82.

## (II.) TEMPORAL AND LOCAL DATIVE.

§ 420. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. §§ 378, 439); as,

1. TIME. Τῇ δ' ὑστεραίᾳ [sc. ἡμέρᾳ] ἦεν ἄγγελος, *but the next day there came a messenger*, i. 2. 21. "Ὅμοιο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλία i. 7. 14. Τῇ ὑστεραίᾳ οὐκ ἔφάνησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ τῇ δὲ τετάρτῃ, *successively passing them in the night* (§ 378), iii. 4. 37. Λύσανδρος δὲ τῇ ἰαυούῃ νυκτὶ, ἰσὶ ἔθρος ἦν, ἰσήμεναι H. Gr. ii. 1. 22. Τρίτῃ μηνὶ ἀνήχθη ἰπ' Ἀνδρον Ib. i. 4. 21. Τῷ δ' ἰπτόντι ἴπτι, ᾧ ἦν Ὀλυμπιάς, ἡ τὸ στάδιον ἵνικα Κροάνας Ib. ii. 3. 1. Τῷ δ' αὐτῷ χρόνῳ, *and at the same time*, Ib. i. 2. 18. 'Ὅ δὲ Ἀγησίλαος χρόνῳ ποτὶ ἴπτι, 'at length,' Ib. iv. 1. 34. 'Ὡς διασπέρων χρόνῳ ἀλόχους τι καὶ τίν' εἰσίδωσιν Eur. Tro. 20. Cf. §§ 378, 439.

2. PLACE. Τὰ τρέπανα τὰ τι Μαγαθῶνι καὶ Σαλαμῶνι καὶ Πλαται-

αἷς, *the victories at Marathon and Salamis and Plataea*, Pl. Menex. 245 a. Τῶν τι Μαραθῶνι μαχισαμένων καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάντων Ib. 241 b. Τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι Soph. Tr. 171. Θύραις κυμίνου Id. Œd. C. 401. Σοῖς ὅταν στῶσιν τὰ φέροις Ib. 411. Ὅδοις κυλῶν ἱμαυτόν Id. Ant. 226. Κσίμινεν πίδαφ Αἰγισθον Eur. El. 763.

§ 421. REMARKS. α. To the LOCAL DATIVE may be referred the use of the Dat. to denote *persons among whom, or in whom any thing occurs*; as, Δύναμιν ἀνθρώποις ἔχειν, ‘among men,’ Eur. Bac. 310. Εὐδοκίμῃσι τοῖς τότε ἀνθρώποις Pl. Prot. 343 c. Οὐκ ἂν ἐξέυροις ἱμοὶ ἀμαρτίας ὄντιδος οἰδίν, ‘in me,’ Soph. Œd. C. 966. Οἷα καὶ Ὀμήρου Διομήδης λέγει, ‘in Homer,’ Pl. Rep. 389 e. Ὀδυσσεὺς γὰρ αὐτῷ [Ὀμήρῳ] λαίδορι τὸν Ἀγαμέμνονα Pl. Leg. 706 d. Ἀριστερία Τρώεσσι Z. 477. Ὄου πρᾶτος ἐστὶ μίγιστον πᾶσιν Κυκλώπῃσι α. 71.

β. The use of the LOCAL DATIVE in prose is chiefly confined to those *ad-verbs of place* which are properly datives; as, ταύτῃ [sc. χώρᾳ], *in this region, here* (iv. 5. 36), ἐνθα, *here* (vii. 2. 13), ἧ and ἧτις, *where* (ii. 2. 21), ἄλλῃ, *elsewhere* (ii. 6. 4), πύκλῳ, *in a circuit, around* (i. 5. 4; iii. 5. 14), εἰποι (= εἰκῇ), *at home* (i. 1. 10), Ἀθήνῃσι (= Ἀθήναις), *at Athens* (vii. 7. 57). See §§ 320. 2, 379. α.

## E. THE ACCUSATIVE.

§ 422. The office of the Accusative is to express DIRECT TERMINATION OR LIMIT (§ 339); and the general rule for its use is the following: AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES may be said to express limit; but the *Gen.* and *Dat.* express it less simply and less directly than the *Acc.* In some connections, however, these *indirect cases* are used interchangeably with the *Acc.* See §§ 341, 401, 414. α, 424. 2.

The Accusative, as the case *of direct limit*, is employed, —

(I.) To limit an action, by expressing its *direct object* or its *effect*. — ACC. OF DIRECT OBJECT AND EFFECT.

(II.) To limit a word or expression, by applying it to a *particular part, property, thing, or person*. — ACC. OF SPECIFICATION.

(III.) To express limits of *time, space, and quantity*. — ACC. OF EXTENT.

(iv.) To limit a word or expression, by denoting *degree, manner, &c.* — ADVERBIAL ACC.

NOTES. (a.) These uses are not only intimately allied, but sometimes blend with each other. (b.) For the use of the Acc. to denote the *subject of the Infinitive*, see the syntax of that mode.

(1.) ACCUSATIVE OF THE DIRECT OBJECT AND EFFECT.

§ 423. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative.

Λαὼν Τισσαφέρνην, *taking Tissaphernes*, i. 1. 2. Ἐποίητο τὴν συλλογὴν, *he made the levy*, i. 1. 6. Ὑπώπτινι τελευτήν i. 1. 1. Διαβάλλει τὸν Κύρον Ib. 3. Φιλοῦσα αὐτόν Ib. 4. Ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας, συλλίξας στρατεύμα ἰπολιόρκου Μίλητον Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 424. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb*; and the rule properly applies only to the adjuncts of verbs (§ 392). *Adjectives* and *nouns*, however, sometimes take the Acc. after the analogy of kindred verbs; thus, Σὶ . . φύξιμοις, *able to escape you*, Soph. Ant. 788 (cf. Ἡ μὲ φύγωσι; Id. El. 1503). Ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα Cyt. iii. 3. 9. Ἐξάρησιν εἶναι τὰ ἱερῶματα Pl. Charm. 158 c. Τὰ τε μισῶμεν φροντιστής Pl. Apol. 18 b (cf. Τῶν μισῶμεν φροντιστής Symp. 6. 6). Χωρὸς προσημασμένος Æsch. Cho. 23. Τῆς Συμβόρου φέρει λύπης Id. Ag. 103. Συνίστορα . . καπὰ Ib. 1090. See also § 431. 1.

2. Many verbs, which according to the preceding rules govern the *Gen.* or the *Dat.*, are likewise construed with the *Accusative* (see §§ 341, 401, 422. R.); as, Ὡφελεῖν μὲν τοὺς φίλους, . . βλάπτειν δὲ τοὺς ἐχθρούς Pl. Rep. 334 b (cf. § 403). Προίχουσιν οἱ ἰππῆες ἡμᾶς iii. 2. 19 (cf. § 350). Ἀνὴρ κατηῆρχε λόγων Pl. Euthyd. 283 b (cf. § 350. R.). Δύναμαι οὕτως σε αἰσθίσθαι ii. 5. 4 (cf. § 375. β). Μισαδοῖν αὐτοῖς πυρούς iv. 5. 5 (cf. Ib. 6, and § 367). Λέγειν τε ἐκίλειν αὐτούς vii. 5. 9 (cf. § 402).

§ 425. 3. ATTRACTION. A word which is properly construed otherwise sometimes becomes the direct object of a verb by *attraction* (§ 329. N.), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγή, exchange*). Thus, Εἰ δέ μ' ᾤδ' αἰὶ λόγοις ἐξηχεῖς [= μοι λόγους or λόγων], *if you had always begun your addresses to me thus*, Soph. El. 556. Δισσώσαν γόοις . . κατάρξω, *I will begin lamentations for my master*, Eur. Andr. 1199. Cf. §§ 427. 9, 431, 433.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction; as, Ἦδιν αὐτὸν, ὅτι μίσην ἔχει, *he knew [him] that he occupied the centre*, i. 8. 21. Τὴν γὰρ ὑπερβολὴν τῶν ἐρίων ἰδιόδοικισαν, μὴ προκαταληφθεῖν iii. 5. 18. Ἠλπιζον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκείνη εἴη Ib. 14. Οἶνον ἔφρασαν, ἵνα ἦν κατωρυγμίνος iv. 5. 29. Ὡς ἐρεῖ τὸν Καλλιμάχου, εἰ ἰπποῖν iv. 7. 11.

5. PERIPHRAISIS. The place of a verb is often supplied by an *Acc. of the kindred noun* joined with such verbs as *ποιῶ* (or more frequently *ποιέμαι*), *ἄγω*, *ἵχω*, *τίθημι*, &c.; thus, *Κῦρος ἐξίτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ποιεῖται* [= *ἐξήτασε καὶ ἀριθμήσει τοὺς Ἕλληνας*], *Cyrus made a review and numbering of* [= *reviewed and numbered*] *the Greeks*, i. 2. 9. *Ἐξίτασιν ποιεῖται* Ib. 14. *Τὴν πορίαν ποιεῖται* i. 7. 20.

6. Such periphrases sometimes take an *Acc.* by virtue of the implied verb, as, *Σπιῦν μὲν καὶ ἀνδράποδα ἑρπαγὴν ποιοσάμενοι* [= *ἀρπάσαντες*], Th. viii. 62. *Τὴν χώραν καταδρομαῖς λίσαν ποιοῦτε* [= *ἐληλάττε*] Ib. 41. *Ἄχρῃν σε μιτρίως . . σπουδὴν ἔχουσιν* [= *σπυῖδουσιν*] Eur. Herc. 709. *Τὰ δ' ἐν μίσσῃ ἢ λῆσιν ἵσχυις* Soph. Oed. C. 583. *Τίν' αἰὶ τάπεις ᾧδ' ἀπορίσσει οἰμωγὰν . . Ἀγαμήμωνα* [= *τί ᾧδ' ἀπορίσσει οἰμώζεις Ἀγαμήμωνα*] Id. El. 122. In like manner, *Τοῦτο καὶ ἔχω πάθος* [= *τοῦτο καὶ ἔχω πῶδω*] Eur. Ion, 572. Yet see §§ 333. 5, 434.

§ 426. 7. ELLIPSIS. The verb which governs the *Acc.* is sometimes omitted; particularly,

a.) In EMPHATIC ADDRESS; as, *Ὅστος, ᾧ σί τοι* [sc. *λίγω* or *καλῶ*], *You there, ho! you I mean*, Ar. Av. 274 (§ 343. b). *Σὺ δὲ, εἰ τὴν νύουσαν ἐς πῖδον πάρεα, φῆς, ἢ καταρεῖ μὴ διδρακίνας τάδε*; Soph. Ant. 441.

β.) In ENTREATY; as, *Μὴ, πρὸς σε θεῶν* [sc. *ἐπιτεύω*], *τλῆς μὲ προδοῦναι*, *I beseech you by the gods, do not forsake me*, Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty; and compare, in Lat., *Per omnes te deos oro* Hor. Ode i. 8. 1. *Per te ego deos oro* Ter. Andr. iii. 3. 6.)

γ.) In PROHIBITION; as, *Μὴ τριβὰς ἔτι* [sc. *ποιεῖτε*], *No more delays!* Soph. Ant. 577. *Μὴ μοι μυρίους, μηδὲ δισμυρίους ξίνους* [sc. *λίγας*], *Don't talk to me of your ten thousand or twenty thousand mercenaries*, Dem. 45. 11. *Μὴ μοι πρόφασιν* Ar. Ach. 345.

δ.) In SWEARING; as, *Ὅν, τόνδ' Ὀλυμπον* [sc. *ᾠνῶμι*. Cf. § 428], *No, by this Olympus!* Soph. Ant. 758. *Ὅν τὰν Διὸς ἀστραπάν* Id. El. 1063. — By this ellipsis may be explained the use of the *Acc.* with the particles *ναί*, and *μά* (of which the two first are affirmative, and the last, unless preceded by *ναί*, commonly negative), according to the following

SPECIAL RULE. ADVERBS OF SWEARING are followed by the Accusative; as, *Ναί Δία*, *Yes, by Jupiter!* i. 7. 9. *Ναί τῶ Σίω* vi. 6. 34. *Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγι αὐτοὺς διώξω*, *but, by the gods, I will not pursue them*, i. 4. 8. *Ναί μὰ Δία*, *Yes, indeed!* v. 8. 6.

§ 427. 8. The *Acc.* required by a transitive verb is sometimes omitted; as, *Ὅποτος ἢ πρὸς ὕδαρ βούλοιντο διατιλίσθαι* [sc. *τὴν ἰδὴν*] i. 5. 7. Cf. iv. 5. 11. *Λύκιος ἦλασε* [sc. *τὸν ἵππον*] i. 10. 15. Compare *Παριλαύνοντες* Cyr. viii. 3. 28, with *Ἐλαύνοντες τὸν ἵππον* Ib. 29; and *Παριλαύνων τὸν ἵππον*, with *Προελαύνων αὐτοῖς* Cyr. v. 3. 55.

9. An elliptical or unusual construction of a verb and *Acc.* is sometimes employed, especially by the poets, for energy of expression; as, *Ἐκμυρῇ* [= *κίρῳ ἐκμυρῇ*] *πολύκτερον φόνον* Soph. Aj. 55. *Αἶμα ἴδυσσα* [= *αἶμα τὴν γῆν διὸν ἔχια*, or *αἶματι τὴν γῆν ἴδυσσα*] Ib. 376. *Τίγγει δακρῶν ἄχραν* Id. Tr. 849. *Τρώσῃς φόνον* Eur. Sup. 1205. Cf. §§ 425, 431, 433.

1. *Accusative of the Direct Object.*

§ 428. I. This Acc. is often translated into English with a *preposition*; thus,

"Ομνῶμι θεοῖς καὶ θεάῃς, *I swear by gods and goddesses*, vi. 6. 17. Οὗτοι μὲν γὰρ αὐτοὺς ἰστωρῆκασιν, *for these have been guilty of perjury against them*, iii. 1. 22. Ἡμᾶς . . εὖ ποίῶν, *doing well to us*, i. e. *treating us well*, ii. 3. 23. Ὁ δὲ σίγλος δύναται ἰσπὰ δολοῦς, *the siglus is equivalent to seven oboli*, i. 5. 6. Οὐδὲν ἄλλο δύναμιν ii. 2. 13. Μάχας θάρρειται, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενοι . . ἡμᾶς, *guarding against us*, ii. 5. 3. Ἀποδίδρα κέτις πατέραι, *having run away from their fathers*, vi. 4. 8. Ὁ κολοῖός μ' εἴχεται, *the juckdaw has departed from me*, i. e. *has left me*, Ar. Av. 86. Ἡσχύθηται καὶ θεοῖς καὶ ἀνθρώποις προδοῦναι αὐτόν, *we were ashamed before both gods and men to desert him*, ii. 3. 22. Αἰσχύνεται τὸ πρῶγμα, *he is ashamed of the act*, Eur. Ion, 367. Τοὺς γὰρ ἐνσιβῆς θεοὶ θνήσκοντας εὐ χαίρουσι, *for the gods do not rejoice in the death of the pious*, Id. Hipp. 1340. Αἱ σε χορεύουσι, τὸν ταμίαν Ἰακχον, *'dance in honor of,' Soph. Ant. 1153. 'Ελίσσει' . . Ἀρτεμιν Eur. Iph. A. 1480.*

§ 429. II. To this head may be referred the use of the Acc. with VERBS OF MOTION, to denote the *place* or *person* to which (§§ 339, 422); as,

Ἀφίξεται τέπον ὑλῶδη, *will come to a woody spot*, Ven. 10. 6. Ἄστυ Καλμίον μολῶν Soph. Œd. T. 35. Ἦλθον πατὴρ ἀρχαῖον τάφον Id. El. 893. Πύργους γῆς ἱπλυσ' Ἰωλκίας Eur. Med. 7. Ἀφίκετο χθόνα Ib. 12. Τῆνδε ναυστολῆς χθόνα Ib. 682. Ἦες τίλος μολόντας Ib. 920. Χεῖρα τίς σε Θισσαλῶν χθόνα πίμπει; Id. Alc. 479. Κνίσση δ' εὐρανόεν ἱκναι A. 317. Ἐσαν νίας γ. 162.

NOTES. α. This use of the Acc. is chiefly poetic, and especially Epic, instead of the common construction with a preposition.

β. The poets sometimes even join an Acc. of the place with verbs of *standing*, *sitting*, or *lying* (as implying *occupation*); thus, Στῆθ' αἰ μὲν ὑμῶν τόδ' ἀμαξήρη τρίτον, αἰ δ' ἐνθάδ' ἄλλον οἶμον Eur. Or. 1251. Θάσσοντ' ἄκραν Ib. 871. Τρίποδα καθίζων Φοῖβος Ib. 956. Τέπον . . ὄντινα κῦται Soph. Ph. 144.

§ 430. III. CAUSATIVES govern the Acc., together with the case of the included verb; as,

Μὴ μ' ἀναμνήσῃς παλῶν, *do not remind me of [cause me to remember] my woes*, Eur. Alc. 1045 (§ 376. γ). Ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . παλῶνους iii. 2. 11 (§ 424. 2). Βούλιε σε γέυσει πρῶτον ἀκράτον μέθυ; Eur. Cycl. 149. Τοὺς παῖδας . . γειυστίον αἵματος Pl. Rep. 537 a (§ 975. α). Πολλὰ καὶ ἡδία καὶ παντοδαπὰ εὐώχουν ὑμᾶς Pl. Gorg. 522 a. See also § 357.

REMARK. The verbs διῷ and χεῖ are sometimes construed by the poets as *causatives*; thus, Σὺ διῷ Περσησῖος, *you have need of [it needs you of] a Pro-metheus*, Æsch. Prom. 86 (§ 357). Πόνου πολλοῦ με διῷ Eur. Hipp. 23. Τί γὰρ μ' ἰδοὺ παίδων; Eur. Suppl. 789 (cf. Σοί τε γὰρ παίδων τί διῷ Id. Med. 565, and § 403). Τί χεῖ φίλων; Id. Or. 667 (but Porson reads Τί διῷ φίλων, denying that this use of χεῖ is Attic). Σὺ χεῖ . . αἰδοῦς γ. 14.



2. *Accusative of the Effect.*

§ 431. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed is either, *α.* a noun kindred, in its origin or signification, to the verb, or *β.* a neuter adjective used substantively, or *γ.* a noun simply defining or characterizing the action.

*α.* KINDRED NOUN.

Οἱ δὲ Θρᾷκες ἰσὶ ἐντύχσαν τοῦτο τὸ ἐντύχημα, and when the Thracians had gained this success, vi. 3. 6. 'Ὡς ἀκινδύνον βίον ζῶμεν, how secure a life we live, Eur. Med. 248. Στρατηγήσονται ἑμὶ ταύτην τὴν στρατηγίαν i. 3. 15. Γαμῶν γάμον τόνδε Eur. Med. 587. Τί προσγίλᾳτι τὸν πανύστατον γίλων; Ib. 1041. 'Επιμιλούνται πᾶσαν ἱπιμίλιαν Pl. Prot. 325 c. Βασιλίαν πασῶν δικαιοτάτην βασιλευμένην Pl. Leg. 680 a. Φιγίτω αἰφυγίαν Ib. 877 c. Τὸν ἱερὸν καλούμενον πέλιμον ἱστράτισαν Th. i. 112. 'Ἦξαν δρόμημα δινόν Eur. Ph. 1379. Πήδημα κοῦφον ἐκ νιῶς ἀφάλατο Æsch. Pers. 305. Λύσαν φονίου δίεγμα δράκοντος Ib. 79. Τήνδ' ὁ προσθάκων ἴδραν Sôph. CEd. C. 1166. 'Ὡρχεύοντο τὴν περσικαίαν vi. 1. 7. Περιούσιον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12. 'Ἐλθοι τὴν ἰδόν iii. 1. 6. 'Ἐφη ἡγήσασθαι . . ἰδόν iv. 1. 24. Τρέιπται τριφασίας ἰδούς Hdt. vi. 119.

REMARKS. 1. In like manner, an adjective sometimes takes an Acc. of the kindred noun (§ 424. 1); as, Μήτι τι σοφὸς ὢν τὴν ἐκείνου σοφίαν, μήτι ἀμαθὴς τὴν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their folly, Pl. Apol. 22 e. Κακοὺς πᾶσαν κακίαν Pl. Rep. 490 d. Δούλους τὰς μισγίστας Σωπίας καὶ δουλείας Ib. 579 d.

2. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, 'Ὡς ἀκινδύνον βίον ζῶμεν = 'Ὡς ἀκινδύνως ζῶμεν. This adjective not unfrequently occurs with an ellipsis of the noun; as, Τὸ Περιούσιον ὥρχετο [sc. δρόχημα] vi. 1. 10. Hence appears to have arisen the construction in § 432.

§ 432. *β.* NEUTER ADJECTIVE.

Τοιαῦτα μὲν ποιεῖται, τοιαῦτα δὲ λέγει, [he has done such things, and says such things] such has been his conduct, and such is his language, i. 6. 9. Λέγουσι οὐκ ἀχάριστα ii. 1. 13. Ταῦτα χαρίζονται Ib. 10. Τὰ Δούκεια ἴθυσι i. 2. 10. Μηδὲν ψιδύσθαι i. 9. 7. Μίγα φρονήσας iii. 1. 27. 'Ανίπεργί τι πολεμικόν vii. 3. 33. Χρήσασθαι τι τῇ στρατιᾷ, to make some use of the army, Cyr. viii. 1. 14. Τί αὐτῷ χεῖρη; what would you do with him? Ib. i. 4. 13. Τί σιμὸν καὶ σιφροντικὸς βλάπτει; why do you look grave and thoughtful? Eur. Alc. 773. Καλὸν βλάπω Id. Cycl. 553. Κλίπτων βλάπω Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 431. 2) is closely allied with the adverbial use of the neuter adjective (§ 440), and is, perhaps, its origin.

2. The Acc. of the neuter adjective is very extensive in its use, and often occurs where a substantive would have been constructed differently; thus, Τάδε μίντοι πλοικιστῶν οὐκ ἤσχυντο, ἐν μὲν τῷ Σίρει τοῦ ἡλίου, ἐν δὲ τῷ

χυμῶν τοῦ ψύχους Ages. 5. 3. XP. Ὁσφραίνε τι; ΔΙΚ. Τοῦ ψύχους Ar. Plut. 896.

3. The Acc. of the *neuter pronoun* is sometimes used to denote that on account of which any thing is done (viewed originally as the effect or result of the action); as, "Α δ' ἦλθεν, *but what I came for*, Soph. CEd. C. 1291. Ταῦτ' ἰγὼ ἵσπεινεν, *therefore [on account of these things] I made haste*, iv. 1. 21. Τί τὰ πρὸς κατασβέσιαν, 'why', vi. 3. 25. Τοῦτ' ἀφικόμεν Id. CEd. T. 1005. Ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω Pl. Prot. 310 e. Νιώτατος δ' ἦν Περαιμίδων· ἰ καὶ μὲν γῆς ὑπεξίτιμψεν Eur. Hec. 13. Ἐπεῖτο δὲ ἀθύρῳ, ὅτι μοι δοκῶ Mem. iv. 3. 15.

NOTE. So with *χεῖμα*, *thing*, expressed, Τί χεῖμα κῖσαι; *why do you lie there?* Eur. Heracl. 633. See Ib. 646, 709; Id. Alc. 512; &c.

### § 433. γ. DEFINITIVE NOUN.

Φόβον βλέπων, *looking terror*, Æsch. Sept. 498. Ἡ βουλὴ . . ἔβλεψε γὰρ, *the senate looked mustard*, Ar. Eq. 629. Ἀρῇ διδρακότων Æsch. Sept. 53. Ἀλφειὸν ἄνιον Ar. Av. 1121. Αἶδων τὸν Σιτάλλαν vi. 1. 6. Ἐλπίδας λίγαν i. 2. 11. Ὀλύμπια νικηκότι, *having conquered in the Olympic games*, Th. i. 126. Νικηκᾶτε ναυμαχίας Id. vii. 66. Νικηκῶτα αὐτὸν παγκράτιον Symp. i. 2. Ἐγωνίζοντο δὲ παῖδες μὲν στάδιον, . . σάλλην δὲ καὶ πυγμὴν καὶ παγκράτιον Ἴτιροι iv. 8. 27. Πολλὰς μάχας ἤσσηται Isocr. 71 e. Χρηγούντα παιεῖ Διοιόυσια Dem. 535. 13.

### 3. Double Accusative.

§ 434. The same verb often governs TWO ACCUSATIVES, which may be,

I.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (§ 331); as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, &c. Thus,

Βασιλίας ἐποίησαν, *they made you king*, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπείδειξεν, *and he had appointed him general*, i. 1. 2. Πατέρα ἐμὲ καλεῖται, *you called me father*, vii. 6. 38. Ὅστις δ' ἂν ἱαυτὸν ἔλῃται στρατηγόν v. 7. 28. Οὓς οἱ Σῦροι θιοὺς ἐνόμιζον i. 4. 9. Ὅν ἄνόμαζι Διομήδην πατήρ Eur. Sup. 1218. Ὀνομα σὶ σε καλεῖν ἡμᾶς χερῶν; Id. Ion, 259. Θμιστοκλῆς Κλειφόντων τὸν υἱὸν ἰππία μὲν ἰδιδάξατο ἀγαθὸν Pl. Meno, 93 d. Οὓς ἡγμένους πύλιον ἰπαιδύσασθαι Pl. Rep. 546 b. Κύρος τὸ στρατιῦμα κατίνιμι δώδεκα μέρη, *Cyrus divided the army into twelve parts*, Cyr. vii. 5. 13.

NOTE. The infinitive *εἶναι* is often used with these verbs; as, Νομίζω γὰρ ὁμᾶς ἐμὲ εἶναι καὶ πατέρα καὶ φίλους i. 3. 6. Σοφιστὴν δὲ τοι ὀνομάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

§ 435. II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing*, *saying*, &c. Thus,

Εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσῃεν αὐτόν, *if any one had done him any good or evil*, i. 9. 11. Τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις Pl. Rep. 495 b. Ἡ δίκησάμην ταῦτον οὐδὲν vii. 6. 22. Ἠλίκα ταῦτ' ἐφίλησεν Ππαντας Dem. 255. 7. Ἀποτίσασθαι δίκην ἰχθρύς Eur. Heracl. 852.

Ταῦτα καὶ καθύβρις' αὐτόν Id. Bac. 616. "Ὅταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἴσχυα λίγωσιν, 'say the worst things to each other,' Mem. ii. 2. 9. Πολλὰ πρὸς πολλοὺς μὲ δὴ ἐξεῖπας Soph. El. 520. Τὰ σίμν' ἔπη λάζ' ἐκίνουσ Id. Aj. 1107. Ἐπη πλῶν, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν Id. CEd. T. 339. Ἐψευδάμην οὐδὲν σε Id. CEd. C. 1145. Τί . . γράψιεν. ἄν σε μουσικοὶ ἐν τάφῳ; Eur. Tro. 1188. Τοσοῦτον ἔχθρος ἰχθαίρω σ' ἰγῶ Soph. El. 1034. Ὁρῶσαν πάντας τοὺς στρατιώτας τοὺς μινύσσους ὄρκους Th. viii. 75. Μίλιτός μιν ἐγράψατο τὴν γραφὴν ταύτην Pl. Apol. 19 a. Γαμῖτ' μιν δυστυχίστηρον γάμον Eur. Tro. 357. Κτύπησιν πρῶτα μίλιν πλαγὰν Id. Or. 1467. Ἄλλ' ἄγνόν ὄρκον σὸν κἀν κατὰ μόσα Id. Hel. 835. Ἀναδῆσαι βούλομαι ἐπαγγίλιά σε Ar. Plut. 764. Μιλτιάδης δ' ἐπὶ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας Æschin. 79. 36.

§ 436. III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. Thus,

Κύρον αἰτεῖν πλοῖα, to ask vessels of Cyrus, or to ask Cyrus for vessels, i. 3. 14. Μίνοι μιν κρύψει τούτο, do not hide this from me, Æsch. Pr. 625. Ἡμᾶς δὲ ἀποστρεῖ τὸν μισθόν, but us he robs of our pay, vii. 6. 9. Σὺ διδάσκεις τὴν στρατηγίαν, to teach you the military art, Mem. iii. 1. 5. Πρὸς τί μιν ταῦτα ἱρωτάς; Mem. iii. 7. 2. Ἀνέρεθ' ἡμᾶς τοὺς σ' ἐν Ἰλίῳ πόλεως, . . ἀνέρετά σ' ἐμὶ γυναῖκα, παῖδάς τε Eur. Iph. T. 661. Τοσαῦτά σ', ὦ Ζεῦ, προσστρίψω Soph. Aj. 831. Ἐμᾶς δὲ ὁ βασιλεὺς τὰ ἔπλα ἀπαίτει ii. 5. 38. Ἐὰν πρέσβητες αὐτὸν τὰ χρήματα, 'demand,' 'exact,' vii. 6. 17. Οἱ Λακεῖ . . τίλη τοὺς καταπλίοντας ἐξίλιγον Æschin. 69. 29. Ταῦτα προῦκαλιῖτο τοὺς συνόντας Cyt. i. 4. 4. Τοῦτο μὲν δὴ μὴ ἀνάγκαζέ μιν Pl. Rep. 473 a. Τὸν μὲν ἑαυτοῦ [sc. χιτῶνα] ἐκίνοι ἡμφίσει Cyt. i. 3. 17. Τὸν δὴ μὲν ὅμων χλαῖναν ἡμπετισχον Ar. Lys. 1156. Ἐκδύων ἐμὲ χερσηρίαν ἰσθῆτα Æsch. Ag. 1269. Ἀφαιρεῖσθαι τοὺς ἠοικούντας Ἕλληνας τὴν γῆν i. 3. 4 (cf. § 411). Ὅς μιν . . ψιλὸν ἐμμ' ἀποσπάσας Soph. CEd. C. 866. Τὴν μὲν γὰρ θῖδον τοὺς σσιφάνους σισυλῆπας Dem. 616. 19. Σὺ ταῦτα μὴ πείθων Soph. CEd. C. 797. Σὺ τε γὰρ μιν ἐὶς τοῦτο . . ἐπαίδεις Cyt. i. 6. 20. Οὐκ ἰάσαι τοῦτό γ' ἡ δίκη σε Soph. Ant. 538. Ὅς σε κωλύσει τὸ δρῆν Id. Phil. 1241. Γυναῖν' ἀρίστην λίμναν Ἀχιρροσίαν πορεύσας Eur. Alc. 442. Ποῦ μ' ὑπεξάγεις πίδα; Eur. Hec. 812 (cf. Ὁ κολοῖς μ' οἷχεται, § 428). Χρόα νίξιστο . . ἄλμην ζ. 224. Διατρίβησιν Ἀχαιοὺς ἐν γάμον β. 204. See also § 430.

## (II.) ACCUSATIVE OF SPECIFICATION.

§ 437. RULE XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative; as,

Τὸ χεῖρες διδμεῖνον, [bound as to the hands] with his hands bound, vi. 1. 8. Ποταμὸς, Κύδνος ὄνομα, εὗρος δύο πλείθων, a river, Cydnus by name, two plethra in breadth, i. 2. 23. Πάντα κρᾶτιστος, best in every thing, i. 9. 2 (cf. § 359. β). Ἀποσμηθέντες τὰς κεφαλὰς, beheaded, ii. 6. 1, 29. Τὰ ἄτα τετραπημίον iii. 1. 31. Θαυμάσιαι τὸ πᾶλλος καὶ τὸ μέγιστος ii. 3. 15.

Παῖθας ὡς διαχίλιοι iv. 2. 2. Παῖδας . . οὐ πολλοῦ δόντας ἴσους τὸ μῆκος καὶ τὸ πλάτος ἔνκει, ποικίλους δὲ τὰ νῶτα, καὶ τὰ ἔμπροσθεν πάντα ἰσότημένους ἀντίμων v. 4. 32. Διόνος εἰμι ταύτην τὴν τίχνην Cyr. viii. 4. 18. Πόλιν τὴν οὐδὲν αἰρίαν vii. 1. 25 (cf. § 393. γ). Ὅσα δέ μοι χρέσιμα ἴσσι ii. 5. 23. Cf. §§ 369, 418. 3.

§ 438. REMARKS. α. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

β. Where a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to the Σχῆμα καθ' ὅλον καὶ μέρος (§ 334. 9); as, Παιὼν σε ἴππος φύγιν ἕρεος ὀδόντων, *What language has escaped [you, the hedge of the teeth] the hedge of your teeth!* α. 64. Τόν γε . . λίπ' ἔστιά θυμός γ. 406. Cf. § 413.

γ. An Acc. of specification sometimes introduces a sentence; as, Τοὺς μίντοι Ἕλληνας, τοὺς ἰν τῇ Ἀσίᾳ οἰκούντας, οὐδὲν πω σαφὲς λίγεται, εἰ ἴπονται, 'but as to the Greeks,' Cyr. ii. 1. 5. Τὸ μὲν οὖν σύνταγμα τῆς τότε πολιτείας καὶ τὸν χρόνον, ὅσον αὐτῇ χρώμενοι διηκίσαμεν, ἔξαρκούντως διδήλωται Isocr. 264 c. Τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γίνηταί τι πολὺς Th. ii. 62. Τοὺς ἀγρονόμους τούτους . . ἐνὶ δὴ φρεῖσθωσαν Pl. Leg. 761 e. — This construction may usually be referred to *anacoluthon* or *ellipsis*.

δ. The Acc. is sometimes used in *exclamations*, to specify the object of emotion (cf. §§ 343. 2, 372. ε, ζ); as, Ἰὼ, ἰὼ λυγρίας μέριος ἀνδρόν, oh, oh for the fate of the melodious nightingale, Æsch. Ag. 1146. Διόνιν γι τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδὲ ποτε νοστήσει πάλιν Ag. Av. 1269. — This construction, which is unfrequent, should perhaps be referred to *ellipsis*.

### (III.) ACCUSATIVE OF EXTENT.

§ 439. RULE XXIII. EXTENT OF TIME AND SPACE is put in the Accusative (cf. §§ 378, 420); as,

α. TIME. Ἐμῖνεν ἡμέρας ἑπτὰ, *he remained seven days*, i. 2. 6. Ἐδάκρυς πολὺν χρόνον i. 3. 2. Ζῶν αἰκισθεὶς ἱκαντόν ii. 6. 29. Ἐπλιν ἡμέραν καὶ νύκτα vi. 1. 14. Πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τοὺς μὲν γὰρ πύνας τοὺς χαλιποὺς τὰς μὲν ἡμέρας διδάσι, τὰς δὲ νύκτας ἀφῖασι. τοῦτον δὲ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δῆσιτε, τὴν δὲ ἡμέραν ἀφῆσιτε v. 8. 24. Οἱ τριάκοντα ἔτη γιγονότες, 'thirty years old,' ii. 3. 12. Τὴν θυγατέρα τοῦ κομάρχου ἰνάτην ἡμέραν γιγαμημῖν iv. 5. 24. Τρίτην ἡμέραν αὐτοῦ ἥκοντος Th. viii. 23. Δίκατον αἰχμαῖς ἴσος Eur. Rhes. 444. Ὅς τίθηται ταῦτα τρία ἔτη, 'these three years,' Lys. 109. 12.

β. SPACE. Ἐξελάυνει διὰ Φρυγίας σταθμὸν ἑνα, *parasangs*, i. 2. 6. Ἀπύχουσα τοῦ ποταμοῦ σταδίου πιντικαίδικα ii. 4. 13. Μυρίας ἑμί γι κατὰ γῆς ἐργυνῶς γινέσθαι vii. 1. 30. Τὸ βίαιος αὐτῶν καὶ διαπλάσιον [sc. διάσπασμα] φέρεσθαι τῶν Περσικῶν σφινδοῶν iii. 3. 16. Ὅπως δὲ προδιώξιαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἱππαχωρεῖν μαχομένους ἴδω iii. 3. 10.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place *in which* (§ 378); the DATIVE, *at which* (§ 420); and the ACCUSATIVE, *through which*. To a certain extent, however, the offices of the several cases blend with each other.

## (IV.) ADVERBIAL ACCUSATIVE.

§ 440. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τίνος τὸν τρόπον, *in this way, or thus*, i. 1. 9. Τὸν αὐτὸν τρόπον vi. 5. 6 (cf. Τῷ αὐτῷ τρόπῳ iv. 2. 13, and § 418). Τίλος δὲ ἴπτι, *and finally* [at the end] *he said*, ii. 3. 26. Ἀρχὴν μὴ πλουτῆσαι, 'in the first place,' 'at all,' vii. 7. 28. Ὁ ὄχλος ἀκμὴν δίδασκε iv. 3. 26. Τοῦτου χάριν, *on account of this*, Mem. i. 2. 54. Κυνὸς δίκην, *like a dog*, Æsch. Ag. 3. Καί ρεν δ' ἰφίππις, 'opportunistically,' Soph. Aj. 34. Ἀωρίαν ἡκοντες Ar. Ach. 23. Τὴν δὲν ἱπαγνύειν Hdt. ii. 2. Συντάσσισθαι τὴν ταχίστην [sc. δὲν] i. 3. 14 (cf. i. 2. 20). Οὐκοῦν, ἴφθι, καὶ περὶ πολέμου συμβουλεύειν τὴν γι πρόωπην ἱστοχόησιν, 'for the present,' Mem. iii. 6. 10. See § 320. 3.

§ 441. REMARKS. α. This rule applies especially to the Acc. *neut.* of *adjectives*, both sing. and plur.; as, Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . , τὰ δὲ, *partly . . , partly*, iv. 1. 14, v. 6. 24. Μισρὸν ἐξίθουγι τὸ μὴ καταστρεφῆναι i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Τὸ λοιπόν, *henceforth*, ii. 2. 5. Ἐστίν τις μίγμα ἢ τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω Pl. Gorg. 524 b. Τσοῦτον γὰρ πλῆθι περιῇ βασιλεύς i. 8. 13. Θυμοειδίστεραι δὲ πολὺ iv. 5. 36 (cf. § 419). See especially § 162.

β. A strict analysis would refer the adverbial Acc. in part to the Acc. of *effect* (§ 432), in part to that of *specification* (§ 437), and in part to that of *extent* (§ 422. III.).

## F. THE VOCATIVE.

§ 442. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative (§§ 329. N., 340. α); as,

Κλίερχι καὶ Προξένι, . . οὐκ ἴσσι τί τι ποιῶσι, *Clarchus and Proxenus, you know not what you do*, i. 5. 16. ὦ θαυμασιώτατι ἀνθρώπῳ, *O most wonderful man*, iii. 1. 27.

§ 443. REMARKS. α. The *sign of address*, in Greek, as in other languages, is commonly ὦ.

β. The term of respectful address to a company of men is ἄνδρες, with which may be likewise connected a more specific appellation; thus,

Ὅρατι μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. ὦ ἄνδρες, Ἕλληνας ii. 3. 18. ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοί iii. 1. 34.

## CHAPTER II.

## SYNTAX OF THE ADJECTIVE.

## I. AGREEMENT OF THE ADJECTIVE.

§ 444. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§ 73). Thus, Παρά-  
δυσος μίγας ἀγρίων θηρίων πλήρης, a large park full of wild beasts, i. 2.  
7. Τῶ παῖδι ἀμφοτέρω, both the children, i. 1. 1. Αἱ Ἰωνικαὶ πόλεις  
.. διδομένας Ib. 6. Τίνδ' ἐδ' ἐρέων Ib. 9. Ἐχον ἑπλίτας χιλίους  
καὶ πελταστὰς Θερῆκας ἰπταποσίους i. 2. 9. Θεοὺς πάντας καὶ πά-  
σας vi. 1. 31.

NOTES. α. An adjective either assists in describing the thing which is spoken of, or forms a part of that which is said of it. In the former case, the adjective is said to be used as an *epithet* (*ἐπιθετον*, from *ἐπιτίθημι*, to add); in the latter, as an *attribute* (*attribütus*, ascribed). In the sentence, "A good man is merciful," "good" is an epithet, and "merciful" an attribute. The agreement of the *attribute* with its subject is far less strict than that of the *epithet*; while the agreement of the *pronoun* (§ 495) is still less strict than that of the *attribute*.

β. An exception to this rule, which is merely apparent, consists in the use of the *masculine* form for the *feminine* in adjectives of three terminations (§ 133. γ, δ).

§ 445. REMARKS. 1. Infinitives, clauses used substantively, and words or phrases spoken of as such, are regarded as *neuter*; thus,

Εὐθεὶς εἴη ἡγεμόνα αἰτεῖν, it would be foolish to ask a guide, i. 3. 16. Δὴ  
λαὸν ἦν ὅτι ἐγγύς σου βασιλεὺς ἦν ii. 3. 6. Οὐ τὸ ζῆν περι πλίστου ποιη-  
σίαν, ἀλλὰ τὸ εἶ ζῆν Pl. Crito, 48 b. Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ'  
'ΥΜΕΙΣ ὅταν εἶπω, τὴν πόλιν λέγω, Ὑου, men of Athens; and when I say you,  
I mean the state, Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προτιθέμενα, the *NOT*  
and the *NO* prefixed, Pl. Soph. 257 b. Χρησθαι .. ἢ καὶ' αὐτό, to use the  
phrase καὶ' αὐτό Ib. 252 c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of speech to which it belongs; as, Ἔστιν ἰ [sc. σύνδεσμος] ἀλλὰ ἀντὶ τοῦ δι, the [conjunction] ἀλλὰ is instead of δι Soph. Œd. C. 237, Schol. Λίσσι ἡ [sc. πρόθεσις] διὰ, [the preposition] διὰ is wanting, Ib. 1291, Schol.

§ 446. 2. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are frequent (§ 329. N.). (α.) In *syllipsis*, when *persons* of both sexes are spoken of, the adjective is *masculine*; when *things* are spoken of, it is commonly *neuter*; as,

Ὡς δὲ ἰδοὺ πατέρα τι καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γιγνημένους Cyt. iii. 1. 6. Ἀλλοι τι καὶ πλείους καὶ ξύλα καὶ κίραμος ἀνάγκης μὴν ἱρμιμένα οὐδὲν χρεσίμ' ἐστὶν Mem. iii. 2. 7.

(β.) In *zeugma*, the adjective sometimes agrees with the *most prominent* substantive, sometimes with the *nearest*; as,

Ἐπτά ὀβολοὺς καὶ ἡμιόβολιον Ἀττικούς, seven Attic oboli and a half, i. 5. 6. Πυθόμενος . . τὸν Στρομφιχίδην καὶ τὰς ταῦς ἀπειληθεύσας Th. viii. 63. Παῖδας ἢ γυναῖκας συναρμολοῦσας Cyt. vii. 5. 60. Μητρίς τι καὶ τοῦ σοῦ πατρός Soph. Ed. T. 417.

§ 447. 3. ELLIPSIS. The subject of the adjective is often omitted, especially if it is a familiar word. The words most frequently omitted are,

a. MASCULINE, ἀνὴρ or ἄνθρωπος, man, χρόνος, time; as, Συνατάξι δὲ ἑκάστων τοὺς ἑαυτοῦ [sc. ἀνδρας], and that each one should arrange his own [men], i. 2. 15. Τῶν παρὰ βασιλείας i. 1. 5. Τοὺς φυύγοντας, the exiles, Ib. 7. Τοὺς κακούργους καὶ ἀδίκους [sc. ἀνθρώπους] i. 9. 13. Ἐνταῦθα ἱμῖναι ἡμέρας τρεῖς ἢ ᾗ [sc. χρόνῳ] Κύρος ἀπείκτισιν i. 2. 20. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν i. 10. 6 (cf. Ἐν τούτῳ τῷ χρόνῳ iv. 2. 17).

β. FEMININE, γυνή, woman, γῆ or χώρα, land, δῶς, way, ἡμέρα, day, χεῖρ, hand, γνώμη, opinion, μοῖρα, portion, ἔρα, passion; as, Ἡ Κίλισσα [sc. γυνή] i. 2. 12. Περιῦσθαι ὡς διὰ φιλίας ii. 3. 27 (cf. Ὅστις διὰ φιλίας τῆς χώρας ἀπάξῃ i. 3. 14). Εἰς τὴν φιλίαν ἰλθεῖν vi. 6. 38 (cf. Εἰς φιλίαν γῆν ἀφίκοντο v. 1. 1. See also § 421. β.). Τὴν λοιπὴν [sc. δὲν] πορευσόμεθα iii. 4. 46. Καὶ αὐτοὶ μὲν ἂν ἰσχυρόθησαν ἢ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκθῆναι iv. 2. 10. Ἰντίς μακρὰν iii. 4. 17. Τῇ δεξιᾷ [sc. ἡμέρᾳ] οὐκ ἰφάνθησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ iii. 4. 37 (§ 420). Ἐν δὲ τῇ δεξιᾷ [sc. χεὶρ] v. 4. 12. Ἐν δεξιᾷ, on the right, i. 5. 1. Ἐν ἀριστερᾷ vi. 1. 14. Ἐκ τῆς νίκης [sc. γνώμης] ἰσραττον πάντα, 'according to the vote of the majority,' vi. 1. 18. Ἀπὸ τῆς ἰσῆς [sc. μοίρας], on equal terms, Th. i. 15. Ἐπὶ τῇ ἰσῇ καὶ ὁμοίᾳ Id. i. 27. Ἡ πιστωμένη, destiny, Eur. Hec. 43. Ἀπὸ πρώτης [sc. ἄρας], from the first, Th. i. 77.

γ. NEUTER, πρᾶγμα or χρεῖμα, affair, thing, μέρος, part, πλῆθος, collection, body, στρατεύμα, military force, κίρας, wing of an army, χωρίον, place, ground; as, Τὰ μὲν δὲ Κόρου [sc. πράγματα] . . , τὰ ἡμέτερα i. 3. 9 (cf. Τὰ Ὀδυσσῶν πράγματα vii. 2. 32). Εἰς τὸ ἴδιον [sc. χρεῖμα] i. 3. 3. Τὰ ἰσιπῆδια, the necessaries of life, i. 5. 10. Τῷ ὄντι, really, v. 4. 20. Ξεινοφῶντος Ἑλληνικά, Xenophon's Affairs of Greece, or Greek History. Ἐξικύμαίνε τι [sc. μέρος] τῆς φάλαγγος i. 8. 18. Τὰ δεξιὰ τοῦ κίρατος Ib. 4. Τοῦ . . ξεινοῦ [sc. πλῆθους or στρατεύματος], the mercenary force [= τῶν ξίων, the mercenaries], i. 2. 1. Τοῦ Ἑλληνικοῦ [= τῶν Ἑλλήνων] i. 4. 13 (cf. i. 2. 1). Τὸ ξυνιστάς (cf. τοῖς ξυνιστάσι) Th. viii. 66. Τὸ θᾶλυ γὰρ πως μάλλον εὐκτρεὲς ἀρεῖων Eur. Herc. 536. Τὸ κοινὸν τὸ ἡμίτερον v. 7. 17. Τὸ δὲ εὐάνυμον i. 2. 15 (cf. Τὸ εὐάνυμον κίρας i. 8. 4). Ἐν τῷ ὁμαλῷ [sc. χωρίῳ] iv. 2. 16. Ἀπὸ τοῦ ὕψους εἰς τὸ πρᾶν, ἵκαλλον iii. 4. 25. See also § 379. a.

NOTES. (a.) In cases of familiar ellipsis, the adjective is commonly said to be used substantively. The substantive use becomes especially prominent in such expressions as, Τοῖς μὲν ὑμετέροις δυσμενέσι, 'your foes,' H. Gr. v. 2. 33; Ὁ εὖ ἰπείων πατὴρ, 'his father,' Eur. El. 335. (b.) The substantive omitted is sometimes contained or implied in another word; as, Ἀμυνδάλινον ἱκ τῶν

πειρῶν [sc. ἀμυγδαλῶν] iv. 4. 13. Γιωργεῖν τὸν μὲν πολλὴν [sc. γῆν] Ar. Eccl. 592. Καλοῦσι δ' Ἰουάσσην μὲν τοῦτο [sc. ὄνομα] γὰρ πατὴρ ἴδιον Eur. Ph. 12. (c.) In the phrase ἐν ἡμιστέρῳ, in our palace, at our court (Hdt. i. 35, vii. 8. 4), there is either a double ellipsis for the sake of dignity (ἐν ἡμιστέρῳ οἴκου δώμασιν); or a blending of the two forms of expression, ἐν ἡμῶν οἴκῳ, and ἐν ἡμιστέρῳ οἴκῳ.

§ 448. 4. Many words which are commonly employed as substantives are properly adjectives, or may be used as such. Thus,

Ὀρόντης δὲ Πέρσης ἀνὴρ, and *Orontes, a Persian man*, i. 6. 1. Ὁ ἄνδρῳ στρατιῶται, . . ἀνδρῶν στρατηγῶν iii. 2. 2. Ἄνδρα νειανίαν Cyr. ii. 2. 6. Νειανίας λόγους Eur. Alc. 670. Ἐλλην τις ἀνὴρ Cyr. vi. 3. 11. Ἐλλην' ἐς οἶκον Eur. Med. 1331. Στελὴν γ' Ἐλληνα Id. Heracl. 130. Ἐλλὰδος γῆς Soph. Phil. 256. Στρατιᾶς Ἐλλάδος Eur. Rhes. 233. Γυναῖκα Τρωάδα Id. Andr. 867. Τρωάδος χθονὶς Id. El. 1001. Σκύθην ἐς οἶκον Æsch. Prom. 2. Τύχῃ δὲ σωτήρ Id. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

§ 449. 5. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 447. a) exhibits itself in a variety of forms. Thus,

a.) A neuter adjective with the article often supplies the place of an abstract noun; as, Τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμει τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, but sincerity and truth he thought to be the same with folly, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. Μιστὰ ἀδικίας) Ib. 18. Τὸ χαλινῶν [= ἡ χαλινώτης] τοῦ πνιύματος iv. 5. 4. Οὐ γὰρ ἀριθμὸς ἐστὶν ἐξελίξων τὸ πολὺ καὶ τὸ ὀλίγον, 'the much and the little,' vii. 7. 36. Τὸ πιστόν [= ἡ πίστις] Th. i. 68. Διὰ τὸ ἀναίσθητον ὁμῶν Ib. 69. Ὅσοδ' γὰρ τοῦ περιχαροῦς τῆς νίκης Id. vii. 79. Τὸ γ' ἱμὲν πρόθυμον Eur. Med. 178. Τῷ διαλλάσσοντι τῆς γνώμης, the [differing] difference of opinion, Th. iii. 10 (Thuc. is especially fond of this use of the Partic.). Τὸ μὲν διδὸς αὐτοῦ . . , τὸ δὲ θαρσεῖν, his [being afraid] fear . . , but his confidence, Id. i. 36. Ἐν τῷ μὴ μελιτῶντι Ib. 142.

β.) Neuter adjectives (both with and without the article) are used with prepositions to form many adverbial phrases; as, Ἀπὸ τοῦ αὐτομάτου, of their own accord, i. 2. 17. Ἐν γι τῷ φανερῷ, openly, i. 3. 21. Διὰ ταχέως, rapidly, i. 5. 9. Ἐξ ἴσου iii. 4. 47. Ἐκ τῶν δυνατῶν iv. 2. 25. Ἀπὸ τοῦ πρώτου iv. 3. 9. Κατὰ ταῦτά, in the same way, v. 4. 22. Ἐπὶ διέξῃ vi. 4. 1. Διὰ παντός, throughout, vii. 8. 11.

§ 450. γ.) Neuter adjectives are used in connection with words of different gender and number (commonly as appositives, § 331); as, Φοβερώτατον δ' ἱερμία, and solitude is the most terrible thing of all, ii. 5. 9 (cf. Ξυμζουλή ἱερὸν χεῖμα Pl. Theag. 122 b). Τί οὖν ταῦτα ἐστίν; ii. 1. 22. Τοὺς δὲ ποταμοὺς ἄποροι νομίζονται εἶναι iii. 2. 22. Μυκῆναι μικρὸν ἦν, Mycenæ was a small affair, Th. i. 10. Εὐβοια γὰρ αὐτοῖς . . πάντα ἦν, for Eubœa was every thing to them, Ib. viii. 95. Ἀσθίνιστιρον γυνὴ ἀνδρός Pl. Rep. 455 e. Ἄνδρες εἰ ἡμέτεροι πλοῦσιοι εἰσὶν οὐδὲν Ib. 556 d. Ἐκτορα τὸ μὲν εἶναι Eur. Rhes. 818. Πρὸς τὸν οὐδὲν [sc. εἶνα] Ib. Ph. 598. Τὴν μὲν εἰς τὸ μὲν εἶναι Soph. El. 1166. Ταῦτα δὲ ἀδύνατον εἶναι, 'an impossibility,' Pl. Parm. 160 a.



Δύρα πάλῃ οὐ καλόν; Id. Hipp. Maj. 288 c. Ἐμοίγε φίλτατον πόλις Eur. Med. 329. Οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἴσθαι Ib. 916. Κρίνασα δ' ἄστρων ἦναι ἱμῶν τὰ βίλατα Esch. Eum. 487. — In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

δ.) The neuters πάλιον or πλίον, μίον or ἱλαττον, ὅσον, μῆδιν, and τι are sometimes used as indeclinable adjectives or substantives; thus, Μυριάδας πάλιον ἢ δωδίκας, *myriads more than twelve in number*, v. 6. 9 (cf. Κεῖντις πλείους ἢ ἑξήκοντα iv. 8. 27). Μισθὸς πλίον ἢ τριῶν μηνῶν i. 2. 11. Οὕσης αὐτῆς ἴτων πλίον ἢ τετραράκοντα H. Gr. iii. 1. 14. Ἄλυν, οὐ μίον δυοῖν σταδίων, *the Halys, not less than two stadia in breadth*, v. 6. 9. Φοινίξ, διμυλιαίας αὐτῶν οὐ μίον ἢ πλεθριαίους Cyr. vii. 5. 11. Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μίον πεντακταίους vi. 4. 24. Φρουροὺς παρ' αὐτῶν οὐκ ἱλαττον τετρακισχίλιον H. Gr. iv. 2. 5 (cf. Σφιδνηῖται . . οὐκ ἱλάττους τετρακισχίλιον Ib. 16). Πιλτασταί ὅσον [= τοσούτοι ὅσοι] διακίςιοι, *targeteers as many as two hundred*, vii. 2. 20 (cf. Ἡμεῖς τοσούτοι ὄντες ὅσους σὺ ἐρέῃ ii. 1. 16). Λίθων . . ὅσον μυαίων Eq. 4. 4. Λίδους . . ὅσον μυαίους καὶ πλίον καὶ μίον Mag. Eq. 1. 16 (cf. Ὀλοιστράχους ἀμαξίαίους καὶ μίζους καὶ ἱλάττους iv. 2. 3). Ὅτ' οὐδὲν ὦν τοῦ μῆδιν ἀντίστης ὑπὲρ Soph. Aj. 1231. Γέροντες . . τὸ μῆδιν ὄντες Eur. Heracl. 166. Κρίσω τῶν τὸ μῆδιν Id. Tro. 412. Διπλούντων ἵνα τί, *appearing to be something, i. e. of some consequence*, Pl. Gorg. 472 a. (If μῆδιν and τι did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force.)

NOTES. (a) So, with the plur. form instead of the sing., Παραμίνι ἡμίρας πλείω ἢ τριῖς Pl. Menex. 335 b. (b) In some of these cases, the neut. adjective appears to be used like an adverb. See § 529. β.

§ 451. α.) A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often plur. instead of sing. (§ 336); as, Εἰ τοῦτο τὸ ὀφειλόμενον ἀποδοθήν, ἢ ἢ καὶ ταῦτά τι ὀφείλοιντο, *if this which is due should be paid, or if both this should be due*, vii. 7. 34. Οὐ τοῦτο λίξω ἔρχομαι . . ἢ γὰρ ταῦτα λίγοιμι Ages. 2. 7. Ὅταν μὲν τι ἀγαθὸν ἔχωσι, παρακαλοῦσι με ἰπὶ ταῦτα Symp. 4. 50. Σὺ μὲν τοσαῦτα χερὶ ποιῇ, κλαίειν ἱλιυῶς Ar. Thesm. 1062. Ἀε' οὐχ ὕβρις τάδε; Soph. Ecl. C. 883. Ἀπόλλων τάδ' ἦν . . ἢ κακὰ κακὰ τιλῶν, 'it was Apollo,' Id. Ecl. T. 1329. Οὐκ Ἴωνες τάδε σισίν, *there are here no Ionians*, Th. vi. 77. Ἀδύνατα ἦν ἱπικυριῖν Id. i. 125. Διδόγμιν', ὡς ἴσκει, τῆσδε κατθανῖν Soph. Ant. 576. Οὗς οὐ παραδοσία τοῖς Ἀθηναίοις ἰστί Th. i. 86.

NOTE. This use of the Plur. for the Sing. appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception. It is very frequent in demonstrative pronouns, and in verbals in -τός and -τός.

§ 452. 6. An adjective often takes a substantive in the *Genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the substantive, or in the *neuter* (commonly the *neut. sing.*). Thus,

Μηδὲ τὰ σπουδαῖα τῶν πραγμάτων [for πράγματα], μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνθρώπων [for ἀνθρώπους], *neither virtuous actions [the virtuous of actions], nor wise men [the wise of men]* Isocr. 24 d. Λαμπρότητές τι [for λαμπρό-

της τις], *some distinction* [something of distinction], Th. vii. 69. Ἀδρὰ παρηίδος [for ἀδρὰ παρηίδα, *soft cheek* [softnesses of cheek], Eur. Ph. 1486. Ἄσσημα . . βοῆς Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 449. a), are given to the adjective. Upon the whole subject, see §§ 358–362.

§ 453. 7. SYNOPSIS. The adjective often agrees in *gender* and *number* with the *idea of the speaker*, instead of the subject expressed; particularly with,

a. COLLECTIVE NOUNS, and words used *collectively*; as, Ἡ δὲ βουλὴ . . οὐκ ἀγνοοῦντες, *and the senate, not ignorant*, H. Gr. ii. 3. 55. Κραυγὴ ἢ τοῦ Ἑλληνικοῦ στρατιώματος [= στρατιωτῶν] διακλινομένων iii. 4. 45. Τὴν πόλιν [πολίτας] . . ὄντας Th. iii. 79. Δίεστος . . ἀπίστη ἀπ' Ἀθηναίων, βουλευθίς Id. 2. Ναῦν ἐκ τῶν Ἀθηνῶν ἤκουσαν ἰστί τι Ἀλκιβιάδην, ὡς κλιύσονται Id. vi. 53. Οὐδ' ἔρως ἐσθήμους ἀπορροῖσθαι βολὰς, ἀνδροφθόρου βιζερῶνται αἵματος λίπος Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμῖς for ἐγώ); as, Ἰππιτεύμεν . . προσπίπτων, *we* [= I] *beseech you, falling down*, Eur. Herc. 1206. Ἥλιον μαρτυρούμεσθα δρῶς ἃ δρᾶν οὐ βούλομαι Ib. 858. Διωκόμεσθα . . κρατηθείσα Id. Ion, 1250.

γ. Nouns of which the *gender* does not follow the *sex* (§ 75); as, ὦ φίλτατ', ὃ περισσὰ τιμηθαίς τίκινον, *O dearest, O most fondly cherished son*, Eur. Tro. 735. Τῷδ' ἔρως . . κατθανόντα Id. Bac. 1307. Τίτεια θαμί' ἱκανωσάντι; Ar. Plut. 292. Καλλινοφάγῃ Βιωτιδίῳ Ar. Ach. 872. Τὰ τέλη καταβάττα Th. iv. 15.

δ. Words for which others might have been used; as, Ἡ νόσος [= νόσημα] πρῶτον ἤρξατο γίνεσθαι τοῖς Ἀθηναίοις, *λεγόμενον* Th. ii. 47 (cf. Τὸ μὲν οὖν νόσημα Ib. 51; yet see § 450. γ). Πᾶσα δὲ γίγνα [= λαίς] Φρυγῶν . . δώσω Eur. Tro. 531.

ε. Words governing a *Genitive*, to which, as the *more important word*, the adjective conforms in *gender* and *number*; as, Φίλτατ' Αἰγίσθου βία, *dearest majesty of Ægisthus*, Æsch. Cho. 893. Τρεῖς ἰόντες δήσας Ἀργίων στόλος Id. Ag. 577 (cf. α). Τὸ δὲ τῶν πρεσβυτέρων . . διαρροῦντες Pl. Leg. 657 d. Τὰ τῶν διακόνων . . ποιούμενοι Soph. Phil. 497. Ἀκούω φέγγον ἰοίδων, *κακῶ κλάζοντας ὁστρῶν* Id. Ant. 1001.—In these expressions, the *Gen.* and the word which governs it usually form simply a *periphrasis*, and are treated accordingly.

§ 454. 8. An adjective sometimes agrees with a *Genitive implied* in another adjective (commonly a *possessive*); as,

Τὸ σὸν [= σοῦ] μόνος δῶρημα, *the gift of you alone*, Soph. Tr. 775. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, *our own friends* (§ 505. 3), vii. 1. 29. Τὰ ὑμῖς αὐτῶν ἀνηλίσκεις Dem. 25. 5. Θεῶν . . ἐμὸν τὸν αὐτῆς Æsch. Ag. 1322. Τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαίπωρου . . βίον Ar. Plut. 33. Τὰ μὰ δυστήνου πακά Soph. Œd. C. 344. Σὴν ἀνδρίαν καὶ μεγαλοφροσύνην ἀναβαίνοντας Pl. Conv. 194 a. Cf. §§ 332. 4, 383. α.—In like manner, as the *Dat.* may be used for the *Gen.* (§ 412), Ἐμοῖσιν [= ἐμῶν] ἔσσεις ἰμίχλα προσῆξαι . . εἰσιδούσας Æsch. Pr. 144.

§ 455. 9. **ATTRACTION.** An adjective is sometimes attracted by a substantive either, (α.) *governing*, or (β.) *in apposition with*, its real subject; as,

α. Τὸν αἷμα . . πατέρις, *the blood of my father*, Soph. Œd. T. 1400 Οὐμὸς . . παῖς παίδης Eur. Andr. 584. Ξῖνον πρὸς ἄλλην ἰστίαν πορεύσομαι Id. Alc. 538. Μίλανα στολμὸν πύλων Ib. 215. Νύκτος ἀνδρῶν ζύγαιμο Soph. Ant. 793. Πολυῖς πόντου θινός Id. Ph. 1123. 'Η τίκων δὴτ' ὄψις . . βλαστοῦσα Id. Œd. T. 1375. — In most of these cases, the Gen. with the word which governs it may be regarded as forming a *complex idea*, which the adjective modifies. This construction is chiefly poetic.

β. Οἱ γὰρ ὀφθαλμοί, κάλλιστον ὄν [for ὄντις], *for the eyes, being the most beautiful of objects* (§ 450), Pl. Rep. 420 c. Τοὺς γὰρ μέγιστα ἰξημαρτηκότες, ἀνιάτους δὲ ὄντας, μινίστην δὲ οὖσαν [for ὄντας] βλάβην πύλιως, ἀταλλάττειν ἴσθιν Pl. Leg. 735 e. Πάντα ἃ δὴ ὡς ἰδίας αὐτὰς οὖσας [for αὐτὰ ὄντα] ὑπολαμβάνομεν Pl. Parm. 153 a. "Ἠλῖος . . πάντων λαμπρότατος, *the sun, the most splendid [sc. thing] of all things*, Mem. iv. 7. 8 (this is the common construction when the superlative is followed by a Gen. partitive of different gender from the subject of the sentence).

NOTE. An adjective is sometimes, in the poets, attracted by a Voc.; as, "Ολῆσι κῆρι γίνιοι [for ἑλῆσις, κῆρι, γι.], *may you be happy, boy*, Theoc. 17. 66. 'Ἰὼ δύστηνι σὺ, δύστηνι [for -ος] . . φανίς Soph. Ph. 759. Cf. *Sic venias* *hodie* Tibull. i. 7. 58.

§ 456. 10. An adjective sometimes *agrees* with a substantive instead of *governing* it in the Gen. partitive (§§ 358–360); as,

Περὶ μίνας νύκτας, *about midnight* [the middle of the night], i. 7. 1 (cf. 'Εν μίση νυκτῶν Cyt. v. 3. 52). Διὰ μίσης δὲ τῆς πόλεως, *and through the midst of the city*, i. 2. 23. Τὸ ἄλλο στρατίωμα, *the rest of the army*, Ib. 25. 'Εν δ' ἄκροις βᾶς ποδὶ, *and going on* [the extremities of the feet] *tiptoe*, Eur. Ion, 1166.

§ 457. 11. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

α. **TIME**; as, Ἀφικνουῦνται . . τριταῖος [= εἴτ' εἰρήνη ἡμῖν], *they arrive on the third day*, v. 3. 2 (cf. iii. 4. 37, and § 420). Σποκαῖος προσιώντις ii. 2. 17. Προσίειρα Κύρου . . ἀφίκετο i. 2. 25. Τελευτῶν ἰχθυόσαιν, *at last he became angry*, iv. 5. 16.

β. **PLACE**; as, Σκηνοῦνται ὑπαίθεροι, *we encamp in the open air*, v. 5. 21 (cf. 'Τὰ δὲ τῆς αἰθέρας iv. 4. 14). Διξιδὸν φθιγγίμοισι vi. 1. 23. 'Εξίμεσθ' ἐφίεττοις Soph. Œd. T. 32. Θαλάσσιον ἐκρίψασι Ib. 1411. Φοιτᾷς δ' ὑπερπόντιος Id. Ant. 785. Θυράτων εἰχνην Id. El. 313. Μιστακρύμιος ἄτας, *amid the waves of woe*, Eur. Alc. 91 (§ 383. α). Πολλὰ δ' ἰρῶ ταῦτα [= ταῦτη or τῇδε, § 421. β] *πρίβεται, and I see here many sheep*, iii. 5. 9. Ἡρόμην ὅπου αὐτὸς ἐστὶν. Οὗτος, ἴφην, ὅπισθεν προσέρχεται, *'here he comes'*, Pl. Rep. 327 b. 'Ὀς ἀνὴρ ἔδς, *as the man is here*, Soph. Œd. C. 32. Πορεύονται γὰρ εἴδς δὴ τινος Ib. 111. Ἀλλ' ἢ δ' ὠκῶν ἐκ δόμων τις ἔρχεται Eur. Alc. 137. 'Ὀδ' εἰμ' Ὀρίσσης Id. Or. 380. Ἴρος ἐκίτινος . . ἔσται, *'sits there,'* c. 239.

γ. MANNER; as, Συνεβάλλοντο . . αἱ Ἑλλησποντικαὶ πόλεις ἰκονῆσαι, *the Hellenistic cities contributed willingly*, i. 1. 9. Ὁ μὲν ἰκὼν πινῶν (cf. Ὁ μὲν ἰκονσίως ταλαιπωρῶν) Mem. ii. 1. 18. Οἱ δὲ στρατιῶται ἰδίξαντο ἡδίας καὶ ἰούθες ἱπποῖντο ἄσμενοι vii. 2. 9. Κατήνουν τὰδ' ἔρπιοι δρᾶσαι Soph. Oed. C. 1637. Ἀνύσας τρέχει, *run with all speed*, Ar. Plut. 229. Τοὺς νεκροὺς ὑποσπίνδους ἀπιδίδουσαν H. Gr. ii. 4. 19.

δ. EFFECT; as, Εὐφημον [= ὥστε εὐφημον εἶναι] . . κοίμησον στόμα, *hush your mouth to silence* [so that it should be silent], Æsch. Ag. 1247. Τῶν σῶν ἀδίκτων ὀμμάτων στυγόμενος, [deprived of your sightless eyes] *rendered sightless by the loss of your eyes*, Soph. Oed. C. 1200. Σὺ καὶ δικαίον ἀδίκους φρένας παρασπᾶς Id. Ant. 791. Μείζον' ἰκτινῶ λόγον Id. Tr. 679. Χίρα τεξήρη . . ἐπλίσσας Eur. Alc. 35.

ε. VARIOUS RELATIONS AND CIRCUMSTANCES; as, Ἄλλοι δὲ ἦσαν ἱεραποσχίλοι ἰκπιῖς, 'besides,' i. 7. 11. Οὐ γὰρ ἦν χόρτος οὐδὲ ἕλλο οὐδὲν δίον i. 5. 5. Ξύλιναί πεισιμῆναι, *made of wood*, v. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαρίντος] . . αἵματος, *homicidal blood*, Soph. Ant. 1022. Ματρικτόνον αἶμα, *the blood of a mother slain*, Eur. Or. 833. Πολύδακρυον [= πολλῶν δακρῶν] ἁδοῖάν Id. El. 126. Μισλαμπίπλους στολμούς Id. Alc. 819. Ἀριστόχειρ . . ἁγών Soph. Aj. 935. Ὁξύχειρ [= ἔξυ χειρῶν] εὖν πτόση Æsch. Cho. 23. Παμμήτορ [= πάντων μητέρ] τι γῆ Id. Pr. 90. Τοῦδε παμμήτωρ [= πάντως ὁ πατὴρ πάντα μήτηρ] νικροῦ Soph. Ant. 1282. Ἐλινος ἀριστόμαντις [= ἄριστος μάντις] Id. Ph. 1338.

§ 458. NOTES. 1. In cases like the above, the adjective form appears to be assumed through the *attraction of the substantive*, or in other words, for the sake of binding together more closely the different parts of the sentence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an emphatic pleonasm.

2. In some instances, a *Genitive with its adjective* appear to have been changed into two adjectives agreeing with the governing substantive; as, Πόντιόν τ' Αἰγαίον [for πόντου τ' Αἰγαίου] ἱπ' ἀπὰν ἀλίμινον, *and upon the harbourless coast of the Ægean Sea*, Eur. Alc. 595. Ποταμῖα νετῖρα τι [for ποταμοῦ νετῖρα] κώπη, *with the oar of the nether stream*, Ib. 459.

3. *Derivative and compound adjectives* are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a *simple adjective or noun*, by a species of *emphatic or graphic pleonasm*; as, Μονάμπυκας [= μόνους] πάλους, *singly-bridled* [= single] horses, Eur. Alc. 428. Ἀγίλαις βουνόμοις [= βοῶν] Soph. Oed. T. 26. — The poets often repeat a noun in composition with *ἀ-* *privative* or a similar word, to express emphatically the idea of *negation* or of *evil*; as, Μήτηρ ἀμήτωρ, *our [unmotherly mother] mother, yet no mother*, Soph. El. 1154. Γάμον ἄγαμον Eur. Hel. 690 (cf. *Innuptis . . nuptiis* Cic. de Or. iii. 58). Ὡ πάτερ αἰνόπατερ Æsch. Cho. 315.

§ 459. 12. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a change of construction (cf. § 333. 7); as,

Ξενία . . ἤκειν παραγγέλλει λαβόντα τοὺς ἄνδρας, *he commands Xenias to come, taking his men* (cf. Παραγγέλλει τῷ τι Κλιάρχῳ λαβόντι ἤκειν), i. 2. 1. Διαβαινόντων μίντοι ὁ Γλοῦς αὐτοῖς ἐπιφάνη ii. 4. 24. Ἀποβλήψας . . ἰδοῖ μοι Pl. Leg. 686 e. See the syntax of the Infinitive and Participle.

NOTE. The use of other cases with the *Genitive partitive* (as in §§ 364 366) may be referred to simple ellipsis.

## II. USE OF THE DEGREES.

[The following observations apply both to ADJECTIVES and ADVERBS.]

§ 460. I. Words are compared not only by *inflection* (§§ 155–163), but also by the use of *adverbs* denoting *more* and *most*; as,

Μᾶλλον φίλον, *more agreeable*, Soph. Ph. 885. Τοὺς μάλιστα φίλους, *the most friendly*, vii. 8. 11. Ὡς πλείοντα μῶρος Soph. El. 1326.

NOTES. (a) The two methods are sometimes united for emphasis or perspicuity (cf. §§ 161. 1, 462); as, Θανάδ' ἂν εἴη μᾶλλον εὐτυχιστοῦς ἢ ζῶν, *and dying he would be happier, far happier than living*, Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἰνδικώτερος; Aesch. Sept. 673. Πολλοὶ οὖν κρείττονες . . μᾶλλον ἢ iv. 6. 11 (cf. Ib. 12). Μάλιστα διωτάτος Th. vii. 42. Τὴν πλείοντον ἡδίστην θιῶν Κύπριν Eur. Alc. 790. Ὡς μίγιστον ἰχθίστη γύναι Id. Med. 1323. (b) So the Comp. and Sup. are united, Ὡς πάντων κίονα πλείον ἀμείρα ἰλιούδ' ἰχθίστα δὴ μοι Soph. El. 201.

§ 461. II. The COMPARATIVE is commonly construed with the particle ἢ, *than*, or with the *Genitive of distinction*; and the SUPERLATIVE with the *Genitive partitive*. Thus,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . Ἀρταξέρξην, *loving him more than Artaxerxes*, l. 1. 4. See §§ 351, 362. δ, 363. γ.

REMARKS. 1. The Comp. is sometimes construed with other particles, which commonly strengthen the expression (cf. 460. a); as, Κάλλιον . . πρὸ τοῦ φύγειν, *more honorable [in preference to fleeing] than to flee*, Pl. Phædo, 99 a. Ἀντὶ σοῦ πλείον, *more [instead of you] than you*, Soph. Tr. 577. Πυκνότεραι παρὰ τὰ . . μνημονεύματα, *more frequent [beyond] than the recollections*, Th. i. 23. Πρὸς πάντας . . πλείω, *more [in comparison with all] than all*, Id. vii. 58. Πίερα τοῦ διωτος σφώτεροι Pl. Gorg. 487 d. Ἔστιν ὁ πόλεμος οὐχ ὥστων τὸ πλείον, ἀλλὰ δαπάνης, *[war is not of arms the more, but of expenditure] war does not require arms more than money*, Id. i. 83 (§ 387). Ταῦτ' ἐστὶ κρείσσω πλὴν ὅπ' Ἀργείοις πιστεῖν, *'better [but not to fall] than to fall,' Eur. Heracl. 231. Ἀποθήσκουσι πρότερον πρὶν δῆλοι γίνεσθαι οἱ ἦσαν* Cyr. v. 2. 9 (cf. Πρότερον ἢ οἱ φίλοι παρήσαν Ib. vii. 5. 41). Οὐ πρότερον ἰπαύσαντο, ἥως . . κατίστησαν Lys. 174. 6. Ἐπὶ γαστέρι κύντερον η. 216. — In the most of these examples, two forms of construction appear to have been united.

2. The construction of the Gen. with the Comp. is often *elliptical*; as, Ἔστι πλείων χρόνος, ὃν δι' μ' ἀρίσκω τοῖς κάτω, τῶν ἐπ' αὐτῷ, *since the time is greater, which I must please those below, than those here [than that during which I must please those here]*, Soph. Ant. 74. See § 391. γ.

3. By a mixture of the two methods of construction which belong to the Comp.,—(a) When a numeral, or other word of quantity, follows πλείον, πλείω, ἱλαττον, or μῖον, ἢ is sometimes omitted, though the Gen. is not employed; as, Ἀσκατίνουσι τῶν ἀνδρῶν οὐ μῖον πιντακασίους, *'not less than 500,' vi. 4. 24. See § 450. δ, and cf. Non amplius erant quingenti, Cæs. viii. 10.—*

(b) To the Gen. governed by the Comp., a specification is sometimes annexed with *ἥ*; as, *Τί τοῦδ' ἔν εὐρημ' εὐρον εὐτυχίστατον, ἢ παῖδα γῆμαι βασιλῆως*; Eur. Med. 553. *Τὸν νῦν τ' ἀμείνω τῶν φρενῶν, ἢ νῦν φέροι* Soph. Ant. 1090. *Οἱ εἰ μᾶλλον σπουδάσει τις . . ἢ τοῦτο*; Pl. Gorg. 500 c. See also § 464. N. — (c) The Gen. sometimes follows *ἥ*, instead of the appropriate case; as, *Οὐ προῆμι πλῖον τῆς ἡμέρας, ἢ δίκῃ ἢ δώδεκα σταδίων* H. Gr. iv. 6. 5 (see § 439).

§ 462. III. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*; as,

Ἦ κακῶν κάκιστι, *O vilest of the vile*, Soph. Œd. T. 334. Ἀγαθῶν ἰσχυρὸν κρείστος ὢν ἰσχυρῶς Cyr. i. 3. 15.

ἘPM. Ἦ βδελυρὲ καὶ τολμηρὲ καταισχυρῶντι σὺ,  
Καὶ μισρὲ, καὶ παμμίαρῃ, καὶ μισρώτατι,  
Πῶς διῦρ' ἀνῆλθις, ὦ μισρῶν μισρώτατι;  
Τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἔρῃς; TP. Μισρώτατος. Ar. Pax, 182.

NOTES. α. By doubling the *Pos.* or the *Sup.*, we obtain similar forms of expression, the one less and the other even more emphatic than the above; as, Ἀρρήτ' ἀρρήτων, *horrible of the horrible*, i. e. *most horrible*, Soph. Œd. T. 465. Διλαΐα διλαίων Id. El. 849 (§ 362. ζ). Ἐσχας' ἐσχάτων κακά, *the most violent of the most violent reproaches*, Id. Ph. 65 (cf. §§ 161. 1, 460. α). Ὁ δὲ δοκῇ ἐν τοῖς μίγιστοις μίγιστον εἶναι Pl. Crat. 427 e.

β. From the doubling of the *Sup.*, as in the last example, appears to have arisen the phrase ἐν τοῖς, which is used with the *Sup.* to increase its force, and, as an adverbial expression, without change of gender; thus, Ἐν τοῖς [sc. πρώτοις] πρώτοι, *first [among the first] of all*, Th. i. 6. Ἐν τοῖς πρώτοι Id. iii. 81. Ἐν τοῖς πλείστοις δὲ νῆις Ib. 17. Ἐν τοῖς χαλιπώτατα διήγον Id. vii. 71. Ἐν τοῖς μάλιστα, *most of all*, Pl. Crito, 52 a.

γ. The numeral *εἷς* is sometimes used with the *Sup.*, to render the idea of *individuality* prominent; as, Δῶρα δὲ πλείστα . . εἷς γὰρ ὢν ἀνὴρ, ἱλάμεσθαι, *he received the most presents, [at least being one man] for a single individual*, i. e. *more than any one man beside*, i. 9. 22. Πλείστα εἷς ἀνὴρ . . δυνάμειος ὠφέλιον Th. viii. 68.

δ. The Greeks are fond of expressing the *Sup.* *negatively*; as, Οὐχ ἥκιστα [= μάλιστα], *not the least, especially*, Mem. i. 2. 23. Ἀνδρῶν οὐ τῶν ἀδυνατωτάτων Th. i. 5. Μίγιστον δὲ καὶ οὐχ ἥκιστα Id. vii. 44.

§ 463. IV. Certain special forms of comparison deserve notice; e. g.

1.) The Comp., with a Gen. expressing *hope, duty, power of description, &c.*; as, Μείζον ἐλπίδος, *greater than could have been hoped, above hope*, Æsch. Ag. 266. Μᾶλλον τοῦ δίνοντος, *more than is proper, too much*, Mem. iv. 3. 8. Κρείσσειον λόγου, *beyond description*, Th. ii. 50.

2.) The Comp. followed by *ἢ κατὰ*, or sometimes *ἢ πρὸς*: as, Μείζω, ἢ κατὰ δάκρυα [sc. ἰστίν], [*greater than is in accordance with tears*] *too great for tears*, Th. vii. 75. Βελτίσιμος ἢ κατ' ἀνθρώπων Mem. iv. 4. 24. Μείζω . . ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν, *too great for me and you to discover*, Pl. Crat. 392 b. Ἐνδυστέρως . . ἢ πρὸς τὴν ἐξουσίαν Th. iv. 39. Cf. *Prælium atrocius, quam pro numero rugnantium* Liv. 21. 29.

3.) The Comp. followed by ἢ ὥς (or ὡς) and the Infinitive; as, Βραχύτι-  
ρα ἢ σύντιζον ἢ ὡς ἐξηννίσθαι, *they shot [a shorter distance than they must in  
order to reach] too short a distance to reach*, iii. 3. 7. Μιζον ἢ ὥς φέρει  
δύνασθαι κακόν Mem. iii. 5. 17. — We likewise find the Infin. without ὥς or  
ὡς, and also the Pos. for the Comp.; as, Τὸ γὰρ νόσημα μίζον ἢ φέρει, *for the  
malady is too great to bear*, Soph. CEd. T. 1293. Ταπεινὴ ὑμῶν ἢ διάνοια ἱκαρ-  
τερεῖν, *your mind is too weak to persevere*, Th. ii. 61. Ψυχρὸν, ἴφην, ὥς τοῦ  
σέσθαι ἱστίῃ Mem. iii. 13. 3.

§ 464. 4.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a reflexive pronoun, to denote the comparison of an object with itself; the Comp. representing it as above that which it has been or would be in other circumstances, and the Sup. representing it as at its highest point. Thus, Ἀδριώτιδες γίνονται αὐτὸς αὐτοῦ, *he becomes more manly than he was before*, Pl. Rep. 411 c. Ὅσα δυνατότεροι αὐτοὶ αὐτῶν ἱγίγοντο Th. iii. 11. Ὅτι δινύτατος σαυτοῦ ταῦτα ἦστα, *when you were the most skilled in these matters that you ever were, i. e. when your skill in these matters was at its highest point*, Mem. i. 2. 46. Ἴν' αὐτὸς αὐτοῦ τυγχάνει βίλτιστος; ὦν Pl. Gorg. 484 e.

NOTE. To the Comp. thus construed, a specification is sometimes annexed with ἢ (§ 461. b); as, Αὐτοὶ ἰαυτῶν [Θαύραλιώτεροί εἰσιν], ἰαυδὰν μάθωσιν, ἢ πρὶν μάθῃν, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a. Τί γ' ὑπόλοιπον αὐτῶν τῆς δόξης ἀσθιέντερον αὐτὸ ἰαυτοῦ ἴσται, ἢ εἰ μὴδ' ᾗθησαν Th. vii. 56.

5.) Two comparatives connected by ἢ, to denote that the one property exists in a higher degree than the other; as, Στρατηγοὶ πλείονες ἢ βελτίονες, *generals more numerous than good*, Ar. Ach. 1078. Ὡς λογογράφοι ξυνίεσαν ἐπὶ τὸ πρὸς αὐτοῦ τῶν ἐκείνου, ἢ ἐκείνου Th. i. 21. Πρὸς ὅμοιοι μᾶλλον ἢ σφωτέρω Eur. Med. 485.

§ 465. V. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE *increases* the force of the positive, while the COMPARATIVE may either *increase* or *diminish* it, according to the object of comparison which is implied. Thus,

\*Ὁ θαυμασιώτατος ἄνθρωπος, *O most wonderful man*, iii. 1. 27. \*Ὁ θαυμασιώτατος vii. 7. 10. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείω [sc. τοῦ δόντος] λίλιπται, [*more than is proper*] *too much has been said*, Eur. Alc. 706 (cf. Μᾶλλον τοῦ δόντος, § 463. 1). Νιώτερος ὢν ἐς τὸ ἄρχειν, *being too young for the command*, Th. vi. 12. Μακρότερον . . διηγέσθαι, *it is rather long [than otherwise] to relate*, Pl. Conv. 203 a (cf. § 464. 5). Ὁ δὲ αὐθαδέστερός τι τι ἀπεκρίνατο, *but he answered them [somewhat more insolently than he might have done] with a degree of insolence*, Th. viii. 84. Μίλος εὐτερον, ἀγροικότερον, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τῶν δὲ ἰσίων καὶ ἀλογώστερον, *'quite confounding'*, Th. vi. 46. Τίς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8.

NOTE. The Comp. and Sup., when used without direct comparison, are said to be used *absolutely*. When thus employed, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. by the Pos. with *very*. In addition to the examples above, see § 466.

§ 466. VI. The degrees are more freely *interchanged*

and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολὺ μᾶλλον] τῆς κόρης ἀσπάξεται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Σίε . . μακάρεστος, *more completely happy than you*, λ. 482. Ἀξιολογώτατον τῶν προγεννημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. i. 1. Ὡ βίλτιστι τῶν σουτοῦ φίλων Ar. Plut. 631. Τὸ κάλλιστον . . τῶν προτέρων φάσι Soph. Ant. 100. Ἡμῶν ὁ γειραιότερος [for γεραίτατος], *the oldest of us* (though none of them were old), Cyr. v. 1. 6. Ἐμοὶ πικρὸς τίθησκιν [sc. μᾶλλον, § 460], ἢ κίσις γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965 (cf. § 464. 5). Ἀνέκραγον πάντες ὡς ὀλίγας [sc. πληγὰς] παίσις, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. § 465). Ὡ φίλα γυναικῶν, O [beloved of] *dearest of women*, Eur. Alc. 460 (§ 362. ζ). Οἱ πολλοί, *the greater number, or the most*, Mem. i. 1. 19 (cf. Οἱ πλείους Ib. 11; Τῶς πλείους H. Gr. ii. 3. 34). Ὀλίγους . ., εὐδὲ πολὺ i. 7. 20. Οἱ δὲ γειραιότεροι, *but the [older] old men*, Cyr. i. 2. 4. Οἱ μὲν νῦν τοῖς τῶν προεσφύτων ἱππίοις χαίρουσιν Mem. ii. 1. 33. Ἰσπὼν . . παλαιότερον iv. 5. 35. Τί νῦν τι, ὁ Σώκρατες, γίγνεται, *what new thing has happened*, Socrates, Pl. Euthyphr. 2 a. Νεωτέρων τινὲς ἰσχυροῦνται πραγμάτων, *'a revolution,'* H. Gr. v. 2. 9. Οὐδὲν καινότερον, *nothing [more recent]* *new*, Pl. Phædo, 115 b. Οὐ γὰρ χεῖρον πολλὰκις ἀκούειν Ib. 105 a. Πολλὰ δὲ οὐ βέλτερον αὐτοῖς στίγναι, *'not well for them,'* Cyr. v. 1. 12. Τί μοι ζῆν δῆτα κῦδος; *what then does it profit me to live?* Eur. Alc. 961 (cf. Τί δῆτ' ἰμοὶ ζῆν κέρδες Æsch. Pr. 747). Φαίηκων ἀνδρῶν προγενέστερος, *'oldest,'* η. 156.

## CHAPTER III.

### SYNTAX OF THE ARTICLE.

§ 467. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (see §§ 147, 148); as,

Ὁ γέρον, *the old man*, A. 33. Τά τ' ἰόντα, τὰ τ' ἰσόμενα A. 70. Τά τ' ἔπεινα διχίσθαι, *and accept this ransom*, A. 20. Ὁ γάρ, *for he*, A. 9. Ἐως ὁ ταῦτ' ὤρμαινι A. 193. Τίν, *whom*, A. 36. Τὰ μὲν πολλῶν ἐξ ἐπράβεμιν, τὰ δίδασται, *'those things which,'* A. 125.

REMARKS. 1. These uses are intimately allied, inasmuch as,—(a) The art., as usually understood, is simply a *less emphatic form* of the *demonstr. pron.* Compare, in Eng., “*That man whom you see*,” and “*The man whom you see*.”—(b) The personal pron. of the 3d Pers. is a *substantive demonstr. pron.* Compare, in Eng., “*Those that love me*,” and “*Them that love me*”; “*Those that seek me*,” and “*They that hate me*,” Prov. viii. 17, 21, 36. (The per-



sonal pron., like the art., is commonly *less emphatic* than the demonstrative (usually so named.) — (c) The demonstr. pron. used *connectively* becomes a *relative*; as, in Eng., “Blessed are they *that* mourn.” — Observe the resemblance in form between the English article *the*, and the pronouns *that, this, he, they, &c.*; the derivation of the definite art. in the French, Italian, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der, die, das*.

§ 468. 2. In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. — (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (§§ 490, 491); and is not unfrequently followed in the same sentence by the substantive to which it refers; as, ‘*Ἡ δ’ Ἰσμήνη Παλλὰς Ἀθήνη, and she, Pallas Minerva, followed, a. 125. Αἱ δ’ ἰσμήνουν Ἀθηναίη τι καὶ Ἥρη Δ. 20. Cf. § 499.* — (c) As a demonstrative, it sometimes follows its substantive before a relative; as, ‘*Ἀποσίμωσαν ἄνδρα τὸν, ὅς τις θύοισιν ἀπὶ χθονος κ. 73. Συνθιστῶν τῶν, ὃς ἰστίλλει E. 319.* — (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (see § 491. R.), or for the sake of the metre, the same form in the Nom. with the common relative; as, ‘*Ὅς γὰρ διύτατος ἦλθεν, for he returned last, a. 286. Μὴδ’ ὃς φύγει Z. 59. Ὅ γὰρ γίγας ἰστί θανόντων, ‘for this,’ Y. 9.*

3. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms *ὅς, ὅ, τό, οἷ, αἷ, τὰ* and has elsewhere the *τ*-forms of the article, except after prepositions which suffer elision, and in the phrases, *ἐξ οὗ, ἐν ᾧ, ἐς ὃ, μέχρι οὗ*.

4. Traces of the earlier and freer use of the article likewise remained in the Attic and common Greek; so that we shall treat of the Att. use of the article under two heads, (I.) *its use as an article*, and, (II.) *its use as a pronoun*, combining with the latter the use of the *relative forms* (§ 148. 2) as *demonstrative* or *personal*. We ought, perhaps, to premise, what might be inferred from § 467. 1, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

## I. THE ARTICLE AS AN ARTICLE.

§ 469. RULE XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article THE*; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 476, 479, 486. 1). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 476). It is often *omitted* in translation, especially with *proper names, abstract nouns, nouns used generically*, and *pronouns* (§§ 470, 471, 473); and must be often *supplied* in translation when not expressed (§§ 485, 486).

2. A substantive used *indefinitely* wants the article; as, *Καλὸς γὰρ θησαυρός, παρ’ ἀνδρὶ σπουδαίῳ χάρις ἐφιλομένη, a favor due from a good man is an excellent treasure, Isocr. 8 b. See § 518. a.*

§ 470. A substantive used DEFINITELY is either *employed in its full extent, to denote that which is known*, or, if not employed in its full extent, *denotes a definite part*.

A.) A substantive *employed in its full extent, to denote that which is known*, may be,

1.) A substantive used *generically*, i. e. denoting a *whole class*; as, ὁ ἄνθρωπος, *man* (referring to the whole race), ἡ γυνή, *woman*, οἱ ἄνθρωποι, *men*, οἱ Ἀθηναῖοι, *the Athenians* (the whole nation). Thus, Ὁ ἄνθρωπος "ἄνθρωπος" ἀνομάσθη, *man was named ἄνθρωπος*, Pl. Crat. 399 c. Ὁ γὰρ σύμβουλος καὶ ὁ συνοφάντης . . ἐν τούτῳ πλείστον ἀλλήλων διαφέρει Dem. 291. 15. Καὶ τῶν Ἑλλήνων δὲ ἔχων ἰπλίτας . . τριακοσίους, 'of Greeks,' i. 1. 2. Cf. § 485. β.

NOTE. To this head may be referred substantives used *distributively*, which consequently take the article; as, Κύρος ὑπισχνίται . . τρία ἡμιδραχμὰ τοῦ μηνὸς τῇ στρατιῷτῃ, *Cyrus promises three half-darics [the month to the soldier] a month to each soldier*, i. 3. 21. — Even with ἕκαστος: as, Ἐκαστον τὸ ἔθνος, *each nation*, i. 8. 9. Κατὰ τὸν ἰσπλίτην ἕκαστον δύο μναὶ Th. v. 49 (cf. Ἐκαστον ἑσπρίον iii. 5. 10. For the position of ἕκαστος, see § 472. α).

2.) A substantive expressing an *abstract idea*; as, Ἡ ἀρετή, *virtue*, ἡ παιδεία, *vice*, ἡ σοφία, *wisdom*, τὸ καλόν, *the beautiful* (§ 449. α). Ἡ σωφροσύνη, καὶ ἡ ὑγερᾶτια, καὶ ἡ ἀλήθεια Cyr. vii. 5. 75. Cf. § 485. β.

3.) An *infinitive* or *clause used substantively*, or a *word spoken of as such*; as, Τὸ ζῆν, *to live, life* (§ 445). Διὰ τὸ φοβεῖσθαι, *through fear*, v. 1. 13. Εἰς τὸ μὴ διὰ τὸ ἰγγυὸς εἶναι φοβεῖσθαι vii. 8. 20. Τὸ ὄνομα ὁ ἄνθρωπος, *the name ἄνθρωπος*, Pl. Crat. 399 c. Τὸ ὄνομα ἡ μηχανὴ Ib. 415 d. Τὸ ὄνομα τὴν ἀρετήν Ib. e. (In the three last examples, the article conforms by attraction to the noun following, instead of being *neuter* (§ 445), inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος, &c., are spoken of merely as words.)

§ 471. 4.) The name of a *monadic object*; i. e. of an object which exists *singly* in nature, or which is so regarded (*μοναδικός, single*); as, ὁ ἥλιος, *the sun*, ἡ σελήνη, *the moon*, ἡ γῆ, *the earth*, ὁ οὐρανός, *the heavens*. Thus, Ἐξοὶ τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, *the earth receives nutriment from the heavens*, CEC. 17. 10. Cf. § 485. α.

5.) The name of an *art* or *science*; as, Ἡ ἰατρικὴ καὶ ἡ χαλκιευτικὴ καὶ ἡ τικτονικὴ, *medicine and brasiery and carpentry*, CEC. i. 1. Cf. § 485. β.

6.) A *proper name*, which has been before mentioned or implied, or which is *well known*; as, Κύρος δὲ μεταπίμπεται . . Ἀναβαίνει οὖν ὁ Κύρος, *But he sends for Cyrus. Cyrus therefore goes up*, i. 1. 2. Διὰ Φρυγίας . . Τῆς Φρυγίας πόλιν i. 2. 6, 7. Κύρος τὴν Κιλικίαν εἰς τὴν Κιλικίαν ἀποστείμει, *Cyrus sends the Cilician queen to Cilicia*, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, *in behalf of Greece* (their native land), i. 3. 4. Cf. § 485. α.

NOTES. (α) Proper names appear to take the article, from their being, in their origin, either *adjectives used substantively* (§ 448), or *common nouns used distinctively* (§ 479). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] *Greece* (comp. *England*, the land of the Angles, in French *L'Angleterre, Scotland*,

*Ireland*); 'Ο Ἑλλησποντος, [the sea of Helle] the Hellespont; 'Ο Περικλῆς [sc. ἀνὴρ], [the Illustrious Man] *Pericles*; 'Ο Φίλιππος, [the Horse-lover] *Philip*; Ἀνὴρ Μυσός; τὸ γένος καὶ τοῦνομα τοῦτο ἔχων v. 2. 29. (b) The adjectival construction is especially retained in names of rivers; as, 'Ο Μαιάνδρος ποταμός i. 2. 7. Τοῦ Μαρμαρίου ποταμοῦ Ib. 8. So, in Eng., the Connecticut river.

§ 472. B.) A substantive *not employed in its full extent* may be rendered *definite*,

I.) By a *limiting word or phrase*.

This word or phrase is usually placed, either *between the article and its substantive*, or *after the substantive*; and in the latter case, the article is often repeated, either for perspicuity or emphasis. Thus, Μίχρη τοῦ Μηδίας τείχους, as far as the wall of Media, i. 7. 15. Τὸ πρὶν τὸν Πιρραῖα τείχος H. Gr. iv. 8. 9. Τὰ μακρὰ τείχη τῶν Κορινθίων Ib. 4. 18. Τὸ τείχος τὸ Περικλῆος vii. 2. 11 (cf. Καὶ Ταναγραῖον τὸ τείχος περιέβλεπεν Th. i. 108). Τὸ μὲν Ἰσθμὸν [τείχος] πρὸ τῆς Κιλικίας . . , τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας i. 4. 4. 'Ο τῆς βασιλείας γυναικὸς ἀδελφός ii. 3. 28. Τὸ τῆς τοῦ ξανθοῦ τείχους ἔργον Pl. Pol. 281 a. Ἐν ταῖς πόλεσιν ταῖς ὑπὲρ τοῦ σιδήρου τοῦ παρὰ τὸν Κινυρῆτην ποταμὸν iv. 3. 1.

NOTES. α. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it* in the sentence, either precede the article, or follow the substantive without the article; as, 'Οτι κινὸς ὁ φόβος εἶη, καὶ οἱ ἀρχόντες σῶσι, *that the fear was groundless, and the generals safe*, ii. 2. 21. Ψιλὴν ἔχων τὴν κεφαλὴν, *having the head bare*, i. 8. 6. Ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ Ἰσπῶ Ib. 1. Κατίσστησιν ἀντίαν τὴν φάλαγγα i. 10. 10. Ἐπισθὲν ἡγούμεν τῷ Ἡρακλεῖ, *follow Hercules as leader*, vi. 5. 24 (cf. Τῷ Ἡγούμεν Ἡρακλεῖ vi. 2. 15). Διὰ μέσου δὲ τοῦ παραδισίου, *through the midst of the park*, i. 2. 7 (§ 456). Ἐν τῇ ἀγορᾷ μίση Dem. 848. 13 (but, Τὸ μέσον στίφος, *the centre division*, i. 8. 13). Πολὺν τῶν ἐπιτηδίων μιστάς, *full of the necessaries of life in great abundance*, iv. 4. 7. Τὰ δὲ ἐπιτηδία πολλὰ ἢ λαμβάνειν iv. 1. 8. Σὺν ὀλίγοις τοῖς πρὸ αὐτόν, *with those about him few*, i. e. *with few attendants*, i. 5. 12 (but, Σὺν τοῖς ὀλίγοις πρὸ αὐτόν, *with the few about him*). Ἐπιχωρῆσαι ὅλην τὴν φάλαγγα, i. 2. 17. Τῆς ἡμέρας ὅλης iii. 3. 11. Πᾶσι . . τοῖς κριταῖς καὶ τοῖς διαταῖς πᾶσιν, *to all the judges and all the spectators*, Ar. Av. 445. Ψιλὴ ἦν ἅπασα ἡ χώρα, *the country was all bare*, i. 5. 5. Ἐκαστον τὸ ἔθνος i. 8. 9 (§ 470. N.). Τὸ κίρας ἐκάτερον vii. 1. 23. Ἀμφότερα τὰ ὄντα, *both his eurs* iii. 1. 31. Αὐτὰ τὰ Λάκωνι, *the Spartans themselves*, vii. 7. 19 (but, Τὰ αὐτὰ Λάκωνι, *the same Spartans*). Τούς τε ἄνδρας αὐτούς ii. 5. 39.

β. When the substantive is preceded or followed by *successive modifications*, the article is sometimes repeated with each; as, Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερόν, *the temple of Lycæan Jove in Arcadia*, Pl. Rep. 565 d. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἱερῇ Th. i. 126. Τὰ τε τείχη τὰ ἑαυτῶν τὰ μακρὰ ἀπὸ τῆς ἑαυτῶν Ib. 108.

§ 473. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite by a *possessive or demonstrative pronoun*; as,

α. POSSESSIVE. 'Ο ἰμὸς πατήρ, *my father*, i. 6. 6. Ὅμμα τοῦμόν [= τὸ

ἡμῶν, § 39] Cyt. viii. 7. 26. Τὴν ἡμιστίαν χάραν iv. 8. 6. Τῇ νόμῳ τῇ ἡμιστίᾳ vii. 3. 39.

β. DEMONSTRATIVE. The pronouns οὗτος and ὅδε, as themselves beginning with the article (§ 150), do not take it before them, and ἐκείνος follows their analogy. The arrangement, therefore, with these pronouns is the same as in § 472. α. Thus, Ταύτας τὰς πόλεις, *these cities*, i. 1. 8. Τὸν ἄνδρα τοῦτον i. 6. 9. Τίνος τὸν τρέπον, i. 1. 9. Ὁ μὲν ἀνὴρ ὅδε Apol. 29. Ἐκείνης τῆς ἡμέρας i. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the pronoun is usually employed as a *subject*, and the noun as an *attribute*; thus, Ἔσσι μὲν γὰρ πνία αὐτῇ σαφής, *for this is manifest poverty*, Ec. 8. 2 (cf. Αὐτῇ ἡ Ἰνδία Ib.). Κινήσει γὰρ αὕτη μεγίστη . . ἰγύνετο Th. i. 1. Αὕτη αὖ ἄλλη πρόφασις ἦν i. 1. 7.

§ 474. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ὁ Θισσαλός, *Meno the Thessulian*, i. 2. 6. Ἐπύραξα, ὁ Συρνήσιος γυνὴ, τοῦ Κιλίκων βασιλέως Ib. 12. Ἀριστοδῆμον τὸν μικρὸν ἱππικαλοῦμενον Mem. i. 4. 2. Ἐγὼ . . ὁ ἰξηπατηκῶς . . , ὑμῖσι δὲ οἱ ἰξηπατημένοι v. 7. 9. Ἡ τάλας' ἰγώ, *I, the wretched one* (by eminence), i. e. *most miserable*, Soph. El. 1138. Ὅρῶν σι τὸν δύστηνον Id. CEd. C. 745. Ὁ παντλήμων ἰγώ, *I, the all-wretched*, Id. CEd. T. 1379. Τὸν πατροφόντην, τὸν ἀσεβῆ με Ib. 1411. So, when the pronoun is implied in a verb, Ὡλισκόμαν ὁ τάλας Soph. Tr. 1015. Ὁ φλέμων . . ἦκω Eur. Andr. 1070.

NOTE. If, on the other hand, *no distinction is designed*, the article is omitted; as, Ἐπειφῶν Ἀθηναῖος, *Xenophon, an Athenian*, i. 8. 15. Παταγύας ἀνὴρ Πίρρης Ib. 1. Ἐγὼ τάλας, *I, unhappy man*, Soph. CEd. C. 747. Ἀφίλομαι δύστηνος Ib. 844.

§ 475. 3. An *adverb preceded by an article* has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὦν or γενόμενος. Thus,

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (cf. Τὸν ὄντα νῦν χρόνον Eur. Ion, 1349). Ἐν τῇ πρόθεσι [sc. γινομένη] λόγῳ ii. 1. 1. Ὁ νῦν βασιλεὺς οὗτος, *καλίσαντος τοῦ τότε βασιλέως, πατρὸς δὲ τοῦ νῦν Cyt. iv. 6. 3. Τὴν τήμερον ἡμέραν iv. 6. 9. Τῆς εἰκαδὶ ὁδοῦ iii. 1. 2. Τοῖς πάνυ τῶν στρατιωτῶν, the best soldiers*, Th. viii. 1. Κάδμου τοῦ πάλας Soph. CEd. T. 1.

NOTES. (a) This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 476–478). (b) A *preposition with its case* may be used in the same way; as, Τοῦ ἐν Δελφοῖς χρηστηρίου, *the Delphic oracle*, Cyt. vii. 3. 15. Ἀρμενία . . ἡ πρὸς ἰστίαν, *Western Armenia*, iv. 4. 4.

§ 476. 4. The substantive which is modified is often omitted; in which case the article may commonly be regarded as *used substantively with the word or phrase following* (see §§ 447, 469. 1). Thus,

Τῶν παρὰ βασιλείας [sc. ἀνδρῶν], of those from the king, i. 1. 5. Τῶν πρὶ τὴν θήραν, those engaged in the hunt, or the hunters, Pl. Soph. 220 d. Οἱ τοῦ δήμου Th. viii. 66. Οἱ τ' ἔνθεν . . καὶ οἱ ἔξω, both those within, and those without, ii. 5. 32. Τὸ πέραν τοῦ ποταμοῦ, the opposite side of the river, iii. 5. 2. Τοῦ πρὸς, i. 3. 1. Εἰς τοῦμπάλιν [τὸ ἱμπάλιν], back, i. 4. 15. Οἱ ἐκ τοῦ ἰστικίου, those of the country beyond, v. 4. 3. Τοῖς παροῦσι τῶν πιστῶν i. 5. 15. Τί τὸ κωλύον εἴη εἰσελθεῖν, what it was which prevented their entering, iv. 7. 4. Ὁ μὴδὲν ὦν, he that is nothing, Soph. Aj. 767. Τοῦ μὴδὲν [ἐντος] Ib. 1231. See § 450.

NOTE. The phrases οἱ ἀμφὶ and οἱ περὶ, followed by the name of a person, commonly include the person himself, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the person merely. Thus, Οἱ ἀμφὶ Ἀριαίου, [those about Ariæus] Ariæus and those with him, iii. 2. 2. Οἱ περὶ Ξενοφῶντα, Xenophon with his men, vii. 4. 16. Οἱ δὲ ἀμφὶ Τισσαφέρνην iii. 5. 1 (cf. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ Ib. 3). Τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην, Thrasyllus and Erasinides with their colleagues, Mem. i. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νιμίᾳ ἦσαν, οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι ἐν τῇ Σικυῶνι, 'the Corinthians with their allies,' H. Gr. iv. 2. 14. Πιττακοῦ τε καὶ Βίαντος, καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν Pl. Hipp. Maj. 281 c.

§ 477. 5. When the *neuter article* is used *substantively* with a word or phrase following, (α.) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (β.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

α. Τὰ τοῦ γήραος, the evils of old age, Apol. 6. Τὰ ἀμφὶ τὸν πόλεμον, military exercises, Cyr. ii. 1. 21. Τὰ περὶ Προξένου, the fate of Proxenus, ii. 5. 37. Ἐν τοῖς ἰσάνω, [in the above] in the preceding narrative, vi. 3. 1. Τὰ μὲν δὲ Κίρου ἦλθεν ὅτι οὕτως ἔχου πρὸς ἡμᾶς, ὅσων τὰ ἡμέτερα πρὸς ἐκείνον, 'the relation of Cyrus to us is the same as ours to him,' i. 3. 9. Τὰ παρ' ἡμῶν ἵσθαι ἀντὶ τῶν εἰποι, to prefer remaining with me to returning home, i. 7. 4. Ἔσσι δὲ τὰ τῶν Θεῶν καλῶς εἶχεν, and when the gods had been duly honored, iii. 2. 9. Τὰ περὶ τῆς δίκης, the circumstances of the trial, Pl. Phædo, 57 b. Χειρίσφορος μὲν ἦν τιτιλιυτήκει, . . τὰ δ' ἐκείνου Νέων Ἀσιαῖος περίλας, 'his place or office,' vi. 4. 11. Ἐπιστήμων εἶναι τῶν ἀμφὶ τάξις, to be skilled in tactics, ii. 1. 7. Τοὺς τὰ Ἀθηναίων φρονούντας, those that favor the cause of the Athenians, Th. viii. 31. Φρονεῖν τὰ πρὸς σί vii. 7. 30. Τὸ τῶν ἀλίων, the habit of fishermen, Cæc. 16. 7. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐκτροπύνει, 'the diversion of the river,' Cyr. vii. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου πιπινέσθαι, to be in the condition of the horse of Ibycus, Pl. Parm. 136 e. Διδίναί τι τῶν παίδων, to have the boyish fear, Id. Phædo, 77 d (§ 432). Τὸ τοῦ Σοφοκλέους, what is said by Sophocles, Id. Rep. 329 c. Τὸ τῶν παρόντων, the convenience of those who are present, Id. Gorg. 458 b. See § 447. γ.

β. Τὸ τῆς τύχης, the course of fortune, = ἡ τύχη, fortune, Eur. Alc. 785. Τὸ τῶν πνευμάτων, the state of the winds, = τὰ πνεύματα, the winds, Dem. 49. 74. Τὸ τῶν χρημάτων, but the matter of the money, = τὰ χρήματα, Id. 47. 2. Τὸ τῆς ἐργῆς = ἡ ἐργή, Th. ii. 60. Ἐπήνυ τὰ βασιλείας, extolled the king, H. Gr. vii. 1. 38. Τὰ Θεῶν οὕτω βουλόμην ἔσται Eur. Iph. A. 33. Τὰ βαρὺς βάρων γὰρ δούλα πάντα πλὴν ἰνός Id. Hel. 276. Ὡς δὲ σὺ σάφην, τὰμὰ [τὰ

ἰμὰ = ἰγὰ] δ' οὐχὶ σώφρονα Id. Andr. 235. Εἰ τὸ τῶνδ' εἵναι πάρα Soph. El. 1203. See §§ 447. γ, 453. ε.

§ 478. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 440, 441), in connection with,

α. ADVERBS (§ 475. α); as, Τὸ πάλαι [sc. ὅν], *as to that which was of old*, i. e. *formerly*, anciently, Pl. Phædr. 251 b. Τὸ πρότερον, *before*, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Ταῦμακαλον [τὸ ἱμακαλον], *back*, vi. 6. 38. Τό γι παρυσία Ar. Vesp. 833. Τὸ παράπαν Ag. 7. 7. Τὸ πάνπαν Pl. Tim. 41 b.

β. ADJECTIVES; as, Τὸ πρῶτον, *at first*, i. 10. 10. Τὰ πρῶτα, *first*, Soph. Tr. 757. Τὸ πρότερον, *before*, iv. 4. 14. Τὸ τρίτον i. 6. 8. Τὸ παλαιόν iii. 4. 7. Τούλάχιστον [τὸ ἐλάχιστον], *at least*, v. 7. 8. See § 441.

γ. PREPOSITIONS followed by their cases; as, Τὸ ἀπὸ τοῦδ', *as to that after this*, i. e. *henceforth*, Cyr. v. 1. 6. Τὸ ἐκ τοῦδ' Ib. 5. 43. Τὸ πρὸς ἑσπέραν, *to the west*, vi. 4. 4. See § 475. β.

§ 479. II.) By *previous mention*, *mutual understanding*, *general notoriety*, or *emphatic distinction*; as,

Θορύβου ἤκουσι διὰ τῶν τάξεων ἰόντες, καὶ ἤρτο τις ὁ Θόρυβος εἶη, *he heard a noise passing through the ranks, and inquired what the noise was*, i. 8. 16. Οἱ δ' ἐπιδίδωκεν μίχρη κώμης τινός· ἵσταυθα δ' ἴστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, . . τῶν δὲ ἰσπίων ὁ λόφος ἐνισπλήσθη i. 10. 11. Τὰ πλοῖα αἰτίων i. 3. 16 (cf. Αἰτίων πλοῖα Ib. 14). Δουλοῦμεν θείοις, ὅ τι ποτ' εἰσὶν οἱ θείοι Eur. Or. 418. "Ὅτι Ζεῖξεν ὕστερον ἀγίρας τὴν ἀναρίθμητον στρατιὰν ἦλθιν, 'that innumerable army,' iii. 2. 13. Τίνος ποιῆς τὰ πολλὰ πινύματα' ἴσχ' ἐν Αὐλίδι Soph. El. 563. Τὸν ἄνδρα ἰδῶ, *I see THE MAN* [i. e. Artaxerxes], i. 8. 26. Ἀνακαλοῦντες τὸν προδότην, *exclaiming, 'the traitor!'* vi. 6. 7. Ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν Cyr. iii. 3. 4.

§ 480. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α.) With an INTERROGATIVE PRONOUN; as, Ἄλλα τοῖνυν, ἴθι δ' Ἰσχομάχος, θίλω σοι . . διηγέσασθαι. . . Τὰ ποῖα; ἴθι γινώ, *I will then, said Ischomachus, relate to you other things. [The what?] What are they? said I*, (Ec. 10. 1. KP. "Α δ' ἐμποδὸν μάλιστα, ταῦθ' ἦν φράσαν. 'ΕΤ. Τὰ ποῖα ταῦτα; Eur. Ph. 706. TP. Πάσχι δὲ θανμαστόν. 'EP. Τὸ τί; Ar. Pax, 696. 'EP. Οἶά μ' ἐκίλισεν ἀναπυθίσθαι σου. TP. Τὰ τί; Ib. 693 (Τὰ plur. with reference to οἶα, and τί sing. for plur.; cf. Τί οὖν ταῦτα ἵστί; § 450. γ). Εἴθ' ὅ τι παθῶν δι'· τί μὲ τὸ δεῖνδον ἐργάσει; Eur. Bac. 492. Ποτίερα οὖν ἡμιοῦτερον τῷ εἴδει; Pl. Phædo, 79 b. See § 528. 1.

β. With a PERSONAL PRONOUN; as, Διῦρο δὴ, ἢ δ' ὅς, εὐθὺς ἡμῶν οὐ παραβάλλεις; . . Ποῖ, ἴθι γινώ, λίγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς; *Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you?* Pl. Lys. 203 b. Τὸν ἐμέ, *the me*, i. e. *me, of whom you speak*, Id. Phil. 20 a.

γ.) With a PRONOUN OF QUALITY OR QUANTITY; as, Τὸ τοιοῦτον ὄναρ, *such a dream as I have described*, or, *such a dream as this*, iii. 1. 3. Ἀγορεύσῃ τὸν τοιοῦτον Mem. i. 5. 2. Τὴν τηλικαύτην ἀρχήν Pl. Leg. 755 b.

2. A numeral preceded by ἀμφί, *about*, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἀρματα . . ἀμφὶ τὰ ἱκκοι, *chariots about the [number of] twenty*, i. e. *about twenty in number*, i. 7. 10. Πιλτασται δὲ ἀμφὶ τοὺς δισχιλίους i. 2. 9. Ἀμφὶ τὰ πινυτήκοντα ἴτη ii. 6. 15. So, Εἰς τὰ ἱκατὸν ἄρματα Cyr. vi. 1. 50.

§ 481. III.) By the *connection in which it is employed*; as,

Ἐπειδὴ δὲ ἰταλιώτης Δαριῖος, καὶ κατίστη εἰς τὴν βασιλείαν Ἀρταξέρξης, 'had succeeded to the throne [sc. of Persia],' i. 1. 3. Ἴόντες ἰπὶ τὰς θύρας i. 2. 11. Αἱ λόγχοι καὶ αἱ τάξεις καταφανεῖς ἰγίγοντο i. 8. 8. Οἱ δ' ἰπὶ ἡλθεν πρὸς τοὺς προφύλακας, ἰζήτουν τοὺς ἄρχοντας ii. 3. 2.

§ 482. REMARK. With substantives which are rendered definite by the connection, the article has often the force of a *possessive* (see § 503); as,

Ἐβούλοτο τῷ παῖδι ἀμφοτέρω παρῖναι, *he wished [the] his children to be both present*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν Ib. 3. Κύρος τι καταπαδήσας ἀπὸ τοῦ ἄρματος τὸν Σάρεᾶκα ἰνίδου, καὶ ἀναβὰς ἰπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβεν i. 8. 3.

§ 483. IV.) By *contrast*.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the *indefinite pronoun τις*. Thus,

Ἐν ἰκάσῃ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐπὶ πάντας εἰς τάξιν ἴθιντο τὰ ἔπλα, ὁ δὲ εἷς ἔμιν, 'of whom two . ., but the third,' v. 4. 11. Τῶν δὲ πολλοῖν οἱ μὲν τινες αἰσθόμενοι πάλιν ἰδραμον . ., οἱ δὲ πολλοὶ . . φανεροὶ ἦσαν φύγοντες, 'some . ., but the most,' iv. 3. 33. Ἰσπανοὺς . ., τοὺς μὲν τινες παρ' ἐμοί, τοὺς δὲ τῷ Κλειάρχῳ καταλειλυμένους iii. 3. 19. Cf. § 490. R.

§ 484. GENERAL REMARKS. 1. The article is sometimes found without a substantive, through *anacoluthon* (§ 329. N.) or *aposiopêsis* (ἀποσιώπησις, *the becoming silent*, i. e. the leaving a sentence unfinished, from design, strong emotion, or any other cause); as,

Ἡ τῶν ἄλλων Ἑλλήνων —, εἴτε χερὲς κακίαν, εἴτ' ἄγνοιαν, εἴτε καὶ ἀμφοτέρω ταύτ' ἴσπιν, *the —, whether I should say cowardice, or folly of the rest of the Greeks, or both these together*, Dem. 231. 21. Τῆς γὰρ ἡμῆς, εἰ δὲ τίς ἔστι σοφία καὶ εἴα, μάρτυρα ὑμῖν παρέξομαι Pl. Apol. 20 e. Μὰ τὸν —, οὐ σύ γι. *Not you, by — (the name of the god omitted, as the old grammarians say, through reverence)*, Ib. Gorg. 466 e.

§ 485. 2. OMISSION OF THE ARTICLE. With substan-

tives which will be at once recognized as definite without the article, it is often *omitted*; particularly with,

a. *Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons* (§ 471); thus, Διαβάλλει τὸν Κύρον. . . Συλλαμβάνει Κύρον i. 1. 3. Πρὸς Κύρον Ib. 6, 7. Πρὸς τὸν Κύρον Ib. 10. Ὁ δὲ Κύρος Ib. 7, 10. Κύρος δὲ i. 2. 5. See i. 5, 11, 12. Εἰς τὴν Κιλικίαν i. 2. 20, 21. Εἰς Κιλικίαν Ib. 21. Ἄμα ἥλιος δύναται ii. 2. 13. Ἄμα τῷ ἡλίῳ δυνάμει Ib. 16. Τοῖς ἔρχουσι τῆς θαλάττης, . . τοῖς τῆς γῆς Rep. Ath. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἔρχουσι, . . τοῖς δὲ κατὰ γῆν Ib. 5. Πρὸς ἰστίαν, . . πρὸς ἰω v. 7. 6. Ὅτι βορίας . . φέρι, νότος δὲ Ib. 7. Τὸ ἐκίμων πλοῖον. . . Ἐχω γι αὐτῶν καὶ τίνα καὶ γυναῖκας i. 4. 8. Λαβεῖν αὖν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα vii. 8. 9. Σὺν τοῖς θείοις iii. 1. 23. Πρὸς τῶν θιῶν Ib. 24. Σὺν θείοις vii. 7. 7. Πρὸς θιῶν v. 7. 5. Δίκαιόν ἐστι καὶ πρὸς θιῶν καὶ πρὸς ἀνθρώπων i. 6. 6. Τὰ πρὸς τοὺς θιούς, . . τὰ πρὸς τοὺς ἀνθρώπους Lac. 13. 11. — Hence βασιλεύς, in its familiar application to the *King of Persia*, commonly wants the article; as, Πορεύεται ὡς βασιλία, goes to the king, i. 2. 4. Cf. Τὸν βασιλία ii. 4. 4.

β. *Abstract nouns, names of arts and sciences, and generic terms* (§ 470); thus, Ἐύρος εἴπεσι πῶδων, ὕψος δὲ ἱκανόν ii. 4. 12. Τὸ εὖρος πινυτήκοντα πῶδων, καὶ τὸ ὕψος πινυτήκοντα iii. 4. 10. Ἐὰν κάλλους καὶ μίγθους ἀδιήγητον Cyr. viii. 7. 22. Θαυμάσιαι τὸ κάλλος καὶ τὸ μίγθος ii. 3. 15. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo, 69 b. Γνωρίαν τι καὶ τὴν πολιμικήν τέχνην Cec. 4. 4. Ὅτι ἰσὶ θάνατον ἄγουσι i. 6. 10. Θεοσιβίστατον . . ζῶν ἄνθρωπος Pl. Leg. 902 b.

§ 486. γ. *Substantives followed by the article with a defining word or phrase*; thus, Κύρου ἐποτιμνεται ἡ κίθαρις καὶ χεῖρ ἡ διὰ i. 10. 1. Ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος vi. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παύσαται . . ἡ μήτηρ i. 1. 4. Σοφρίντος δὲ ὁ Στυμφάλιος . . Σωκράτης δὲ ὁ Ἀχαῖος i. 2. 3. Ἐν Χερρόνησσι τῇ καταντιπείρῃ Ἀλκυδῶν i. 1. 9 (cf. Ἐν τῇ Χερρόνησσι i. 3. 4). But, Ὁ δὲ Σιλῶνός ἐστι Ἀμβρακιώτης, but that Silanus the Ambraciot (who had been the chief soothsayer of the army), vi. 4. 13.

2. In this construction, the substantive is sometimes *first introduced as indefinite*, and then *defined*; and this subsequent definition sometimes respects simply the *kind or class*. Thus, Κρήνη ἡ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλοὶ δὲ στρουθὸι οἱ μεγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2. Κάρυα . . πολλὰ τὰ πλατύν, 'of the broad kind,' v. 4. 29.

3. *Two or more nouns coupled together*; as, Περὶ δὲ τῶν τοιῶνδε τί σε κωλύει διελθεῖν, οἶον Ἥλιον τι καὶ εἰλήνης καὶ ἄστρον καὶ γῆς καὶ αἰθέρος καὶ αἰέρος καὶ πυρὸς καὶ ὕδατος καὶ ὥρων καὶ ἰναυτοῦ; Pl. Crat. 408 d (cf. Τὸν ἥλιον, Ἡ εἰλήνην, Τὰ ἄστρα Ib. 408, 409). See other examples in § 485.

4. *Ordinals and Superlatives*; as, Καὶ τρίτος ἦτος τῷ πολέμῳ ἰνιλιῦτα Th. ii. 103. Εἰς Ἰσσοὺς, τῆς Κιλικίας ἰσχυάτην πόλιν i. 4. 1.

§ 487. 3. The PARTS OF A SENTENCE may be ranked as follows, with respect to the frequency of their taking the article: (a) An *appositive*, appended for *distinction*. See §§ 472, 474. (b) The *subject* of the sentence.



(c) An adjunct not governed by a preposition. (d) An adjunct governed by a preposition. (e) An attribute. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the *second Acc.* after verbs of *making, naming, &c.* (§ 434).

4. Hence the article is often used in *marking the subject of a sentence*, and sometimes appears to be used chiefly for this purpose. Thus, *Μὴ φυγὴ εἴη ἡ ἀφοδὸς, lest the departure should be a flight*, vii. 8. 16. *Ἐμπίριον δ' ἦν τὸ χωρεῖν* i. 4. 6. *Ἦσαν δὲ ζυαὶ αἱ πλείους, and the greater part was spent*, v. 4. 27 (§ 455). *Καλοῦσι γὰρ ἀκισίαν τὸ ὑπὲρ τῶν ἡδυνῶν ἀρχισθαι* Pl. Phædo, 68 a. *Ἀρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ εἰ ἀγαθοὶ τι καὶ εἰ κακοί*; Id. Gorg. 498 c. *Τὰ δὲς πέντε δίκαια ἑστίν, twice five is ten*, Mem. iv. 4. 7. *Οἱ μύριοι ἰσπίες οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι, ten thousand horsemen are nothing else than ten thousand men*, iii. 2. 18. *Καὶ ΘΕΟΣ ἦν Ὁ ΛΟΓΟΣ* St. Jn. 1. 1.

*Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἰστί κατθανεῖν,  
τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται.* Eur. Pol. Fr. 7.

§ 488. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as, *Ἄλλο δὲ στρατιῦμα, and another army*, i. 1. 9. *Τὸ ἄλλο στρατιῦμα, the rest of the army*, i. 2. 25. *Ἀμφικράτης καὶ ἄλλοι, 'and others'*, iv. 2. 17. *Ἐπορεύθησαν, ἦ εἰ ἄλλοι, 'the others', 'the rest'*, Ib. 10. *Πολὺ τοῦ στρατιώματος, 'much of'*, iv. 1. 11. *Τὸ μὲν δὲ πολὺ τοῦ Ἑλληνικοῦ, 'the greater part'*, i. 4. 13. *Πολλοί, many*, iv. 6. 26. *Τοὺς πολλούς, the most*, Ib. 24 (§ 466). *Ὀλίγοι ἀπώθησκον, few died*, iv. 2. 7. *Παλιν τούτων ἀπολαύει ὁ ὄχλος ἢ εἰ ὀλίγοι, 'the few', 'the aristocracy'*, Rep. Ath. 2. 10. See § 472. a.

6. When two words or phrases are connected by a conjunction, if they refer to *different objects*, the article is more frequently repeated; but otherwise, *not*; as, *Τό τι βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἰναυτὰ στρατιῦμα* i. 2. 1. *Τῶν Ἑλλήνων καὶ τῶν βαρβάρων* Ib. 14. *Τοὺς πιστοὺς καὶ εὐνοὺς καὶ βεβαίους* i. 9. 30. *Τῆς πρὸςβιν φιλίας ὑπερμήματα καὶ πίστις* i. 6. 3. *Ὁ δ' αὖ διὰ τίλους τὸν ἅπαντα χρόνον γιγινώσκει τι καὶ ὦν καὶ ἐσόμενός ἐστι μόνος* Pl. Tim. 38 c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with *both*, or with *neither*; as, *Πλήθει μὲν χώρας καὶ ἀνθρώπων ισχυρὰ εἶσα, τοῖς δὲ μήκισι τῶν ὁδῶν καὶ τῇ διεσπάρθαι τὰς δυνάμεις ἀσθενής* i. 5. 9. *Οὐδῖσποτ' ἔρα . . λυσιτελίστιρον ἀδικία δικαιοσύνης* Pl. Rep. 354 a. *Λυσιτελίστιρον ἢ ἀδικία τῆς δικαιοσύνης* Ib. b. *Ἡ σώμασι φάρμακα [ἀποδιδύσα τίχρη]. . Ἡ τοῖς ὄψοις τὰ ἡδύσματα* Ib. 332 c.

§ 489. 8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony* and *rhythm*, and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *retorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

9. The article is sometimes so closely united with the word following, that

a second article is prefixed, as if to a single word; thus, Λόγος δὲ ὁ κατὰ ταῦτόν [= τὸ αὐτό, § 97. N.] ἀληθὲς γιγνόμενος, περὶ τοῦ Θάτιρον [= τὸ ἴτιρον, § 39] ὦν, καὶ περὶ τὸ ταῦτόν . . , καὶ ὁ τοῦ Θάτιρον κύκλος Pl. Tim. 37 b. Τὸ τοῦ Θάτιρον καὶ τὸ ταῦτόν Ib. 44 b (see §§ 479, 480). Τῶν τὸ μηδὲν [sc. ἔντων], those who are that which is nothing, Eur. Tro. 412 (see §§ 450, 476).

## II. THE ARTICLE AS A PRONOUN.

§ 490. A. The ARTICLE, if we include both its *aspirated* and its *τ-* forms, is used as a PRONOUN, by Attic writers, only in connection with certain particles.

NOTE. By the use of the article as a pronoun, is meant its *substantive use independent of a modifying word or phrase* (§ 476). This use is explained, as in the case of other adjectives (§ 447), by the ellipsis of a noun. As a pronoun, the article in Attic writers is either *demonstrative* or *personal*, the cases in § 493 excepted.

1. With μὲν and δὲ; as, 'Ο δὲ [sc. ἀδελφός] πείθεται, and he [the brother] is persuaded, i. 1. 3. Οἱ μὲν ἔχοντο, Κλέαρχος δὲ περιέμνει, they (Chirisophus and Meno) went, but Clearchus stayed, ii. 1. 6. Πᾶς σε Καδμίων λίως καλεῖ δικάως, ἐκ δὲ τῶν μάλιστα' ἰγώ Soph. Oed. C. 741.

REMARK. The article with μὲν and δὲ is commonly used for *contradistinction* (cf. § 483), and we may translate ὁ μὲν . . , ὁ δὲ, this . . , that, the one . . , the other, one . . , another, &c., and οἱ μὲν . . , οἱ δὲ, these . . , those, some . . , others, &c. Thus, 'Ο μὲν μαίνεται, ὁ δὲ σωφρονί, the one is mad, the other is rational, Pl. Phædr. 244 a. Οἱ μὲν ἰσπεύοντο, οἱ δ' ἴπποντο, the one party (the Greeks) marched on, and the other (the Persians) followed, iii. 4. 16. Βασιλεύς τις καὶ τοῖς 'Ελλήσις . . , οἱ μὲν δῶποντες . . , οἱ δ' ἀρπάζοντες, 'these . . those,' i. 10. 4. Τούτοις μὲν αὐτῶν ἀπείκτειν, τοῖς δ' ἐξίκαλιν, 'some . . others,' i. 1. 7 (§ 362. α). 'Εν μὲν ἄρα τοῖς συμφωνοῦμαι, ἐν δὲ τοῖς οὐ Pl. Phædr. 263 b. 'Ἐπειτα φωνὴν παῖσαι ἀκούοντες, ἐξεῖλξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς Rep. Ath. 2. 8. Τὰ μὲν ἴσαθιν, . . τίλος δὲ κατέκτανεν, he received some wounds, but finally slew, i. 9. 6. 'Ο μὲν ἤρχεν, οἱ δὲ ἰταίοντο, he (Clearchus) commanded, and the rest obeyed, ii. 2. 5. Τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὐδον, ἐρῆσομεν τὸ ὄρος, for we shall find the mountain, here easy, and there difficult, of ascent, iv. 8. 10 (§ 421. β). Τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαύομενοι, '[as to some things . . as to others] partly . . partly,' now . . now, iv. 1. 14 (§ 441).

§ 491. 2.) In poetry, with γάρ; as, Παρ' ἀνδρὸς Φανοσίως ἦκον . ὁ γὰρ μίγιστος αὐτοῖς συγχάνει δρυξίνων, 'for he,' Soph. El. 45. Τῆς γὰρ πύφουκα μητρός Soph. Oed. T. 1082. Τὸ γὰρ . . σπάνιον μίρος, for this is a rare lot, Eur. Alc. 473.

3.) As the subject of a verb, after καί, and; as, Καὶ τὸν κλισῆσαι δῶναι, and that he bade him give it, Cyr. i. 3. 9. Καὶ τὸν ἀποκρίσθαι λίγισται Ib. iv. 2. 13.

REMARK. The *proclitics* in the nominative (ὁ, ἡ, οἱ, αἱ, § 148) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronoun* (§ 148. 2). This change takes place with καί uniformly, and with δὲ

when it follows  $\eta$  for  $\text{ἴφη}$  (§ 228); thus,  $\text{Καὶ ὃ; ἰθαύμασι}$ , and he wondered, l. 8. 16.  $\text{Καὶ ἦ, "Ὀὐκ εὐφημήσεις;" ἴφη}$  Pl. Conv. 201 e.  $\text{Καὶ εἰ ἴπον}$  vii. 6. 4.  $\text{'Η δ' ἔς, said he, Pl. Rep. 327 c. 'Η δ' ἔς, εἰ Γλαύκων, said he, i. e. Glauco, Ib. b. 'Η δ' ἦ, said she, Id. Conv. 205 c.}$

## § 492. B. The article in its $\tau$ -forms likewise occurs,

### I.) As a DEMONSTRATIVE OR PERSONAL PRONOUN,

1.) Before the relatives  $\delta\epsilon$ ,  $\delta\sigma\sigma\epsilon$ , and  $\epsilon\iota\sigma$ ; as,  $\text{Τοῦ δ' ἴσταιν}$ , of that which is, Pl. Phædo, 92 d.  $\text{Περί τὸ ἐφ' ᾧ λυπεῖται}$  Id. Phil. 37 e.  $\text{Καὶ τὸν δὲ ἴφη, δισπότης τούτου εἶναι}$  Lys. 167. 15.  $\text{Περί τυχῶν τῶν ὄσας περὶ ταυτὰ εἴσι}$  Pl. Soph. 241 e.  $\text{Προσῆκει καὶ μισῶν τοὺς εἰσπερ οὗτος}$  Dem. 613. 9. — The sentence introduced by the relative may be regarded as a defining clause, to which the article is prefixed (see § 472).

2.) In particular forms of expression; viz.

a.  $\text{Περὶ τοῦ}$  (also written  $\text{προτοῦ}$ ), before this; thus,  $\text{Τό γι περὶ τοῦ παῖς ἦσθα}$  Pl. Alc. 109 e.  $\text{Οἱ δ' οἰκίταις βίγκουσιν· ἀλλ' οὐκ ἂν περὶ τοῦ Αἰ. Nub. 5. Οἱ περὶ τοῦ φίλοι, 'former friends,' Eur. Med. 696. See § 475. b.}$

β.  $\text{Τῷ}$ , [through this as a cause, § 416] for this reason, therefore; thus,  $\text{Τῷ καὶ . . μᾶλλον πιστωτίον}$  Pl. Theæt. 179 d.

γ.  $\text{Τό γι}$ , followed by  $\delta\tau\iota$ ; as,  $\text{Τό γι εὖ εἶδα, ὅτι . .}$ , this I well know, that . ., Pl. Euthyd. 291 a.  $\text{Τό γι δὴ κατανοητίον . .}$ , ὅτι Id. Pol. 305 c.

δ. The article doubled with  $\text{καί}$  or  $\text{ἦ}$ ; as,  $\text{Εἰ τὸ καὶ τὸ ἐποίησιν ἀνθρώπος οὕτως, οὐκ ἂν ἀπίθανον, if this man had done this and that, he would not have died, Dem. 308. 3. Τὰ καὶ τὰ πισπονθῶς}$  Id. 560. 17.  $\text{'Αφικνούμαι ὡς τὸν καὶ τόν, I go to this one and that, Lys. 94. 3. With the article again repeated; "Εδὺ γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, for this and that we ought to have done, and this not to have done, Dem. 128. 16. "Ὁς ἴφη διὸν οὕτω περιουρίσθαι κινδυνεύειν τὸν στρατηγὸν, ὅπως μὴ τὰ ἢ τὰ γινήσεται, ἀλλ' ὅπως τὰ, 'not these or those, but THESE,' Id. 1457. 16. The nominative ὃ; καὶ ὃς (§ 491. R.) occurs, Hdt. iv. 68.}$

3.) Through poetic license, in imitation of the earlier Greek; as,  $\text{Τὸν . . φθίσον, him destroy, Soph. Œd. T. 200. Ταῖν μοι μέλισσαι, take care of these for me, Ib. 1466. Μία γὰρ ψυχὴ· τῆς ὑπεραλγυῖν μίτριον ἄχθος Eur. Alc. 883. 'Ἀστίρας, ὅταν φθίνωσιν, ἀντολάς τι τῶν Æsch. Ag. 7.}$

## § 493. II.) As a RELATIVE PRONOUN.

This substitution of the  $\tau$ - for the aspirated forms (§ 147) occurs in no Attic writers except the tragedians, and scarcely in these, except to avoid hiatus, or lengthen a short syllable. Thus,  $\text{Κτείνᾶσα τοὺς οὐ χεῖν κτανεῖν, having slain those whom she ought not to slay, Eur. Andr. 810. Τὸν Σιδὸν, τὸν νῦν ψίγυις, the god, whom you now blame, Ib. Bac. 712. Νοεῖς ἐκείνον, ὄντιν' ἀρτίως μολεῖν ἰφίμιστα, τὸν δ' οὗτος λίγυι; Soph. Œd. T. 1054. 'Αγάλμαθ' ἱερῶ, τῶν . . ἀπιστίης' ἱμαντὸν Ib. 1379. "Ἄγος . . δεικνύει, τὸ μῆτι γῆ . . προσδέξεται Ib. 1426.}$

REMARK. On the other hand, the aspirated forms are sometimes found with  $\mu\acute{\iota}\nu$  and  $\delta\acute{\iota}$  for the  $\tau$ -forms (§ 490. 1); thus,  $\text{Πόλλεις 'Ελληνίδας, εἰς μιν ἀναιρῶν, εἰς δὲ τοὺς φυγάδας πατάγων, 'some destroying, and to others,'}$

Dem. 248. 18. "Ἄς μὴν κατείληφθαι πόλεις τῶν ἀστυγιστῶν, τινὰς δὲ παρθεῖν." Id. 282. 11. Γνώμα δ' οἷς μὴν ἄκαιρος ἔλθου, τοῖς δ' εἰς μῖσον ἤκει Eur. Iph. T. 419. So, 'Ὅτι μὴν . . , ὅτι δέ, sometimes . . , at other times, Th. vii. 27 'Ὅτι δὲ Ven. 5. 8.

## CHAPTER IV.

### SYNTAX OF THE PRONOUN.

#### I. AGREEMENT OF THE PRONOUN.

§ 494. RULE XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*.

By the *subject* of a pronoun is meant the substantive which it represents. The rule, therefore, has respect either to substantive pronouns, or to adjective pronouns used substantively. The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 447. a). Thus,

Βασιλεὺς τῆς μὴν πρὸς ἑαυτὸν [i. e. βασιλῖα] ἐπιβουλῆς οὐκ ᾔσθάντο, the king did not perceive the plot against himself, i. 1. 8. 'Ἀπὸ τῆς ἀρχῆς, ἥς [sc. ἀρχῆς] αὐτὸν σατράπην ἰσώησε, from the government, of which [government] he had made him satrap, i. 1. 2. Πάντων ὅσοι . . ἀθροίζονται Ib. Πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλίου αὐτοῦ. 'Ὅ δὲ πισθείται (§ 490) Ib. 3. 'Τμᾶς . . ὅσοι ἰστί iv. 6. 14. Θυμαστὸν ποιῶ, ὅς . . δίδως Mem. ii. 7. 13.

§ 495. The remarks upon the agreement of the ADJECTIVE (§§ 444 – 459) likewise apply, so far as *gender* and *number* are concerned, to that of the PRONOUN, and some of them to even a greater extent (§ 444. a). Thus,

#### a. MASCULINE FORM FOR FEMININE.

'Ὅσπερ εἰ τὸ χιῶρι, ἃς ὁ θῶς ἐπὶ τὸ συλλαμβάνειν ἀλλήλους ἰσώησε, ἀφ' ἑμίνω τούτου τράπειντο πρὸς τὸ διακωλύειν ἀλλήλους Mem. ii. 3. 18. See § 444. b.

NOTE. In speaking of persons vaguely, or generally, or simply as persons, the masculine gender often takes the place of the feminine, both in pronouns and in other substantive words which admit it; thus, *Ξὺν οἷς* 'οὐ χρῆν [= τῇ μητρὶ] μ' ἐμλῶν Soph. Oed. T. 1184. Οὐδὲ γὰρ κακῶς πάσχειν τι μῖσος ὃν τίμη προσίγνυται Id. El. 770. "Ἡ στυγρὸς οὐσα μόνος οὐκ ἀνίξεται σίκτουρας ἄλλους [= σίκτουσαν ἄλλην] Eur. Andr. 711. Συνεληλύθασιν ὡς ἐμὶ καταλειμμέναι ἀδελφαί τι καὶ ἀδελφιδαὶ καὶ ἀνιψαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τισσαρσκαίδικα τοὺς ἰλιυθίρους. . . Χαλίσθον μὴ οὖν ἴσθιν, ὃ Σώκρατες, τοὺς οἰκίους περιεῖν ἀπολλυμένους, ἀδύνατον δὲ τοσοῦτους τρέφειν Mem. ii. 7. 2 (cf. Ib. 8). See § 336. a.

## § 496. b. USE OF THE NEUTER.

Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μυχθῆναι; Cyr. viii. 7. 25 (§ 445). Ενδριύσασθαι, ὅτις ἡμᾶς καὶ ἀναπνύσαι ἰσάησιν iv. 1. 22. Τίς οὐκ ἂν ἐμολογήσιν αὐτὸν βούλεισθαι μήτ' ἡλίθιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; Ἐδόκει δ' ἂν ἀμφοτέρω ταῦτα, εἰ. . Mem. i. 1. 5 (§ 450).—The neuter referring to words of other genders, and the neuter plural for the singular (§§ 450, 451), are particularly frequent in pronouns.

## c. COMPOUND CONSTRUCTION.

Ἀετᾶος καὶ Μιδριδάτης, οἱ ἦσαν ii. 5. 35. Πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτῆση, οὓς οὐ ληΐζεσθαι διήσκει, ἀλλ' αὐτοὶ. . παρίσονται vii. 3. 31. Ἀσφάλιναι καὶ εὐκλειαν, αὐτὴ κατασπέννεται Cyr. viii. 2. 22. Πολλὰ δ' ἰδὼν πρὸς αὐτὰ καὶ αἰγας καὶ βοῦς καὶ ὄνοι, αὐτὰ ἀποδαρύνει iii. 5. 9. Ἀπαλλογνύσιν πολλίμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν. . καθίσταται Isocr. 165 b. See § 446.—Zeugma is far less frequent in the construction of the pronoun than in that of the adjective.

## § 497. d. SYNESIS.

Τὸ Ἀρεαδικὸν ἰταλινὸν, ὃν ἔρχετο Κλειάνω iv. 8. 18. Τὰ δέξαντα ἂν πλήθει, οἵτις διδάσκουσιν Pl. Phædr. 260 a. Βασιλεῖς. . . οἱ δ' ἀρπάζοντες i. 10. 4 (cf. Ib. 2 and 5). Οἵ τε γὰρ πιστότατοι, ἢ. . κινήν κατίσχον ἰλιπίδα Eur. Iph. A. 985. Ὡς μιλία ψυχᾶ, ὅς. . ἦσθαι Soph. Phil. 714. Ὡς ἀγαθὴ καὶ πιστὴ ψυχὴ, ὅχῃ δὴ ἀπολιπὼν ἡμᾶς; Cyr. vii. 3. 8. Τίκνουν. . οὓς Eur. Suppl. 12. See § 453.

NOTES. 1. In the construction of the pronoun, the number is often changed for the sake of individualizing or generalizing the expression; as, 'Ὅστις δ' ἀφικνύται. . , πάντας. . ἀπιπύμασθε, and whoever came, he sent them all back, i. 1. 5. Ἀσπάζεται πάντας, ἢ ἂν περιτυγχάνῃ Pl. Rep. 566 d. 'Ὅς ἂν κάμῃ τῶν οἰκιστῶν, τούτων σὺ ἱππομηνίδιον πάντων, ὅπως θείραπιεύεται CEC. 7. 37. Τούτους. . , ἢ ἂν. . πολλοὶ ἴσονται Ib. 21. 8. Ἀλλοὺς δ' ἐπίλοιποι λίγην, διὰ τὴν ἱκαστος ἐπλήγη, and he bade the rest say, on what account each one had been struck, v. 8. 12. Προσὼν ἐνὶ ἰκάστοι, οὕστινας ὅτε ἔχουν τι vii. 3. 16. Πύρρον λαβεῖν. . οἷος ἱκαστός ἐστι, καὶ τὴν ἀξίαν ἰκάστοις διανύμει vi. 6. 33. Ἦν ἀφρονία τῶν θιλότων κινδυνύειν, ὅπου τις οἶστο Κύρον αἰσθήσεσθαι i. 9. 15 (see Ib. 16). Ἦν δὲ τις τούτων τι παραλαβεῖν, ζημίαν αὐτοῖς ἐπίβλεπον Cyr. i. 2. 2. Εἰ δὲ τι κακὴν πλίσιν ἴσθ' ἀγαθοῖς, τούτων μετίχουσα Eur. Alc. 744. Ἀληθὴς ἦν φίλος. . ὃν ἐρεθὸς οὐ πολὺς, he was a true friend; of whom the number is not great, Id. Suppl. 867. Αὐτοεργός, οἵτις καὶ μόνοι σώζουσι γῆν Id. Or. 720. Θησαυροποιὸς ἀνὴρ. οὓς δὴ καὶ ἰσαινὶ τὸ πλῆθος Pl. Rep. 554 a.

2. A pronoun often refers to a subject which is implied in another word (cf. § 454); as, Φεύγει. . ἐς Κίρκυραν, ὃν αὐτῶν [i. e. τῶν Κερκυραίων] εὐεργέτης, he flies to Corcyra, being a benefactor of theirs, Th. i. 136. Ἀπὸ Πίλοποννήσου. . , οἱ τῶνδε κρείστους εἰσὶ Id. vi. 80. Τῆς ἐμῆς ἰατρικῆς, ὃν [i. e. ἐμῇ] μήτ' ἐκνύει Soph. CEd. C. 730. Πατρώα θ' ἰστία κατισκάφη, αὐτὸς δὲ. . αἶνται Eur. Hec. 22. Ἀνυμνίαις, ὃν [i. e. ὑμνίων] μ' ἔχῃν τυχεῖν Ib. 416.

## § 498. e. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in apposition with its real subject (cf. § 455); as, Βισάνθην οἰκεῖν δάσω, ὅτις

[for *ἡτις*] *ἐμοὶ κάλλιστον χωρίον ἐστὶ, I will give you, as a residence, Bisanthē, which is my finest town*, vii. 2. 38. 'Ἐστίας, οὐ οὔτε ἱσιώτερον χωρίον Cyt. vii. 5. 56. Οὐδὲν ἄδικον διαγιγνήμεαι ποιῶν· ἦντις [for *ἡτις*, § 445] νομίζω μιλίτην εἶναι καλλίστην ἀπολογίας Apol. 3. Θαντῖν . . . αὕτη γὰρ ἦν ἂν σπημάτων ἀπαλλαγὴ Aesch. Pr. 754. 'Ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. 'Ἦσαν δὲ ταῦτα [for *αὗται*] δύο εἰς *ἡ* i. 4. 4. Καὶ δίκη ἐν ἀνθρώποις πᾶς οὐ καλὸν, δ' πάντα ἡμίρωκε τὰ ἀνθρώπινα; Pl. Leg. 937 d. — This construction may be commonly explained by *ellipsis*; thus, 'Ἐστίας, οὐ [χωρίου] οὔτε ἱσιώτερον χωρίον, *the hearth, than which [spot] there is no holier spot*.

§ 499. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation or repetition of its subject*, or is *itself repeated*; as, *Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; For what is happier than this, to mingle with the earth?* Cyt. viii. 7. 25. Τούτου τιμῶμα, τῆς ἐν Περτυανίῳ σιτήσεως Pl. Apol. 37 a. Κεῖνο κάλλιον, τίονον, ἰσότητα τιμῶν Eur. Ph. 535. 'Αγίας δὲ ὁ 'Αρεῆς καὶ Σωκράτης ὁ 'Αχαιοῦ, καὶ τούτων ἀπὸθανήτην, 'these also died,' ii. 6. 30. Βασιλία . . . οὐκ εἶδα ὅτι δι' αὐτὸν ἰδέσθαι ii. 4. 7. 'Αλκιμάδης . . . οὗτων παππίτες ἡμίλησιν αὐτοῦ Mem. i. 2. 24. Σκίψαι δὲ, εἴη ὄντι μοι περὶ σὲ, οἷος ἂν περὶ ἐμοί, ἥτιςτά μοι μέμφη Cyt. iv. 5. 29. Οἶμαι δὲ σοι . . . ἔχουσιν ἂν ἐκιδεύξαι σοι Ec. 3. 16. 'Ἐστὶ γὰρ τις οὐ πρόσω Σάκερης πόλις τις Eur. Andr. 733.

NOTE. Homer often uses the personal pron. *ἐγ*, with its noun following; as, *Ἦν ἄρα οἱ Θεράπων ἔχει νομῖν λαῶν* N. 600. *Ἢ μιν ἔγχευεν Ναυσικάαν εὐπαιπλον* ζ. 48. Cf. § 468. b.

§ 500. 2. A change of PERSON sometimes takes place; — (a) From the union of *direct and indirect modes of speaking*, especially in *quotation*; as, *'Αγούς' ἂν μάταιον ἄνδρ' ἐκπεδών, ὅς . . . πάπανον, take out of the way a senseless man, me, who have slain*, Soph. Ant. 1339. Καὶ οὗτος ἴφη "ἰδίλιν πορεύσθαι, προσλαζὼν ἰδιλοντῆς ἐν παντὸς τοῦ στρατιώματος. 'Εγὼ γὰρ," ἴφη, "εἶδα" iv. 1. 27. See i. 3. 20; iii. 3. 12; iv. 1. 19; v. 6. 25, 26. — (b) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, *Δανθάνιν ὑμᾶς εἰς ἔσσην παραχῆν ἢ πόλις ἡμῶν καθίστηεν· εἰκόκατε γὰρ . . . οἷσις τεθύκαμιν* Isocr. 141 d.

## II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 501. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

### A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 502. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS are *omitted* in the *Nom.*, and are *enclitic* in the *oblique cases sing.*; but in the *stronger* form, they are *expressed* in the *Nom.*, and are *orthotone* throughout. In the *weaker* form, the THIRD PERSONAL PRONOUN is *omitted* in the *Nom.*, and is com-

monly supplied by αὐτός in the oblique cases; in the stronger form, it is supplied by ὁ and ὅς, which are simply distinctive and are limited in their use (§§ 490–492), and by οὗτος, ὅδε and ἐκεῖνος, which are both distinctive and demonstrative. Thus,

“Ἀπαντα σῶα ἀπιδυκά σοι, ἰσὶ καὶ εὐ ἱμοὶ ἀπιδυξας τὸν ἄνδρα, I gave you back every thing safe, when you also had shown to me the man, v. 8. 7. Ἐγὼ μὲν, ὃ ἄνδρες, ᾗδῃ ὑμᾶς ἱπαινω· ὅπως δὲ καὶ ὑμῖς ἱμὶ ἱπαινίσσιν, ἱμοὶ μιλήσει, ἢ μηκέτι με Κύρον νομίζετε i. 4. 16. Οὗτοι γὰρ ἡμῖς ἱκίνοιο ἴσι στρατιῶται, ἱσὶ γι εὐ συνιπόμεθα αὐτῶ, οὗτοι ἱκίνοιο ἴσι ἡμῖν μισθοδόσης i. 8. 9. Οὗτοι εὐ ἱκίνοιο φίλοις, οὗτοι ἱκίνοιο σί Mem. ii. 7. 9. Εἴη δὲ τὸ μὲν διζὼν Μίνων καὶ οἱ σὺν αὐτῶ, τὸ δὲ εὐώνυμον Κλῆαρχος, καὶ οἱ ἱκίνοιο i. 2. 15. Κύρος δὲ καὶ ἱπαιὶς ταύτου i. 8. 6. Τοῦτῃ συγγενόμενος ὁ Κύρος, ἡγάσθη τι αὐτὸν, καὶ δίδωσιν αὐτῶ i. 1. 9. Ἥδ’ οὖν θανύται Soph. Ant. 751. Κίνοιο τὰ κίνοιο σσιερίτω, πᾶγὰ τᾶδε Id. Aj. 1039. See §§ 490–492.

§ 503. II. In the stronger form, the Gen. subjective (§ 393. δ) with a substantive is commonly supplied in the FIRST and SECOND PERSONS, and sometimes in the THIRD, by the possessive adjective (cf. §§ 457, 458); in the weaker form, it is often omitted, especially with the article (§ 482). The Gen. objective (§ 392) sometimes follows the same analogy. Thus,

“Οἷοι γὰρ σοι μαχίσθαι, ὃ Κύρι, τὸν ἀδελφόν;” “Νῆ. Δί,” ἴφῃ ὁ Κύρος, “ἴσπερ γι Δαριίου καὶ Παρυσάτιδος ἴσι παῖς, ἱμὸς δὲ ἀδελφός;” i. 7. 9. Τῶν σωμάτων σσιερίθῃ. . . Πίρῃ τῶν ὑμῖν ἀγαθῶν ii. 1. 12. Κίνοιο τι καὶ σὺν ἱξ ἴσου κινῇ χάριν Soph. Tr. 485. Τὸ σὺν λίχος, the marriage you talk of, Soph. Ant. 573. Τὸ σὺν γὰρ Ἀργος εὐ δίδωκ’ ἱγὼ Eur. Heracl. 284. Σᾶν ἱριν, ὃ Ἐλίην, ‘the dispute for you,’ Eur. Hel. 1160. Εὐνοία καὶ φιλία τῇ ἱμῇ, good-will and affection to me, Cyr. iii. 1. 28. Φιλία τῇ σῇ, love to you, vii. 7. 29. Μὴ μισταμῖλιν σοι τῆς ἱμῆς δωρεᾶς, that you may not regret your present to me, Cyr. viii. 3. 32. Θρηνης εὐμὸς Aesch. Pr. 388. See §§ 454, 482.

NOTES. (a) The POSSESSIVE PRONOUN is modified like the personal pronoun of which it supplies the place; as, Τόν γι σὺν [ὀφθαλμὸν], τοῦ πρσιςσίως, at least yours [your eye], the ambassador, Ar. Ach. 93 (§ 332. 4). See § 454. So, since πότμος may be followed by the Dat., as well as the Gen. (§§ 403, 411), Ἀμισίρου [= ἡμῖν] πότμος, κλινοῖς Λαζδακιδαισιν Soph. Ant. 860. (b) The only POSSESSIVE of the 3d Pers., which has a place in Attic prose, is σφίτιρος, their; and even this is used reflexively, and with no great frequency. Thus, Ὀς ἱώρον ποινόντας τοὺς σφίτιρους, when they saw their own men in distress, Cyr. i. 4. 21. (c) The Dat. for the Gen. belongs particularly to the weaker form of expression. See § 412.

§ 504. III. In REFLEX REFERENCE, the weaker form is the same with that of the common personal pronoun; the stronger form is the so-called reflexive (§ 144). The weaker form belongs chiefly to those cases in which the reflex reference is indirect and unemphatic; the stronger, to those in which this reference is either direct, or, if indirect, is specially emphatic or distinctive. Thus,

Πράττειτε ἑαυτοῖν ἃν τι ὑμῖν ὀφείδε μάλιστα συμφέριν, *do whatever you think will be most advantageous to yourselves*, ii. 2. 2. Κιλιούσι διασώσαντα αὐτοῖς τὰ πρύσαστα, τὰ μὲν αὐτὸν λαθεῖν, τὰ δὲ σφίσι ἀποδοῦναι vi. 6. 5. Καὶ οὗτος δὲ, ὃν ᾔστο πιστόν εἰ εἶναι, ταχὺ αὐτὸν ὑβρί Κύρου φιλαίτερον, ἢ ἑαυτῷ i. 9. 29. 'Ὡς εἶδον ὀρεῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἰπὶ σφῶς ἵσθαι v. 7. 25. Λίγην τι ἐκίλειν αὐτούς, ὅτι οὐδὲν ἄν ἦσαν σφίσι ἀγάγοιεν τὴν στρατιάν, ἢ Ξενοφῶν vii. 5. 9. Εἰς τὴν ἑαυτοῦ σκηνὴν . . τῶν περὶ αὐτόν . . περὶ τὴν αὐτοῦ σκηνὴν i. 6. 4. 'Ἐκίλειν τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἴσποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὥς μὴ πινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν i. 9. 27. Ποίαν δ' ἡλικίαν ἑαυτοῦ ἐλθεῖν ἀναμύνω; . . 'Ἐὰν τήμερον προδῶ ἑμαυτόν iii. 1. 14. 'Ἐμαυτῷ γὰρ δοκῶ συνιδίναί vii. 6. 11. Πολλοῦ μοι δοκῶ δεῖν Ib. 18. Σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σικυτῆ, ἐκίναί δι' εἰ ὀρώσαι ἀχθόμενον ἰφ' ἑαυταῖς Mem. ii. 7. 9. 'Αμειλίῳ ἡμῶν αὐτῶν i. 3. 11. Πολλαπλασίους ὁμῶν αὐτῶν ἱνικᾶς iii. 2. 14 (§ 352).

§ 505. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the *use of other pronouns* in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to POSITION, the *weaker form of the Genitive*, from its want of distinctive emphasis, commonly follows § 472. a, but the *stronger form*, and the *possessive adjective*, § 472. I. Thus, 'Ἐπιλαμβάνεται αὐτοῦ τῆς ἴνους iv. 7. 12. 'Ἡν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας iii. 1. 41. Τῷ σώματι αὐτοῦ . . , τὸ μὲν ἑαυτοῦ σῶμα i. 9. 23. 'Ἡ ἐκίμων ὕβρις καὶ ἡ ἡμίστερα ὑποψία iii. 1. 21. Τὰ ὑποζύγια τὰ ἐκίμου i. 3. 1. 'Ἀπίσιμψί μου τὸν δισπότην Ar. Plut. 12. Τὸν βίον τὸν ἑαυτοῦ Pl. Gorg. 488 a.

3. The place of the *Gen. possessive* of the reflexive pron. is commonly supplied in the plur. by the possessive pron. with αὐτῶν. In the sing. this form of expression is poetic. See § 454.

§ 506. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun οἷ became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned. As such, it performed the office both of an *unemphatic reflexive* (§ 504), and of a *simple personal pronoun*, and was sometimes used as a *general reflexive*, without respect to person. In this last use, it was sometimes imitated by its derivatives (even in the Attic, by ἑαυτοῦ and σφίσις). Thus, Βουλευόμεναι μιτὰ σφίσιν [= ὑμῖν], 'among yourselves,' K. 398. Δώμασιν οἷσιν [= σοῖς] ἀνάσσει α. 402. Φρεσὶν ἦσιν [= ἑμαῖς] ἔχων διδασκόμενος ἦτορ ἡλώμην v. 320. Διὶ ἡμᾶς ἀνείσθαι ἑαυτούς [= ἡμᾶς αὐτούς], we ought to ask ourselves, Pl. Phædo, 78 b. Εὐλαζόμενοι, ὅπως μὴ ἰγῶ ὑπὸ προθυμίας ἄμα ἑαυτόν [= ἑμαυτόν] τι καὶ ὑμᾶς ἔξαπατήσας Ib. 91 c. Κλαῖω . . αὐτὴ πρὸς αὐτήν Soph. El. 283. Αἰσχύνεις πόλιν τὴν αὐτὰς αὐτοῦ, you yourself disgrace your own city, Id. CEd. C. 929. Οὐδὲ γὰρ τὴν ἑαυτοῦ [= σικυτῆ] εὐ γὰρ ψυχὴν ἐρέω Mem. i. 4. 9. Μόρον τὸν αὐτῆς εἶσθε Ἀesch. Ag. 1397. Εἴπιτε ὑπὲρ σωτηρίας αὐτῶν [= ὑμῶν αὐτῶν] φροντίζετε Dem. 9. 13. Σφισίτη [= ὑμισίτη] ἀπὸ μητίρη τίποτε ἀμοιβήν Ap. Rh. 4. 1327.

§ 507. 5. Some of the forms of οἷ are used with great latitude of number and gender; thus, (a) μίν and νίν commonly sing., but also plur. (especially νίν); as, νίν, *him*, Ἀesch. Pr. 333, *her*, Eur. Hec. 515, *it*, Soph. Tr. 145, *them*, masc. Soph. CEd. T. 868, fem. Id. CEd. C. 43, neut. Ἀesch. Pr.



55; *μίν*, *them*, Ap. Rh. 2. 8: (b) *σφί* properly plur., but also (especially in the tragic poets) sing.; as, *σφί*, *them*, masc. A. 111, fem. Soph. (Ed. T. 1505, *him*, Æsch. Pr. 9, *her*, Eur. Alc. 834: (c) *σφίν* rarely sing.; as, Hom. H. 19 19, Æsch. Pers. 759: (d) *ἴ* commonly sing. masc. and fem., but sing. neut. A. 236, plur. Hom. Ven. 268. (e) So the derived *possessives*; as, *ίός*, *their* Hes. Op. 58; *σφίτιρες*, *his*, Id. Sc. 90, Pind. O. 13. 86, *my*, Theoc. 25. 163 (§ 506), *thy*, Id. 22. 67; *σφωίτιρες*, *his*, Ap. Rh. 1. 643.

6. The place of *αὐ* as a reflexive is commonly supplied in Att. prose by *ἑαυτοῦ*, and as a simple personal pron., by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Att. prose very rare. The disuse of the Nom. sing. of this pron. (§ 143. 4) is explained by its reflexive character (cf. § 144).

7. A common reflexive is sometimes used for the reciprocal pronoun; as, *Οἱ γὰρ ἀντὶ μὴν τοῦ συνιργῆν ἑαυτοῖς τὰ συμφέροντα, ἰσχυρίζουσιν ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις* Mem. iii. 5. 16. *Ἀντὶ ὅρου μίνων ἑαυτὰς, ἡδίως ἀλλήλας ἰώρων* Ib. ii. 7. 12. *Συννικηῖκασι μὲν ἀλλήλων τῶν δὲ πολέμιων οἱ πολλοὶ μὴν συνήττηται μὴδ' ἑαυτῶν* Cyt. vi. 3. 14.

## B. ΑΥΤΟΣ.

§ 508. The pronoun *αὐτός* marks a return of the mind to the same person or thing (§ 149). This *return* takes place,

I.) In speaking of REFLEX ACTION OR RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES. See §§ 144, 504.

II.) In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, *αὐτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§ 472). Thus,

*Τῇ δὲ αὐτῇ ἡμέρᾳ, and upon the same day*, i. 5. 12. *Εἰς τὸ αὐτὸ σχῆμα* i. 10. 10. *Οὗτος δὲ ὁ αὐτός, and this same person*, vii. 3. 3. *Ἐκείνα τὰ αὐτὰ* Mem. iv. 4. 6. *Ταῦτὰ ἴσασχον* iii. 4. 28 (§ 39). See § 400.

§ 509. III.) For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When *αὐτός* is thus employed in connection with the article, its position conforms to § 472. α. Thus,

*Αὐτὸς Μένων ἰσούλειτο, Meno himself wished it*, ii. 1. 5. *Ὅστις . . αὐτὸς ἡμῶς ἡμῖν, αὐτὸς διξίᾱς δούε, αὐτὸς ἑξαπατήσας συνίλαβι τοὺς στρατηγούς* iii. 2. 4. *Κῦρος περιλαύων αὐτὸς ἐν Πίργῃ* i. 8. 12. *Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, the very wood from the houses*, ii. 2. 16. *Καὶ θιοσιβίστατον αὐτὴ ἴσσι πάντων ζώων ἄνθρωπος, 'the very most religious,' Pl. Leg. 902 b.* *Οὗτοι δ' αὖ περὶ αὐτοῦ βασιλείᾳ τιταγμένῃ ἦσαν, 'before the person of the king,' l. 7. 11.* *Πρὸς αὐτῷ τῷ στρατιώματι, [by the army itself] close to the army*, i. 8. 14. *Ἐπίε αὐτοῦ τοῦ ἑαυτῶν στρατιώματος, 'directly above,' iii. 4. 41.* *Εἰ αὐτοὶ οἱ στρατιῶται . . οἰχοιντο, 'of their own accord,' vii. 7. 33.* *Εἰ αὐτοῖς τοῖς ἀνδράσι ἐπίνδοιτο ἰούσι, 'with simply the men,' ii. 3. 7.* *Ἐάν τις ἄνῃ τοῦ εἶπαι τὸ ἑῷον αὐτὸ ἰούσι, 'by itself,' or 'alone,' Mem. iii. 14. 3.* *Αὐτοὺς τοὺς στρατηγούς ἀποκαλίσας, having called the generals apart*, vii. 3. 35. See §§ 418. R., 472. α.

§ 510. REMARKS. 1. The emphatic αὐτός is joined with pronouns in both their *stronger* and their *weaker* forms. Hence it is often used in the *Nominative* with a pronoun which is understood (§ 502). Thus, Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἰκίνου καὶ οἱ ἄλλοι, 'both his own,' i. 3. 7. Αὐτοῦ τούτου ἵκεν, on this very account, iv. 1. 22. Αὐτῷ ἱμολ . . δέξιμι Pl. Phædo, 91 a. Αὐτῷ μοι ἵοικεν Ib. 60 c. 'Ὡς αὐτὸς σὺ ὁμολογεῖς i. 6. 7. 'Ὡς ἴφην αὐτός Ib. 6. Αὐτὸς σὺ ἰκαίδιππας CEC. 7. 4. Αὐτὸς ἰκαίδιππας Ib. 7. Αὐτός ἐμει, δὲ ζητεῖς ii. 4. 16. Αὐτοὶ καλοῦσιν, they themselves burn, iii. 5. 5. 'Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι, 'that he himself healed,' i. 8. 26. Χωρεῖ αὐτός, he goes alone, iv. 7. 11. Αὐτοὶ γὰρ ἴσμεν, for we are by ourselves, Pl. Leg. 836 b. ΣΤΡ. Τίς γὰρ οὗτος οὐπὶ τῆς περιμέθρας ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, αὐτός is used without another pronoun expressed, in the *oblique* cases of the third person; as, Δῶρα ἄγοντις αὐτῷ τε καὶ τῇ γυναικί, bringing presents both for himself and for his wife, vii. 3. 16. 'Ἐπιμψιν . . στρατιώτας οὓς Μίανον ἔχει, καὶ αὐτόν i. 2. 20. Πολλοὺς μὲν τῶν ἀρπαζόντων ἀπίκτιναι, οἱ δὲ καὶ αὐτῶν ἀπίθανον i. 10. 3.

NOTES. α. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of αὐτός in the *oblique* cases, as the common pronoun of the third person. See § 502. In this unemphatic use, αὐτός must not begin a clause.

β. Sometimes (chiefly in the Epic), αὐτός occurs in the *oblique* cases, with the ellipsis of a pron. of the 1st or 2d Pers.; as, Αὐτῶν γὰρ ἀπαλόμειδ' ἀφραδίῃσιν [sc. ἡμῶν] κ. 27. Αὐτὴν [sc. σί] ζ. 27.

§ 511. 3. The emphatic αὐτός often precedes a *reflexive*, agreeing with the subject of the latter. *Hyperbaton* (§ 329. N.) is sometimes employed to bring the two pronouns into immediate connection. Thus, 'Αποκτεῖναι λίγεται αὐτὸς τῇ ἑαυτοῦ χιεῖ 'Αρταγέρσην, and he is said [himself] with his own hand to have slain Artageres, i. 8. 24. Οἱ δὲ Ἕλληνες . . αὐτοὶ ἰφ' ἑαυτῶν ἰχθάρουν, 'by themselves,' ii. 4. 10. Τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἰσθίοντα Mem. iii. 14. 2 (cf. Ib. 3, and § 509). Τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνονται Æsch. Ag. 836. Τοῖον παλαιστήν νῦν παρασκευάζεται ἰφ' αὐτὸς αὐτῷ Id. Pr. 920. See §§ 464, 506.

4. The emphasis of αὐτός sometimes lies in mere *contradistinction*; as, 'Ἄλλ' αὐτὰ εἰγῶ . . τὰν βροτοῖς δὲ πῆματα ἀκούσαι, 'those things I omit; but hear,' Æsch. Pr. 442. 'Ὅτι καὶ ἰπὶ τὰ ἡδία, ἰφ' ἄπειρ' μόνα δοκί' ἡ ἀπρασία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ' ἰγκράτεια Mem. iv. 5. 9. 'Οὐ, ὦ παῖ, σί τ' οὐκ ἰκανὸν κἀκταῖον, σί τ' αὐτάν, who involuntarily have slain both you, my son, and you, too, my wife, Soph. Ant. 1340.

5. The use of αὐτός with *ordinals* deserves remark; thus, Περικλῆς . . στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτός, Pericles being general of the Athenians [himself the tenth] with nine colleagues, Th. ii. 13 (cf. 'Ἀρχιστράτου . . μετ' ἑλ-λων δέκα στρατηγούντος Id. i. 57). 'Ἐξέπιμψαν Λυσικλῆα πῆματον αὐτὸν στρατηγόν Id. iii. 19. 'Ἡρίθη περισβιυτῆς δέκατος αὐτός H. Gr. ii. 2. 17. But, with the omission of αὐτός, Δαριεῖος . . λαβὼν αὐτὴν [i. e. τὴν ἀρχὴν] ἰδόμενος, 'with six confederates,' Pl. Leg. 695 c.

#### C. DEMONSTRATIVE.

§ 512. I. Of the PRIMARY DEMONSTRATIVES, the more

*distant and emphatic* is *ἐκεῖνος* : the *nearer and more familiar* is *οὗτος* or *ὅδε* (§ 150). Thus,

Ἐάν τις ἐκείνους δοκῇ, καὶ τούτους πακῶς ποιήσουσιν, *if those should wish it, they will even injure these*, Pl. Phædr. 231 c. Ἐκείνους μὲν σκληροὺς, οὗτους δὲ περσικῆς Id. Euthyd. 271 b.

NOTES. α. The two may be combined to mark the connection of the MORE REMOTE with the NEARER; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which *has been mentioned* with that which is *present before us*, &c. Thus, Τοῦτ' [sc. ἴσσι] ἐκείν' οὐγὰρ ἔλεγον, *this is that which I said*, Ar. Ach. 41. Τοῦτ' ἐκείν· "Κτάρθ' ἱταίρους, μὴ τὸ συγγινὴς μόνον" Eur. Hec. 804. Τὸδ' ἐκείνη, *this is what I spoke of*, Id. Med. 98. "Ἢδ' ἴσσι" ἐκείνη τοῦργον ἡ ἔμμεγαλμένη Soph. Ant. 384.

β. Οὗτος, sometimes marks the *ordinary*, and ἐκείνους the *extraordinary*; as, Ἐχόντες τούτους τι τοὺς πολυτελεῖς χιτῶνας, *having on the rich tunics which they are in the habit of wearing*, i. 5. 8 (see Cyr. i. 3. 2). Γενόμεσι ῥήτορις Ἰνδοξοῦ καὶ μεγάλου πρὸ ἡμεῶν, Καλλίστρατος ἐκείνους, κ. τ. λ., 'that wonderful Callistratus,' Dem. 301. 17. Τὸν Ἀριστιδὴν ἐκείνον Id. 34. 20.

§ 513. II. The pronouns *οὗτος* and *ὅδε* have in general the same force, and the choice between them often depends upon euphony or rhythm; as, τούτῳ φιλεῖν χρὴ, τῷδε χρὴ πάντας σέβειν Soph. Ant. 981. Yet they are not without distinction. *Οὗτος*, as formed by composition with *αὐτός*, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of *ὁ αὐτός*, *the same*, § 502); while *ὅδε*, arising from composition with *δε*, is strictly a *deictic* pronoun (*δεικτικός*, from *δείκνυμι*, *to point out*), pointing to an object as before us (see § 150). Hence,

1.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause*, *οὗτος* is commonly used; but if reference is made to that which *follows* and is *not contained in a subordinate clause*, *ὅδε*. Thus,

Τεκμήριον δὲ τούτου καὶ τῷδε, *and of this (which has been stated), this (which follows) is also a proof*, i. 9. 29. Ἐπὶ τούτοις Ξενοφῶν τὰδε ἴσσι, *to this Xenophon replied as follows*, ii. 5. 41. Τούτοι, ὃ τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν iii. 2. 6. Τοῦτό γε ἐπιστάσθαι, ὅτι βορίας . . φέρι ν. 7. 7. Τοῦτο πρῶτον ἡρώτα, πότιρον λῆγον ἦν iii. 1. 7.

NOTE. To the *retrospective character* of *οὗτος* may be referred, — (α) Its use, preceded by *καί*, in *making an addition to a sentence*, the pronoun either serving as a *repetition* of a *substantive* in the sentence, or, in the *neuter Acc.* or *Nom.* (commonly *plur.*), of the sentence itself (cf. §§ 334, 451). The construction may be explained by *ellipsis*. Thus, Ξένους προσήκει σοι πολλοὺς δίδχεσθαι, καὶ τούτους [sc. δίδχεσθαι] μεγαλοπρεπῶς, *it becomes you to entertain many guests, and these magnificently*, Ec. 2. 5. Συμμάχων δίδχονται, καὶ τούτων πλείονων Mem. ii. 6. 27. Ἐξοήθησαν τῇ Λακιδαίμονι, καὶ ταῦτα [sc. ἐποίησαν] ἰδόντες, *they assisted Lacedæmon, and [they did] that knowing*, Ag. 1. 38. Μένων δὲ οὐκ ἐζήτην, καὶ ταῦτα παρ' Ἀριαίου ὦν, *but Meno he did not ask for, and that although he was from Ariæus*, ii. 4. 15. Διψύλαξί τὴν πόλιν, καὶ

ταῦτα ἀτίχιστον οὖσαν Ag. 2. 24. — (b) The use of τοῦτο and ταῦτα in *as-sent*; as, "Ἄρ' οὐ πλουσίους ἀνδράσι μαχέονται αὐτοὶ ὄντις πολέμου ἀθληταί;" "Ναὶ τοῦτό γε [sc. ἴσται]," ἴφη, 'Certainly it is so,' Pl. Rep. 422 b. II. Οὐκ οὐκ ἴτιρόν γι' τιν' ἐκ Λακιδάιμονος μέντι ἀνύσας τι; K. Ταῦτ', ὃ δίσποτα Ar. Pax, 274. BΔ. Ἀλλ' εἰσίωμεν. Φ. Ταῦτά νυν, εἴπωρ δοκί Id. Vesp. 1008.

§ 514. 2.) Ὅδε surpasses in *demonstrative vivacity*; but οὗτος in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟΙΔ. Ἡ τόνδε φράζει; ἈΓΓ. Τῷτον, ὅπως εἰσερχῆς, CEd. Is *THIS* the man you speak of? Mess. The *VERY MAN*, whom you behold, Soph. CEd. T. 1120. ΘΕΡ. Ποῖον ἄνδρα καὶ λέγεις; ΟΙΔ. Τόνδ', ὃς πάριστι Ib. 1126. Σὺν τοῖσδε τοῖς παροῦσι νῦν ii. 3. 19. Καταλιπόντις τόνδε τὸν ἄνδρα . . ἱππὶ οὗτος αὐτὸς ἡμολογί vi. 6. 26. Ἡμᾶς τοῦσδε λαβόντις, taking us who are here, Th. i. 53.

NOTE. To the *deictic* power of ὅδε (§ 513), may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an *adverb of place* (§ 457. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 515. 3.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, ὅδε commonly denotes the *first* person, as the nearer object; and οὗτος, the *second*. In denoting the *first* person, the demonstrative may be regarded as simply *deictic* (§ 513); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of οὗτος in *address*, which is employed both with and without σύ, see § 343. 3. Thus,

Μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρὸς [= ἡμοῦ], οὐδ' ἐγὼ πρὸς σοῦ, do not you die for this man [for me], nor yet I for you, Eur. Alc. 690. Φοινὺς ὦν ταῦδε τάνδρῳς [= ἡμοῦ] ἡμφανῶς Soph. CEd. T. 534 (but, Ἀνὴρ ὅδ' [= σὺ], ὡς ἵκιν, εἰς στείρας ἰλᾷ Ib. 1160). Τῇσδε γὰρ ζώσης ἴτι, at least, while I am yet alive, Id. Tr. 305. Τάδε [= ἡμῖς, § 450] . . πιστὰ καλιῖται, καὶ φύλακας Æsch. Pers. 1. Οὐποσὶ ἀνὴρ [= σὺ] οὐ παύσεται φλυᾶρων. Εἰσὶ μοι, ὃ Σάκρατες, οὐκ αἰσχρὴν Pl. Gorg. 489 b. Οὗτος σὺ, ὃ πρίσβυ, [This you, or You there, § 457. β], Ho there! old man, Soph. CEd. T. 1121. Οὗτος σὺ, πῶς δεῦρ' ἦλθες; Ho villain! how camest thou hither? Ib. 532. Αὔτη σὺ, ποῖ στείφεις; Ar. Thesm. 610. Οὗτος, τί σιμνὸν . . βλίπεις; Fellow! why that solemn look? Eur. Alc. 773 (§ 432). See § 343. 3. — This use of ὅδε is very frequent in the tragedians.

§ 516. III. Other compounds of αὐτός and δε (§ 150. α) are distinguished in like manner with οὗτος and ὅδε: thus,

Ὁ Κῦρος ἀκούσας τοῦ Γαβρύου τοιαῦτα, τοιάδε πρὸς αὐτὸν ἔλεξε Cyp. v. 2. 31 (§ 513. 1). Ὁ μὲν οὕτως ἔπιν ii. 3. 23. Κλῆαρχος μὲν οὖν τοσαῦτα εἶπε. Τισσαφίρης δὲ ὃδε ἀσημύθη ii. 5. 15. Οὕτως ἴσθι δινὸς λίγιν, ὥσπερ σε πιῖσας Ib. Ἐρίνιτο οὕτως, ὥσπερ σὺ ἔλεγες vii. 2. 27. Τοσοῦτον εἶπεν, ὅτι οὐ τῶν νεκρῶντων εἴη ii. 1. 9. Ἡμῖς τοσοῦτοι ὄντες, ὅσους σὺ ἔρεᾷ Ib. 16. Ἡμῖς τοσοῖδε ὄντες ἐνκαῶμεν τὸν βασιλῆα ii. 4. 4 (§ 514). ὉΡ. "Τποστος οὕσα γιγνώσκω πόλι. ΠΡ. Τοιαῦτα · μισῶται γὰρ ἀνόντες γυνή, 'Even so,' Eur. El. 644 (§ 513. δ).

(cf. Πᾶν, οἱ ἐπύχων, ἔβη 8. 1). Πᾶν, ὅσον ἐγὼ ἰδυνάμην vii. 6. 36. "Ταῦτ'," ἔφη, "χρὴ παῖν, ὅσα ὁ θῖς ἐκίλυσεν" iii. 1. 7. Ἐπτα γὰρ ἡμίρας, ὥσπερ ἐπορεύθησαν διὰ τῶν Καρδούχων iv. 3. 2.

REMARKS. α. "Οἱ is also used for οἷς with an ellipsis of the antecedent; as, Ἔωσπερ ἂν ᾖς ὅς [= τοιοῦτος οἷς] εἴ, as long as you are what [= such as] you are, Pl. Phædr. 243 e. Ὡς γὰρ ὅς εἰμι Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB, chiefly in designations of *place, time, and manner*; as, Εἰς χωρίον, ὅθεν ὄψοντα θάλατταν, to a place [whence], from which they would behold the sea, iv. 7. 20. Ἐν τῷ ὄρει, ἵστασθε ἱερόν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ τὸ πρῶτον μαχοῦντες εὐνῇ, the same order [as] with that in which he first advanced to the battle, i. 10. 10. Ὅμοια γάρ μοι δοκοῦσι πάσχειν, ὥσπερ αἱ τις πολλὰ ἰσθίον μηδίστοι ἐμπύλαστο Symp. iv. 37. Καὶ σοὶ θῖς πόρειον, ὡς ἐγὼ θίλω Soph. Œd. C. 1124.

§ 522. IV. The relative pronouns belong to the class of *adjectives* (§ 73), and, as such, agree with a substantive expressed or understood. This substantive, or one corresponding to it, is also the *antecedent* of the relative. It is commonly expressed in but one of the two clauses, more frequently the *former*, but often the *latter*; and may be omitted in both, if it is a word which will be readily supplied (§ 447). Thus,

Συνίστιμψιν αὐτῇ στρατιώτας, οἷς [sc. στρατιώταις] Μένων εἶχε, he sent with her the soldiers, which [soldiers] Meno had, i. 2. 20. Ἀποστέμψαι πρὸς ἰαυτὸν [sc. τὸ στρατιῶμα,] ὃ εἶχεν στρατιῶμα, to send back to him the force which he had [what force he had], Ib. 1. Κύρος δὲ ἔχων οἷς εἶρηκα, and Cyrus having the men whom I have mentioned, Ib. 5. Εἰς δὲ ἣν ἀφίκοντο κόμην, [sc. αὐτῇ ἡ κόμῃ] μεγάλη τι ἦν iv. 4. 2. Κατασκευάζοντά τι ἥς ἀρχὴ χωράς i. 9. 19. Λαζόντας [sc. τοσοῦτους βούς,] ὅσοι ἦσαν βόις vii. 8. 16. Ἐτίρει γὰρ εἰσιν, οἷσιν εὐχομαι θῖς Ar. Ran. 889. Οἷδ', ἣν ἴθρην Ἐρμίωνη μήτηρ ἐμή Eur. Or. 1184.

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NOTES. (a) From a similar union of *ἔνι* [= *ἔνιστι*] with the relative, have  
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 times extends even to the substantive verb itself; thus, "Ὅπου [for "Ἔστιν  
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 by a *relative pronoun*, or a *kindred particle*, often produces  
 an ATTRACTION, sometimes simply *affecting the position or  
 form of particular words*, and sometimes even *uniting the  
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Λόγους ἄκουσον, οὓς σοι δυστυχίῃς ἤκω φέρων, hear the sad tidings which I  
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 χερὲς Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις, εἰ ἔχῃ, 'tell me respecting my  
 son Polydorus, whom you have,' Eur. Hec. 986. Ταύτην γ' ἰδὼν θάπτουσαν,  
 ὃν σὺ τὸν νεκρὸν ἀπύπνας Soph. Ant. 404. "Ἐστρα τοιαῦτα, ἃ δὴ τινες τὰ  
 φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν Pl. Theæt. 167 b. Οὐτοί, ἰαὶ  
 εὐθείως ἤσθοντο τὸ πρᾶγμα, ἀπιχώρησαν [for ἰαὶ ἤσθοντο τὸ πρᾶγμα, εὐθείως  
 ἀπιχώρησαν], these, when they understood the matter, immediately withdrew, H.  
 Gr. iii. 2. 4. See § 522.

REMARK. We observe this construction particularly,

a.) In expressions of time and possibility with the *superlative*; as, Πιρα-  
 σίμῃα παρῖναι, ὅταν τάχιστα διαπραξώμην [for παρῖναι τάχιστα, ὅταν  
 διαπραξώμην], we shall endeavour to be present [most quickly, when] as soon  
 as we have accomplished, Cyr. iv. 5. 33. 'Ὡς τάχιστα ἴως ὑπάραινι, ἰδύοντο  
 iv. 3. 9. 'Ἐπὶ ἤλθῃ τάχιστα, . . ἀπίδοτε, as soon as he had come, he sold, vii.  
 2. 6. "Ἦγαγον . . ὑπὸς οὓς ἰγὰ πλείστους ἰδυνάμην, I have brought [the most  
 which] as many as I could, Cyr. iv. 5. 29. "Ἐχων ἰσπίας ὥς ἂν δύνηται πλεί-  
 στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). 'Ὡς μά-  
 λιστα ἰδύνατο ἰπικρυπτόμηνος i. 1. 6. "Ἀπῆγοντο . . ὅποι ἰδύνατο προσωτάτω  
 vi. 6. 1. "Ἐλαύνον ὥς δυνατὸν ἦν τάχιστα, riding as fast as was possible, Cyr.  
 v. 4. 3. Πείσομαι ἢ δυνατῶ [sc. ἔσται] μάλιστα i. 3. 15. Δίδεικον . . ὥς  
 οἶν τὴ [sc. ἦ] μάλιστα τιφυλαγμίνος ii. 4. 24. "Ἐως ἂν ταῦτα ὥς ἔνι  
 [= ἔνιστι] ἤδιστα γίνηται Mem. iv. 5. 9.

## D. INDEFINITE.

§ 517. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used *by itself* substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and other *adjectives*, and with *adverbs*. It more frequently *follows* the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

"*Ἀνθρώπος τις ῥώσῃται*, a certain man asked, ii. 4. 15. *Παρά Χάρωνι τινι*, with a certain Charon, H. Gr. v. 4. 3. *Τρόπον τινί*, in some way, ii. 2. 17. *Εἴ τοι ὑπάρχει τίς τι*, if he made any promise to any one, i. 9. 7. *Διαιτῶν ὃ τις εἴη*, to make a supper of what one has, or each one has, ii. 2. 4. *Εὐ μὲν τις δόρυ θηξάσθω*, 'each one,' B. 382. *Μισοῖ τις λαῖνον*, there are those who hate him, or many a one hates him, Dem. 42. 17. *Ἡ τίνα ἢ οὐδὲνα εἶδα*, I know [either some one or none] scarcely an individual, Cyr. vii. 5. 45. *Ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιαῦτα τις ἦν*, for the accusation against him was something like this, or to this effect, Mem. i. 1. 1. *Ὅσων τινῶν ἡμῶν ἔτυχον*, what sort of persons they found us, v. 5. 15. *Πόση τις εἴη χώρα*, how extensive a country it was, ii. 4. 21. *Πᾶς δὲ τις . . ἦν γί τι*, ὃν εἰλήφει, ἰδμεῖτε, and every one presented at least some one thing of what he had taken, Cyr. v. 5. 39. *Δίγυς τις εἷς*, a certain one speaks, Soph. Ant. 269. *Ἡμέρας μὲν ἰσδομένηκόντά τινες*, some [i. e. about] seventy days, Th. vii. 87. *Τίτταρ' ἄστα ρύματα* Pl. Phædo, 112 e. *Τὴν ἱλαφον, καλὸν τι χρεῖμα* Cyr. i. 4. 8. *Οὐ πολλῶ τινι ὑποδίστιρον*, not inferior in any great degree, Th. vi. 1. *Πολλοὺς δὲ τινες ἐλιγμοὺς ἄνω καὶ κάτω*, 'quite a number of turnings,' Cyr. i. 3. 4. *Μικρὸν τι μέρος*, quite a small part, Ib. vi. 14. *Μικροῦ τινος ἄξια*, worth but little, Mem. ii. 1. 19. *Ὀλίγοι τινὲς ὄντες*, being [some few] but few, iv. 1. 10. *Ὡς δεινὴν τίνα λίγυς δύναμιν τοῦ φιλήματος εἶναι*, 'what a fearful one,' or 'how fearful,' Mem. i. 3. 12. *Ἐγὼ τυγχάνω ἰσχυρίσμων τις ὢν ἀνθρώπος* Pl. Prot., 234 c. *Εἰμί τις γυλιῶς ἰατρὴς* Ib. 340 d. *Μᾶλλον τι ἀνιάσεται*, will suffer somewhat more, iv. 8. 26. *Ἦττόν τι ἀπίθανον*, Did he die at all the less? v. 8. 11. *Σχιδόν τι πάσης ἢ στρατιάς* vi. 4. 20. *Οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο* vi. 1. 26. *Πᾶς τι ὑπακούειν* Ec. 9. 1. *Διαφερόντως τι* Th. i. 138.

§ 518. REMARKS. α. *Τις* may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See iv. 3. 11, and § 469. 2.

β. *Τις* is sometimes *emphatic* and consequently *orthotone* (yet editors differ); as, *Σιμύνισθεαί ὥς τι ὄντι*, to pride themselves as if they were something, Pl. Phædr. 242 e. *Εὐέλπεις ἐμὲ εἶναι τὸ τοῖς τιτυλιωτηκόσι*, I am confident that there is something for the dead, Id. Phædo, 63 c. *Ἐδεξέ τι εἶπεν*, he seemed to [say something] have reason or to be in the right, Id. Amat. 133 c.

γ. An *indefinite form of expression* is sometimes employed for a *definite*; thus, *Εἰ οὖν τις τούτοις ὑφίξει ἑαυτόν*, if therefore one gives himself up to these [= if I give myself up], Cyr. vii. 5. 44. *Βουλεύσθαι, πῶς τις τοὺς ἀνδρας ἀπειλᾷ*, to counsel, how one [= we] shall drive off the men, iii. 4. 40. *Κακὸν ἔστι τινί* [= σοι] Ar. Ran. 552. *Εἰ μὲν τις ἱξῇ ἡμᾶς ἀπίνειν*, if one permits [= you permit] us to depart, iii. 3. 3.

## E. RELATIVE.

§ 519. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. 1. In the *logical order* of discourse, the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity, energy, or beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding *τις*, or a particle (commonly *ἄν*), or from the *simple indefinites* by prefixing *ὅς* (in the shortened form *ὃς*); thus, *ὅστις* or *ὃς ἄν*, *whoever*, *ὅποιος*, *of what kind soever*, *ὅσους*, *how much soever*, *ὅποτε*, *whenever*. See §§ 153, 317, 328.

§ 520. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Ὅς ἰώρα ἰδίλοντας κινδυνύειν, τούτους καὶ ἀρχοντας ἐποίει, *whomsoever he saw willing to incur danger, these he both made rulers*, i. 9. 14. "Ἐκαὶ οὖν πάντα ὅσα καύσιμα ἰώρων vi. 3. 19 (cf. Καὶ οὖν ἅπαντα ὅσα ἐκτυγχάνουσιν καυσίμω Ib. 15; and, "Ἐθαππον πάντα ἐπόσεως ἰπιδάμειν. τὸ κίρας vi. 5. 5). 'Ορᾷτι δὲ τὴν Τισσαφέρνην ἀπιστίαν, ὅστις λίγων . . and see the perfidy of Tissaphernes, [one] a man who saying . . , iii. 2. 4. Οὐκ αἰσχύνησθι οὐτὶ θεοὺς οὐτ' ἀνθρώπους, οἳτινὶς ὁμόσαντις . . ἀπολλυλίκαι ii. 5. 39. Τάδε τυχὰς λύσσω βασιλείῃς, ὅστις . . βιοτεύσει, 'one who will live,' Eur. Alc. 239 (see Ib. 659). Νοῖς ἐκείνῳ, ὅστις ἀρτίως μολεῖν ἰφίμεισθα; Soph. Oed. T. 1054. Χαλίσθαι μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων ἐστρέμειν iii. 2. 2 (§ 521. β). See § 525. β.

NOTES. (a) After the plural *πάντες*, *all*, *ὅστις* and *ὃς ἄν* are used in the singular, but *ὅσοι* and *ὅσοις* in the plural. See above and §§ 497. 1, 521. (b) The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not to *distinguish*, but to *characterize*, thus representing the antecedent as *one of a class*.

§ 521. III. The relative should correspond with its antecedent in *specific meaning*, as well as in grammatical form. Thus, the definite relative with *οὗτος* should be *ὅς* with *τοιοῦτος*, *οἷος* with *τοσοῦτος*, *ὅσος* &c. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Μηδ' ἐπισμῦν τοιαύτης δόξης ἥς [= οἷας] πολλοὶ . . τυγχάνουσιν, ἀλλὰ τῆς τηλικαύτης τὸ μέγιστος ἢν [= ἡλίαν] μόνος ἄν ἐν τῶν νῦν ὄντων κτήσασθαι δυναθείης · μηδ' ἀγαπᾷν λίαν τὰς τοιαύτας ἀρετὰς ὧν [= οἷων] καὶ τοῖς φαύλοις μέτεστιν, ἀλλ' ἐκείνας ὧν οὐδεὶς ἄν ποιεῖν κοινωνήσῃ, 'such glory as many obtain, &c.,' Isocr. 408 d. Πάντων, ὅσοι [for οἱ, or sc. τοσοῦτων] εἰς Καστωλεῦ πιδίον ἀδρόζονται, 'of all who muster,' or 'of all, as many as muster,' i. 1. 2



(cf. Πᾶσιν, οἷς ἐπύργαζεν, ἑώρα 8. 1). Πᾶν, ὅσον ἰγὼ ἰδυνάμην vii. 6. 36. "Ταῦτ'," ἔφη, "χερὲς ποιῶν, ὅσα ὁ Θιὸς ἐκίλευσιν" iii. 1. 7. Ἐπτα γὰρ ἡμίρας, ὅσας περὶ ἐπορεύθησαν διὰ τῶν Καρδούχων iv. 3. 2.

REMARKS. α. "Ος is also used for οἷς with an ellipsis of the antecedent; as, Ἐως περὶ ἃν ᾗς δὲ [= τοιοῦτος οἷς] εἶ, as long as you are what [= such as] you are, Pl. Phædr. 243 e. "Ὡν γὰρ ὅς ἐμί Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB, chiefly in designations of place, time, and manner; as, Εἰς χωρίον, ὅθεν ὄψοντα θάλατταν, to a place [whence], from which they would behold the sea, iv. 7. 20. Ἐν τῷ ὄρει, ἔνθα περὶ ἐσκήνουν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ τὸ πρῶτον μαχομένοις συνῆμι, the same order [as] with that in which he first advanced to the battle, i. 10. 10. Ὅμοια γὰρ μοι δοκοῦσι πάσχειν, ὥσπερ εἴ τις πολλὰ ἰσθίων μηδίστοτε ἰμπίσταιτο Symp. iv. 37. Καὶ σοὶ θιὸι πέριον, ὡς ἰγὼ θίλω Soph. Œd. C. 1124.

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Λόγους ἄκουσον, οὗς σοὶ δυστυχίης ἦκω φέρων, hear the sad tidings which I  
bring you, Eur. Or. 853. Εἰς Ἀρμενίαν ἦξιν, ἥς Ὀρόντας ἤρχε πολλῆς καὶ  
εὐδαίμονος [for πολλὴν καὶ εὐδαίμονα] iii. 5. 17. Ἐπὶ παῖδ', ὃν ἐξ ἐμῆς  
χερὸς Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις, εἰ ζῇ, 'tell me respecting my  
son Polydorus, whom you have,' Eur. Hec. 986. Ταύτην γ' ἰδὼν θάπτουσαν,  
ὃν οὐ τὸν νεκρὸν ἀπίστας Soph. Ant. 404. "Ἐτετα ταυῦτα, ἃ δὴ τινες τὰ  
φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν Pl. Theæt. 167 b. Οὔτοι, ἰκτὶ  
εὐθίως ἤσθοντο τὸ πρᾶγμα, ἀπιχώρησαν [for ἰκτὶ ἤσθοντο τὸ πρᾶγμα, εὐθίως  
ἀπιχώρησαν], these, when they understood the matter, immediately withdrew, H.  
Gr. iii. 2. 4. See § 522.

REMARK. We observe this construction particularly,

a.) In expressions of time and possibility with the superlative ; as, Πιρα-  
σίμῃα παρίναι, ὅταν τάχιστα διαπραξώμῃα [for παρίναι τάχιστα, ὅταν  
διαπραξώμῃα], we shall endeavour to be present [most quickly, when] as soon  
as we have accomplished, Cyr. iv. 5. 33. 'Ὡς τάχιστα ἴως ὑπάρχειν, ἰδύοντο  
iv. 3. 9. "Ἐπὶ ἡλὶ τάχιστα, . . ἀπίδοτε, as soon as he had come, he sold, vii.  
2. 6. "Ἠγαγον . . ὅσους ἰγὰ πλείστους ἰδυνάμην, I have brought [the most  
which] as many as I could, Cyr. iv. 5. 29. "Ἐχον ἰπτίας ὥς ἂν δύνηται πλεί-  
στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). 'Ὡς μά-  
λιστα ἰδύνατο ἱπικρυστόμῃος i. 1. 6. "Ἀπήγοντο . . ὅσοι ἰδύνατο προσωτάτω  
vi. 6. 1. "Ἐλαύνων ὥς δυνατὸν ἦν τάχιστα, riding as fast as was possible, Cyr.  
v. 4. 3. Πείσομαι ἢ δυνατῶ [sc. ἔσται] μάλιστα i. 3. 15. Διέβαινον . . ὥς  
οἶόν τε [sc. ἦν] μάλιστα πεφυλαγμῃος ii. 4. 24. "Ἐως ἂν ταῦτα ὥς ἔνι  
[= ἔνιστι] ἥδιστα γίνηται Mem. iv. 5. 9.

NOTE. The word denoting *possibility* is often understood; thus, 'Ὡς τάχιστα [sc. δυνατόν ἦν] πορεύσθαι, to march as quickly as possible, i. 3. 14. Πῶς δὲ πορευομένη εἰς ὡς ἀσφαλίστατα, καὶ . . ὡς πρῶτα μαχομένη iii 2. 27. "Ἰνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾤσιν, ὡς ἱλάχιστοι δὲ σκιοφορῶσι Ib. 28. Διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα [sc. ἂν δύνηται] vii. 2. 8 (ὅτι in this construction with the superlative is the *neuter* of ὅστις, used adverbially). "Ὅπως ὅτι ἀπαρσινυστότατον λάβει βασιλεία, that he might take the king as unprepared as possible, i. 1. 6. "Ὅτι πλείστους καὶ βελτίστους Ib "Ὅπως δ' ἄριστα Æsch. Ag. 600. "Ὅσον τάχιστα Soph. El. 1433.

β.) In the use of the *indefinites*, which, even in composition with ὅς (§ 519. 2), often seem to belong in force to the antecedent clause; thus, 'Ἥγιμόνα αἰτεῖν Κύρον, ὅστις . . ἀπάξει [= ἡγιμόνα τινὰ, ὅς], to ask Cyrus for some guide, who would conduct them, i. 3. 14. "Ἔστιν ὅς τι [= σί, ὅ] σε ἠδικῆσα; Is there aught in which I have wronged you? i. 6. 7. Καὶ ἄλλον ὄντινα ἂν δυνάμειδα v. 5. 12. Οὐ διατρέφων, ὅπου μὴ ἐπιστισμοῦ ἴνικα . . ἐκαθίζετε, [anywhere, where he did not] except where, i. 5. 9. See §§ 520, 523.

§ 526. B.) The *RELATIVE* takes the *case of the antecedent*. This is the common construction, when the *ANTECEDENT* is a *Genitive* or *Dative*, and the *RELATIVE* would properly be an *Accusative* depending upon a verb. Thus,

Ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγχανεν ἔχων, from the cities, which Tissaphernes happened to have, i. 1. 8. Τῷ ἀνδρὶ, ᾧ δὲ ἴλησθαι, πείσομαι, I will obey the man, whom you may choose, i. 3. 15. Ἀξίει τῆς ἱλυνθρίας, ἥς κίεσθαι i. 7. 9. (Cf. Ἐν ταῖς σπουδαῖς, ἃς . . ἐποίησαν iv. 1. 1. Ταῖς κτήναις, ἃ ἐκ τῶν ταύχων ἔλαβον iv. 7. 17.) Τούτῳ, ὧν σὺ διαποιῶν [= ἃ σὺ διαποιῶναι, § 434] καλῶς Ec. ii. 1. Ἀρχοντας ἐποίει ἥς πατισσέφειτο χώρας i. 9. 14 (§ 522. 2). Ἐν ᾧτε ἔχον οἰκιστῶν πιστῇ μόνῃ Soph. CEd. C. 334. Μισαδίδας εὐπερὶ αὐτὸς ἔχουσιν σίτου Mem. ii. 7. 13. Χυμῶνός γε ὄντος οἶου λίγους v. 8. 3.

REMARKS. α. If the *ANTECEDENT* is a *demonstrative*, it is commonly omitted; as, Σὺν [sc. ἐκείναις] οἷς ἔχω, with those whom I have, vii. 3. 48. Ἀμφὶ δὲ ἔχον iv. 5. 17. Ἀνδ' ὧν εὐ ἔπαθον i. 3. 4. Ἡμιόλιον πᾶσι δώσειν οὐ πρότερον ἴφριον Ib. 21. Ἐδήλων δὲ τοῦτο οἷς τῇ ὑστέραια ἵπρανται ii. 2. 18.

β. Sometimes, though rarely, the *Dat.* and even the *Nom.* are attracted in like manner; as, Ὡν [= ἐκείνων, οἷς] ἠπίσται, πολλοὺς, many of those whom he distrusted, Cyr. v. 4. 39. Ἐξ ὧν [= ἐκείνων, δ] μισ' ἐκείρων γίγοντι, from what he has been with either party, Isocr. 69 c (§ 450). Βλάπτεισθαι ἀφ' ὧν [= ἐκείνων, δ] ἡμῖν παρσιυνίσσασθαι, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. vii. 67. Οὐδὲν καὶ ἰδόντις τῶν ἦν περὶ Σάφους Hdt. i. 78. — When the *subject* of a verb is attracted, the verb, if retained, becomes impersonal. Cf. § 529.

γ. The *relative* followed by βούλι may, as if a compound pronoun (§ 524), agree with the antecedent in any case; thus, Περὶ Πολυγνώτου, ἢ ἄλλου ὅτου [= ὅστινα] βούλι, respecting Polygnotus, or any other one whom you please, Pl. Io, 533 a. Τὰ δίκαια, ἣ ὅστις βούλι ἄλλος ἀριθμὸς Id. Crat. 432 a. Οἷα τοῦτων δὲ βούλι εἰργασθαι Id. Gorg. 517 b. Compare, in Lat., *quibus*.

δ. *RELATIVE ADVERBS* are likewise affected by attraction; thus, Διεκκομίζοντο υἱοὺς ὅνιν [= ἐκείνῳ ὅπου] ὑπεξίθιντο παιδας, they immediately brought over their children [whence] from the places where they had put them for safety,

Th. i. 89. Ἐκ δὲ γῆς, θέν [= οὗ] προὔκειτο Soph. Tr. 701. Χωρεῖν χρεῖν ὅποι [= ἰκίσει ὅπου] χθονὸς κρύψαντι λήσομαι δίμας Eur. Iph. T. 118. Cf. §§ 527. R., 531. β.

§ 527. C.) The ANTECEDENT takes the case of the relative. This is termed INVERTED ATTRACTION. Thus,

Ἀνέλιν αὐτῷ δ' Ἀπόλλων θείοις [= θεοῖς] εἰς ἴδου θύειν, *Apollo made known to him the gods to whom he must sacrifice*, iii. 1. 6 (cf. Θυσάμενος εἰς ἀνέλιν εἰς θείοις Ib. 8). Ὅτι Λακιδαιμόνιοι πάντων [= πάντα], ὧν δύνονται, πικραγόντις εἰν H. Gr. i. 4. 2. Ἀνδάνουσα μὲν φυγῇ πολιτῶν [= πολιταίς] ὧν ἀφίκετο χθόνα Id. Med. 11. Τάσδε [= Αἰῖδε] δ' ἄσπερ εἰσερχῆς, ἐξ ὁλκίων ἄζηλον ἐρεῦσαι βίον, χωροῦσι πρὸς σί Soph. Tr. 283. Λόγος δ' ὅς ἐμπίσταται ἐρτίως ἰμοὶ στείχοντι διῦρο, συμβαλοῦ γινώμην Id. CEd. C. 1150. Τὸν ἄνδρα τούτον, ἐν πάλας ζητοῖς, . . οὐτός ἐστιν ἰθαῦδε Id. CEd. T. 449 (§ 499). Κοτυωρίτας δὲ, οὗς ὑμειζέουσ φασὶ εἶναι, εἴ τι αὐτῶν εὐλήθασιν, αὐτοὶ αἰτιοί εἰσιν v. 5. 19.

REMARK. Inverted attraction appears also in ADVERBS; thus, Βῆναι κῆθεν [= κῆσι], θέν πρὲς ἤκει, *to return thither, whence he came*, Soph. CEd. C. 1227. Καὶ ἄλλως [= ἄλλαχού], ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε Pl. Crito, 45 b. Cf. §§ 526. δ, 531. β.

§ 528. D.) The two clauses are brought into one by the ellipsis of a substantive verb (cf. § 538). This is termed CONDENSED CONSTRUCTION, or CONDENSATION. The verb is omitted either (a.) *with the antecedent*, or (b.) *with the relative*.

a.) WITH THE ANTECEDENT. We here distinguish the following cases:—

- 1.) After a demonstrative pronoun or article, the RELATIVE is also omitted, and the ANTECEDENT takes its place in the construction. This form of condensation is particularly frequent in questions and exclamations, especially with the poets. Thus, Τί τοῦδ' αὐδᾶς [= Τί ἐστι τοῦδε, ὃ αὐδᾶς]; *What is this, which you say?* Eur. Alc. 106. Τίν' ἄνδρα τίνδ' [= τίς ἄνθρωπος ἐστι τῶδε, ὅν] ἐπεσκηναῖς ἰδῶ; *What man is this, whom I see by the tents?* Id. Hec. 733. Τί τοῦτ' ἐρχαῖον ἰνίπαις πακόν; Soph. CEd. T. 1033. Οἶαν ἰχθιδαν τήνδ' ἰφῦσας! *What a viper is this, which thou hast produced!* Eur. Ion, 1262. Τούτο μὲν οὐδὲν θαυμαστόν λίγαις Pl. Prot. 318 b. Τίς ὁ πόθος [= Τίς ἐστι ὁ πόθος, ὅς] αὐτοὺς ἵκητο; Soph. Ph. 601 (see § 480. α). Καλὸν γὰρ μοι τοῦνιδος ἐξωνιδίεσσι, *the reproach which you have cast upon me is an honor*, Eur. Iph. A. 305. In the following sentence, there appears to be a union between an exclamation without a verb, and a relative clause; Τὸς ἰμὸς ἴδε πατὴρ θανάτους αἰκνῆς [= Ὁ θάνατος αἰκνῆς, ὅς ἴδε πατὴρ ἰμῶν]! *The cruel death my father saw!* Soph. El. 205. — Expressions like the following are still more elliptical; Ἐθεα ἡ Τριπυργία [= ἐστὶ χωρίον, ὃ Τριπυργία] καλιῦται, *where there is a place, which is called Tripyrgia*, H. Gr. v. 1. 10. Ἐν ᾧ καλούμεν τὸ ζῆν, *in which is that which we call LIFE*, Pl. Phædo, 107 c.

- 2.) Οὐδείς with ὅστις οὐ (or sometimes ὅς οὐ) forms a species of compound pronoun (§ 524); as, Οὐδείς ὅστις οὐκ ἀφίξεται, *there is no one, who will not not refrain*, Ven. 12. 14 (cf. Οὐδείς ἢ, ὅστις οὐκ ᾔετο H. Gr. vii. 5. 26). Καταγελᾷ ἂν ἡμῶν οὐδαίς ὅστις οὐ, *every body would laugh at us*, Pl. Hipp. Maj. 299 a. Οὐδαίς ὅς οὐχὶ τῶνδ' οὐνιδιῶν Soph. CEd. T. 373. Οὐδινὸς [= οὐδαίς

ἴσται,] ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴη Pl. Prot. 317 c. Οὐδὲν ὅτῳ οὐκ ἀποκρινόμενος Id. Meno. 70 c. Περὶ ὧν οὐδὲνα κίνδυνον [= οὐδεὶς κίνδυνος ἦν,] ὄντιν' οὐχ ὑπείμιναν οἱ πρόγονοι Dem. 295. 7. — So, with an interrogative for οὐδεὶς, Τίνα οἴσθι ὄντινα οὐ βραχυσία προφάσει ἀποστήσεισθαι Th. iii. 39.

§ 529. b.) WITH THE RELATIVE. This occurs with the *relatives of comparison*, οἶος, ὅσος, ἡλικίος, which then unite with the substantive or adjective following, to form a species of *compound adjective*. To this, as to other adjectives, the article may be prefixed (§ 472). Thus,

Χαριζόμενον οἷον σοὶ ἀνδρὶ [= ἀνδρὶ τοιούτῳ, οἶος σὺ εἶ], obliging a man such as you are [a SUCH AS YOU man], Mem. ii. 9. 3. Οἱ δὲ οἶοι περὶ ὑμῖν ἀνδρες, but [the SUCH AS YOU men] men of your rank, or men like you, Cyr. vi. 2. 2. Πρὸς ἀνδρας τολμηροῦς οἶου καὶ Ἀθηναίους Th. vii. 21. Ὅστος τοῦ πάγου οἶου δεινοτάτου [= τοιούτου, οἶος ἴσται δεινότατος], the cold being [such as is most dreadful] of the most intense kind Pl. Conv. 220 b (see iv. 8. 2; vii. 1. 24). Μαχαιρίον ὅσον ξυήλην Λακωνικὴν [= τοσοῦτον, ὅση ἴσται ξυήλη Λακωνικὴ], a knife about the size of the Spartan small-sword, iv. 7. 16. Εἰς ἄνδρα κυφόν, ἡλίκον Θεουκυδίδην [= τηλικαῦτον, ἡλίκος Θεουκυδίδης ἴσται], ἰξολίσθαι Ar. Ach. 703. Διόνον τοῖσιν ἡλίκουσι νῆν Id. Eccl. 465. — In like manner, Τῷ περιττῷ ὄντος οὐχ οὐπὲρ τῆς τριάδος Pl. Phædo, 104 a.

REMARKS. α. A substantive of a different number following the relative remains in the *Nominative*; as, Νικανίας δ' οἶους [= τοιούτους, οἶος] σὺ, but young men such as you. Τῶν ὡναιπερ αὐτὸς ὄντων, of men like him, H. Gr. i. 4. 16.

β. In this construction, ὅσος is commonly used in the *neuter form* ὅσον, as *indeclinable*, and may be often regarded as a mere *adverb* (§ 450. δ, δ); thus, Οἱ ἰακῆς τοῦτου ὅσον ἱερακοῖσι, 'as many as 600,' or, 'about 600,' i. 8. 6. Λαβὼν . . ὅσον τευχόεικος ἄρτον vii. 3. 23. Ἀπὶ χυμῶν ὅσον παρασάγγην, 'about a parasang,' iv. 5. 10. Καὶ πρόβατα ὅσον θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice, vii. 8. 19. So, doubled, Ὅσον ὅσον στίλην Ar. Vesp. 212. See § 450. δ.

γ. In the Epic, the demonstrative is sometimes expressed instead of the relative; as, Τύμβον . . ἰσχυρίᾳ τοῖον [= τοῖον, οἶος ἴσται ἰσχυρίης] Ψ. 246.

§ 530. E.) A RELATIVE PRONOUN takes the place of a demonstrative pronoun and a connective particle.

The term *demonstrative pronoun*, as here used, includes the *personal pronoun* and the *article*. See § 467. 1. Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

a.) When the demonstrative belongs to the *first clause*. In this kind of attraction the pronoun is commonly either governed by a preposition or adverb, or is itself used *adverbially*. Thus, Ἐφ' ᾧ [= ἐπὶ τούτῳ, ὥστι] μὴ καίιν τὰς κόμην, upon this condition, that they should not burn the villages, iv. 2. 19 (cf. Ἐπὶ ταῖσδε, ὥσται Th. iii. 114). Ἐφ' ᾧ τι [= ἐπὶ τούτῳ, ὥστι] πλοῖα συλλίγειν, for the purpose of collecting [for this purpose, that we might collect] vessels, vi. 6. 22. Μίχρη οὗ [= τοῦ χρόνου, ὅτε] εἶδον, until [the time when] they saw, v. 4. 16 (cf. Μίχρη τοσοῦτου, ὥς Th. i. 90). Μίχρη οὗ [= τοῦ χωρίου, ἔνθα] διὰ καὶ μᾶ οὐ δύνανται οἰκῆν ἀνθρώποι, 'to the region where,' i. 7. 6

Διώξας ἄχει οὐ [= τοῦ τόπου, οἷ] ἀσφαλὲς ᾔστο εἶναι, 'as far as,' Cyr. v. 4. 16. Ἐπεὶ προσέμιψιαν τοὺς Ἀμυκλαίους μίχρει ὁπόσον αὐτοὶ κελεύουσιν H. Gr. iv. 5. 12. Ἐξ ὅτου ἀπιδήκησε, since he had been abroad, vii. 8. 4. Ἐν-φ. δὲ ὠπλίζοντο, and whilst they were arming, ii. 2. 15. Οὗτος δὲ μοι φίλος μίγιστος, οὖνι' [οὐ εἶναι = τοῦτου εἶναι, ὅτι] Ἀτρεΐδας στυγεῖ, 'because,' Soph. Ph. 585. Ἀνθ' ὧν [= Ἀντὶ τούτου, ὅτι], because, Id. Ant. 1068. Οὐ δοκεῖ σοι . . διαφέρειν τὰ ἰκούμενα τῶν ἀκουσίων, ᾗ [= ταύτῃ, ὅτι] ὁ μὲν ἰκὼν πιπνῶν φάγοι ἄν, ὁπότε βούλοιο Mem. ii. 1. 18.

NOTE. Hdt. sometimes uses μίχρει οὐ or ὅτου as a compound adverb governing the Gen. (§ 394); as, Μίχρει οὐ ὁκτῶ πύργων i. 181. Μίχρει ὅτου πληθώρης ἀγορῆς ii. 173.

§ 531. b.) When the demonstrative belongs to the second clause; as, Τίς οὕτω μαίνεται, ὅστις [= ὥστε ἑαυτὸς] οὐ βούλεται σοι φίλος εἶναι; Who is so mad, that he does not wish [or as not to wish] to be your friend? ii. 5. 12 (see Ib. 6. 6; vii. 1. 28). Ἀπὸρῶν ἰστί . . , οἵτινις ἰθίλουσι, it is the part of those without resource, that they should wish, or to wish, ii. 5. 21. Οὐκ ἔστιν οὕτω μᾶρος, ἢ θανάτιν ἐρᾷ Soph. Ant. 220. Τοσοῦτον ἄλγος, οὐ [= ὥστε αὐτοῦ] ποτ' οὐ λησέσεται, such grief, that he will never forget it, Eur. Alc. 198. Κατακτεῖραν τὴν τι γυναῖκα, οἷον ἀνδρὸς [= ὅτι τοιοῦτου ἀνδρὸς] ἐτίρειτο, καὶ τὸν ἀνδρα, οἷαν [= ὅτι τοιαύτην] γυναῖκα καταλιπὼν οὐκίτ' ὄψοιτο, commiserating, both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more, Cyr. vii. 3. 13. Οἱ δὲ δισπότιν στίνωσιν, οἷαν ἐν δόμων ἀπώλισαν Eur. Alc. 948 (§ 425. 4).

NOTES. α. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θαυμαστὸν ποιεῖς, ἢ . . δίδως, you conduct strangely, [who give] that you give, or in giving, Mem. ii. 7. 13. Ὅπλα κτάνται, οἷς ἀμυνούνται τοὺς ἀδικούντας, they prepare arms, that with these they may repel assailants, Ib. 1. 14. Καὶ πόλιι τιμῶν τιν', ὅστις σημαῖ, and send some one to the city, to give notice, Eur. Iph. T. 1208.

β. RELATIVE ADVERBS likewise exhibit this form of attraction (cf. §§ 526. δ, 527. R.); as, Εὐδαίμων γάρ μοι ὁ ἀνὴρ ἔφαινετο, . . ὥς [= ὅτι οὕτως] ἀδιῶς καὶ γυναικίως ἱταλιύτα, for the man appeared to me happy, that he died so fearlessly and nobly, Pl. Phædo, 58 e. Σοφὴν σ' ἔθρεψιν Ἑλλάς, ὥς ἦσθου καλῶς Eur. Iph. T. 1180.

§ 532. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. §§ 391. γ, 461); thus,

Μόνοι τι ὄντες ὅμοια ἔπραττον, ἅπτερ [= ἑαυτοῖς, ἅπτερ] ἂν μιν' ἄλλων ὄντες, [like things, which] things like to those which, v. 4. 34. Ἐὰν μὲν ἡ παῖς ἢ παραπλησία, εἴαπτε καὶ πρόσθεν ἰχεῖν τοῖς ξίνοις i. 3. 18. Οὐτὶ γὰρ πυρὸς ὡς' ἄστρων ὑπέρτερον βίλος, οἷον [= τοιοῦτου, οἷον] τὸ τᾶς Ἀφροδίτας ἴσθιν ἐκ χειρῶν Ἐρως Eur. Hipp. 530. Τοσοῦτον δὲ διαφέρειν ἡμᾶς δι' τῶν δούλων, ὅσον ἢ μὲν δούλοι ἄγοντες τοῖς διαπόταις ὑπηρετοῦσιν, ἡμᾶς δὲ . . ἰκόντας διὰ πωλίν, insomuch as this, that slaves, Cyr. viii. 1. 4. Τοσοῦτον μόνον σε ἰγύνωσκον, ἵσον [= ὅσον τοῦτο, ὅτι] ἤκουον Ἀθηναίων εἶναι, 'so far as this, that I heard,' iii. 1. 45. Τὸν μὲν ἀνδρα τοσοῦτον ἰγύνωσκον, ὅτι [= ὅσον ταῦτα, ὅτι] εἰς ἡμῶν εἴη v. 8. 8. Διυνότερος γιγινώκει τὴν τέχνην τοσοῦτα, ὅση ὁ μὲν τὰ αὐτοῦ μόνον ἰσχύει Pl. Euthyphr. 11 d. Ἐπεὶ νιν τῶνδε πλείστον ἔκτισα βλίπουσ', ὅσην περ καὶ φρονεῖν οἶδιν μόνῃ, 'inasmuch as,' Soph. Tr. 312. Προελθόντις ὅσον ἂν δεκῇ καιρὸς εἶναι εἰς τὸ διπνοποιεῖσθαι, 'until,' vi. 3. 14.

NOTE. "Ὅσον οὐ, [just so much as not to be] *only not*, *all but*, is used as a simple adverb (also written *ὅσονοῦ*); thus, Τὴν μίλλοντα καὶ ἔσον οὐ πάροντα πάλιν Th. i. 36. "Ὅσον οὐ παρὶν ἤδη vii. 2. 5.

§ 533. VI. A RELATIVE sometimes introduces a clause which (α.) has *another connective* or a *participle absolute*, or which (β.) is properly *coördinate*; and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ.) takes the *place of a relative clause*, or (δ.) is used in *continuation of it*. Thus,

α. Πολλὰ ἂν ἰστίῳ ἔχουσιν Ὀλύνθιοι νῦν, ἀ τότ' εἰ προσίδοντο, οὐκ ἂν ἀπαλόντο, *the Olynthians could now mention many things, which, had they then foreseen, they would not have perished*, Dem. 128. 17. "Ὁς ἰστίῳ πατήρα . . , ἰκτίους . . ἠνάγκασι, [when who perceived . . , he compelled] *who, when he perceived . . , compelled*, Lac. 10. 4. Ὅς ἔξιν [= εἰ, ἔξιν αὐτοῖς] πάντα ἔχουσιν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσιν Pl. Rep. 466 a. Cf. § 539. 2.

β. Τοιαῦτα φῆμαι μαντικαὶ δώσειν· ὧν ἰστέωσιν οὐ μηδὲν, *such things were decreed by prophetic responses; to which do you pay no regard*, Soph. CEd. T. 723. "ὉΡ. Ὑψρον ἀμφ' ἡμῶν πολιτας ἐπὶ φόνῳ θίσθαι χρεῖον. ΠΙΤΑ. "Ἡ κρινὴ τί χρεῖμα; '[Which will decide what?] *And what will this decide?*' Eur. Or. 756.

γ. Ἐξετάσαι . . Ὀδυσσεῖα, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴπαι, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

§ 534. δ. Κύρον δὲ μεταπίμπωται ἀπὸ τῆς ἀρχῆς, ἥς αὐτὸν σαρτρώσῃ ἰσίοισι, καὶ στρατηγὸν δὲ αὐτὸν ἀπιδίξῃ i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The *repetition of the relative* is commonly *avoided*, either by *ellipsis*, or by the substitution of a *demonstrative* or of a *personal pronoun*; as,

'Αριαῖος δὲ, ὃν ἡμῖς ἠθίλομεν βασιλεῖα καθιστάναι, καὶ [sc. ὃν] ἰδώνκαμιν καὶ [sc. παρ' οὗ] ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, *and Ariæus whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other*, iii. 2. 5. Ἐκείναι, οἷς τι μίλις τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι Pl. Phædo, 82 d. 'Ἡμᾶς δὲ, οἷς κηδεμῶν μιν οὐδὲς πάριστιν, ἰσπρατύσαμεν δὲ ἐπ' αὐτόν iii. 1. 17. Πού δὴ ἰκτίεις ἔστιν ὁ ἀνὴρ, ὃς συνθήρα ἡμῖν, καὶ σύ μοι μάλα ἰδέοις θαυμάζων αὐτόν; *Where now is that man, who hunted with us, and whom you seemed to me greatly to admire?* Cyr. iii. 1. 38. Ἐκείναι τείνου, οἷς οὐκ ἔχραζοντο' οἱ λίγοντες, οὐδ' ἐφίλουσιν αὐτοὺς Dem. 35. 3. Καὶ νῦν τί χρεὶ δέξαι; ὅστις ἱμφανῶς θεῶς ἔχθαιρομαι, μισθὶ δὲ μ' Ἑλλήνων στρατός Soph. Aj. 457. — So, when the pronoun is repeated in the same sentence (§ 499); as, Γυναῖκα βάλεσκον, ἣν χρεὼν σ' ἐλάυνειν τήνδ' ὑπὲρ Νείλου βοάς, 'whom you ought to drive [her],' Eur. Andr. 649.

## F. COMPLEMENTARY.

§ 535. From the *connective*, and, at the same time, *indefinite* character of the complementary pronouns and adverbs

(§ 329. N.), their proper forms are those of the *indefinite relatives* (§ 519. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Πρὶν δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινεῖνται, *before it is evident, what the other Greeks will answer*, i. 4. 14. Πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι Ἕλληνες Ib. 13. Ὡς δηλοῖν, οὗς τιμᾷ i. 9. 28. Ἡεῖτο, τίς ὁ Σόρυθος εἶν. . . Καὶ ἤρτα, ὅτι εἶη τὸ σύνθημα i. 8. 16. Διᾶγωνσιν φρενῶν, ὅσους τ' ἀληθῆς ἐστίν, ὅς τε μὴ φίλος Eur. Hipp. 924. Ὅποιόις μὲν λόγοις ἴσους Κύρον, ἄλλη γίγρεσθαι ii. 6. 4. Ὅρῶν, ἐν ὅποις ἱερμίν iii. 1. 15. Οὐκ οἶδα, οὐτ' ἀπὸ ποίου ἂν τάχους οὐτ' ὅποι ἂν τις φύγων ἀποφεύγοι, οὐτ' εἰς ποῖον ἂν ἐκτός ἀποδραίη, οὐθ' ὅπως ἂν εἰς ἰχυρὸν χωρὶν ἀποσταίῃ ii. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανὲς, εἴ προβῇται Eur. Alc. 785. Συνβουλευσάτο τε πῶς ἂν τὴν μάχην ποιεῖτο i. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ στρατεύμα, ἐπόσαν τε εἶη καὶ ἐπ' ἑνὶ σινιλιγμῶνιν iv. 4. 17. Ἡρώτα αὐτὸν, πῶς οὖν χερσίον ἔχου vii. 8. 2.

§ 536. REMARKS. 1. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES (§§ 152. 2, 317). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, *say, what opinion you have respecting the march* (ii. 2. 10), by the omission of εἰπέ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; *What opinion have you respecting the march?* So, from Λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, *tell me, therefore, what you have in mind* (iii. 3. 2), comes, Τί ἐν νῷ ἔχετε; *What have you in mind?*

NOTES. α. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when*, &c., are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both; thus, Οἶμοι, πάντες, τι εἶπας! οἶά μ' εἰργασαι! *O my father, what have you said! how you treat me!* Soph. Tr. 1203. Οἶ' ἔργ' ἀκούεσθ', οἶα δ' εἰσέψισθ', ὅσον δ' ἀρεῖσθαι πίνθης! Id. CEd. T. 1223.

§ 537. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an *echo to an interrogative*, has, for distinction's sake, its full form; thus,

ΛΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐρωτᾷς] Ὅστις; Πόλ' ἔστις χρηστός.



Lam. For who are you? Dic. [Do you ask] *Who?* A good citizen, Ar. Ach. 594. ΧΑΡ. Οὗτος, τί ποιῆς; ΔΙΟΝ. Ὁ τί ποιῶ; Id. Ran. 198. ΕΥΘ. Τίνα γραφὴν σε γίγασσται; ΣΩΚΡ. Ἡ τινα; Οὐκ ἀγνοῖ, ἔμοιγε δοκεῖ Pl. Euthyphr. 2 b. ΚΛ. Πῶς ἂν ταῦτά γ' ἴτι ζυγχαροῦμαι; ΑΘ. Ὅπως; Εἰ θύς ἡμῖν . . δόξῃ τις συμφωνίας Id. Leg. 662 a.

3. A complementary clause often expresses merely a *condition* or a *circumstance*; and the *complementary* construction is sometimes used where the *relative* might have been. Thus,

Δέθ', ἥ τις ἐστὶ, give it, whoever she may be, Soph. El. 1123. Τὸν ἀνδρ' ἀπαυδῶ τούτου, ὅστις ἐστὶ, γῆς Id. CEd. T. 236. Δουλιόμεν θύοις, ὅτι ποτ' εἰσὶν αἱ θύαι Eur. Or. 418. Καὶ ἱκανοὺς κρείναι συνεργαῖος εἶναι, ὅτι τυγχάνοι βουλόμενος πατριγάζισθαι i. 9. 20 (cf. Συνεργός . . εἶναι τούτου, ἴδου Ib. 21). Ἡδιστ' ἂν ἀκούσαιοι τὸ ὄνομα, τίς αὐτὸς ἐστὶ δυνὸς λίγην [= ὄνομα τούτου, ὅστις], most gladly should I hear the name, who there is of such power in speaking [= the name of him who is], ii. 5. 15. Ἄλλα ὁπότῃρι ἂν ἡμῶν ἀνδρὲς ἀμείνοις ᾤσιν iii. 1. 21.

§ 538. 4. CONDENSATION. The antecedent and complementary clauses are sometimes *brought into one* by the *ellipsis of a substantive verb* (cf. § 528). The verb is omitted either (α.) in the *antecedent*, or (β.) in the *complementary* clause.

α. In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly *ὅσος* or *ὥς*) to form a *complex adjective or adverb* (cf. §§ 528. 2, 529); thus, Θαυμαστὴν ἴσῃν [= Θαυμαστὸν ἐστίν, ὅσῃ] περὶ αἱ περὶ θυμίας ἔχει, it is wonderful how much regard he has for you, Pl. Alc. 151 a. Μιστὰ ἰδρωτὸς θαυμαστοῦ ἴσου Id. Rep. 350 d. Θαυμαστὸν τίνα χρόνον ἴσον Id. Epin. 982 c. Θαυμαστῶς ὥς [= Θαυμαστὸν ἐστίν, ὥς] ἐκίσθη Id. Phædo, 92 a. Θαυμαστῶς μοι εἶπες ὥς παρὰ δόξαν Ib. 95 a. Ἀμήχανον ἴσον χρόνον, an inconceivably long time, Ib. 80 c. Ἀνιβλεψί τί μοι τοῖς ὀφθαλμοῖς ἀμήχανον τι οἶον Id. Charm. 155 c. Ὑπερφυῶς ὥς χεῖρ Id. Conv. 173 c. Ἡ περὶ αὐτὸν ὄχλος ὑπερφυῶς ὅσος Ar. Plut. 750. Ἀφθονοὶ ὄσοι Hdt. iv. 194.

β. In the COMPLEMENTARY CLAUSE. To this ellipsis may be referred the employment of a complementary word (commonly with *οὐδ* or *δή*), as a *mere indefinite*; thus, Μηδ' ἐντιναῶν μισθὸν [= μισθὸν τίνα, ὅστις οὐδ' εἴη] προσαιτήσας, not demanding any pay whatever [it might be], vii. 6. 27. Ἡ ἄλλ' ἐτι-οῦν, or any thing else whatever, Cyr. i. 6. 22. Οὐδ' ἐτιοῦν περὶ τούτου ἐπιμνήσθη, he made not the least mention of this, Ib. 12. Ὅσῃσιν, in any way whatever, Ib. ii. 1. 27. Ὅσῃ δὴ παρηγγυήσαντες, some one [whosoever it might have been] having suggested it, iv. 7. 25. Ἔστι γὰρ ἐτιοῦν πᾶν γὰρ δὴ ἐπὶ οὐδ' ἐτιοῦν ἔχοντι ἄμεινον ἀγνοεῖν ἢ γιγνώσκειν; Pl. Alc. 143 c. Μῆτι διακονίαν μὴδ' ἥ τινα κικτημένος Pl. Leg. 919 d. Εἴ τις ἀδικοῖν ὁποτέρῃσιν Cyr. iii. 2. 23.

NOTE. For an additional remark upon complementary words, see § 539. 2.

## G. INTERROGATIVE.

§ 539. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their *origin*, their *complementary use*, and their *use in exclamation*, see §§ 535, 536

For the use of the *article* with interrogatives, see § 480. For examples of *condensed interrogative sentences*, see § 528. 1.

REMARKS. 1. The *neuter* *τί* unites with several *particles* to form *elliptical expressions* which, with various specific offices, serve in general to promote the *vigor* and *vivacity* of the discourse; as, *Τί γάρ* [sc. *ἵσται*, or *λίγισται*]; *ἄρχοντας αἰρουμένων ὁμών, ἰγώ τιμι ἱμποδών ἴμι*; 'What then?' v. 7. 10. *Τί οὖν*; v. 8. 11. *Τί δέ*; Mem. ii. 1. 3. *Τί δῆτα*; Vect. 4. 28.

2. The Greek idiom (a) admits a *greater freedom* than the English, in the *construction* and *position* of both INTERROGATIVE and COMPLEMENTARY WORDS; and even (b) allows the use of *more than one* in the same clause. Thus, — (a) *Τί . . ἰδὼν ποιοῦντα, ταῦτα κατήγωνκας αὐτοῦ*; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. i. 3. 10. *Ὅταν τί ποιῆσῃ, νομίζει αὐτοῦ φροντίζειν*; Ib. 4. 14. *Ἐγὼ οὖν τὸν ἐκ ποίας πόλιος στρατηγὸν προσδεκῶ ταῦτα πράξειν*; iii. 1. 14. *Εἰ τις ἔρειτο ἡμᾶς, τὼν τί σοφῶν ἴσιν οἱ ζωγράφοι ἰσιστήμονες* Pl. Prot. 312 c. *Ἴνα τί* [sc. *γίνηται*] *ταῦτα λίγεις*; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26 d. ΠΥΛ. *Ὡς τί δὴ τοῖς*; 'OP. *Ὡς νῦν ἐκτίσω με σώσαι* Eur. Or. 796. *Ὅτι δὴ τί γι* [sc. *ἵσται*]; [Because there is what?] *Why so?* Pl. Charm. 161 c. *Εἴτ' ἱλαυνομένων, καὶ ὑβριζομένων, καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μιστὴ γίγνεται προσδοτῶν*, 'what evil not suffering?' i. e. 'suffering every evil,' Dem. 241. 28. Cf. § 533. — (b) *Τίς τίνος αἰτιός ἵσται, γιγνέσθαι φανερὸν, it will become evident who is guilty* [and] of what, Dem. 249. 8. *Τίνας οὖν, ἴφθ, ὑπὸ τίνων εὐροῖμιν ἂν μιζόμενα ἐκρηγιστήμενους, ἢ παῖδας ὑπὸ γονίων*; Mem. ii. 2. 3. *Πότερος ἄρα πότερον αἰμάξει*; Eur. Phœn. 1288. *Τίς ἂν πᾶ πόρος κακῶν γίνοιτο*; Id. Alc. 213. *Διύσσειται . . εἴα πρὸς οἷων ἀνδρῶν πάσχω* Soph. Ant. 940. *Οὐδ' ἔχω, ὅσα πρὸς πότερον ἰδῶ* Id. 1342.

#### H. ἌΛΛΟΣ.

§ 540. The pronoun *ἄλλος* is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When *ἄλλος* is *prospective*, and is followed by another *ἄλλος* or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another *ἄλλος*, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . another, this . . that*, &c., the sentence being resolved into two. Examples are subjoined of *ἄλλος* and its derivatives, as used,

a.) RETROSPECTIVELY. *Ὅπου δὲ ἱκανὸν ἔργον ἐνὶ ἔψιν κρία, ἄλλῃ ὀπτᾶν, ἄλλῃ δὲ ἰχθὺν ἔψιν, ἄλλῃ ὀπτᾶν, ἄλλῃ ἄρτους ποιεῖν*, 'for one man to boil meat, for another to roast it, &c.,' Cyr. viii. 2. 6. *Μέναντις δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἱπορεύοντο*, 'on the next,' iii. 4. 1. See § 457. a.

§ 541. β.) PROSPECTIVELY. *Τά τι ἄλλα ἱτίμησαι, καὶ μυρίους ἰδῶκε δαρυκοῦς, both honored me in every other respect, and gave me ten thousand darics*, i. 3. 3 (§§ 432, 488. 5). *Οὐδὲν ἄλλο πράξαντις ἢ δηρώσαντις, having done nothing else than ravage*, H. Gr. vii. 4. 17.

NOTES. (a.) The neuter ἄλλο is often used with τί, τι, οὐδέν, and μηδέν, with the ellipsis of a verb, commonly ποιῶ, πράσσω, πάσχω, εἰμί, or γίγνομαι: thus, Τί ἄλλο οὐτοί [sc. ἰποίησαν] ἢ ἰσχυροῦνται; *What else have they done but plot against us?* Th. iii. 39. "Ἄλλο τι ἂν ἢ . . . ἀγωνίζοιμθα; ii. 5. 10. 'Ἐκείνους οὐδὲν ἄλλο ἢ τοὺς πιστευόμενους περιλαύων ἰδιῶτα, 'did nothing but,' Cyr. i. 4. 24. Εἰ . . . μηδὲν ἄλλο ἢ μετινίγκαις Ib. 6. 39. — (b.) Hence arises the use of ἄλλο τι ἢ, or, the ἢ omitted, ἄλλο τι (also written ἄλλοτι), as an interrogative phrase; thus, "Ἄλλο τι ἢ περὶ πλείστου ποιῇ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. "Ἄλλο τι ἢ οὐδὲν πωλύι; *Does any thing whatever forbid?* iv. 7. 5. "Ἄλλο τι οὐκ οἷ γὰρ φιλοκερδαῖς φιλοῦσι τὸ κέρδος; *Do not then the covetous love gain?* Pl. Hipparch. 226 a.

§ 542. γ.) PROSPECTIVELY and RETROSPECTIVELY. "Ἄλλος ἄλλος ἔλπει, *one drew up another*, v. 2. 15. "Ἄλλος ἄλλον . . . ἴθρουσι, *they were dashing, one against another*, Soph. EL 728 (cf. § 145). Τότε' ἄλλος, ἄλλοθ' ἄντι-  
 ρος, *now one, and then the other*, Ib. 739. "Ἄλλοτι καὶ ἄλλοτι, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, 'Ο ἴσ-  
 ρος τὸν ἴστρον ποίει, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. Οὗτοι μὲν, ὃ Κλειάρχῃ, ἄλλος ἄλλα λίγει, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 451, 497. 1). Οἱ δὲ πολλοί . . . ἄλλος ἄλλῃ ἰστέπειτο iv. 8. 19. Οὐ μὲν ἴτι ἀθροῖ, ἀλλ' ἄλλοι ἄλλοι, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. Εἰπαζον δὲ ἄλλωι ἄλλωι i. 6. 11. "Ἄλλοτι ἄλλῃ ἀποκρίνουν H. Gr. i. 5. 20.

## CHAPTER V.

### SYNTAX OF THE VERB.

#### I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its *subject* in *number* and *person*; as,

'Εγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ ἔρῃς ii. 1. 12. 'Ἡσέτιμι Δαρειῶς i. 1. 1. Ὑμεῖς δέξεσθε i. 4. 15. Διευχίστην τὸ φάλαγγι i. 8. 17.

NOTE. AGREEMENT, whether in the *appositive*, the *adjective*, the *pronoun*, or the *verb*, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form:—

AN APPOSITIVE	} agrees with	{	CASE.
AN ADJECTIVE			GENDER, NUMBER, and CASE.
A PRONOUN			GENDER, NUMBER, and PERSON.
A VERB			NUMBER, and PERSON.

§ 544. REMARKS. 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

'Απολλοίοσασιν ἡμᾶς Ξινίας καὶ Πασίαν i. 4. 8. Κύρου ἀποτίμινται ἡ καὶ παλὴ καὶ χιρὴ ἡ διξία. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει i. 10. 1. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι Ib. 2. Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἰγύνοντο i. 7. 16. 'Εγὼ καὶ σφῶ βαρεία συμφορῇ πιπλήγμινθα Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακάριός 9' ὁ σὸς πόσις ἥκιστον Eur. Or. 86. Δοκίῃς σὺ τε καὶ Σιμμίας Pl. Phædo, 77 d. Cf. §§ 446, 497

NOTES. α. When the subject is *divided* or *distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*; thus, 'Οση ἰδύναντο ἕκαστος, *where they each could*, iv. 2. 12. 'Ανταύοντο δὲ, ὅπου ἰτόγχαριν ἕκαστος iii. 1. 3. Πάντες δὲ οὔτοι κατὰ ἴθνη, *in plausibility plerumque ἀνθρώπων ἕκαστος τὸ ἴθνος ἰσορεύει* i. 8. 9. 'Ἄλλος πρὸς ἄλλον διέβαλλον H. Gr. ii. 3. 23. Οὔτοι . . ἄλλος ἄλλα λίγει ii. 1. 15. See §§ 360, 497. 1, 542. δ.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed by grammarians Σχῆμα 'Αλκμανικόν); Πυριφλεγίθων τε ρίουσιν Κώνυτός τε κ. 513. Εἰ δὲ κ' Ἄρης ἀρχοσι μάχης ἢ Φοῖβος Y. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently indicated by the *form of the verb* or the *context*, and no stress is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first* and *second personal pronouns*, and likewise to the *third*, when its reference is sufficiently determined by the connection; thus, Ἐπεὶ δὲ ἡσθίνει Δαρεῖος . . , ἐβούλετο, *and when Darius was sick, he wished*, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb. See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when referring to a subject which is *indefinite*, or *general*, or *implied in the verb itself*; thus,

'Ἐπὶ συνισκότασι, *when it grew dark*, Cyr. iv. 5. 5. 'Ἐοισε, *there was an earthquake*, Th. iv. 52. Κατίνψι χιόνι τὴν Θράκην ὄλην, καὶ τοὺς ποταμοὺς ἴσηξί Ar. Ach. 138. 'Οψι ἦν, *it was late*, ii. 2. 16. 'Ἦν ἀμφὶ ἀγορὰν πλῆθυσαν i. 8. 1. 'Ὡς ἴσκειν, *as it seems*, vi. 1. 30. Οὕτω δὲ ἴχει, [and it has itself thus] *and thus the matter stands*, v. 6. 12. 'Ἐν τούτῳ ἴσχετε vi. 3. 9. Καλῶς ἴσται vii. 3. 43. 'Εδήλωσι δὲ Mem. i. 2. 32. 'Ὡς δὲ αὐτῷ οὐ προέχαιρε, *but when [it did not succeed to him] he met with no success*, Th. i. 109. Κάτω διεχώρι αὐτοῖς iv. 8. 20. Μάχης δὲ, *there is need of a battle, or there must be fighting*, ii. 3. 5 (see §§ 357, 430. R.). 'Εμοὶ μιλήσει περὶ τροφῆς αὐτῶν, [there shall be to me a care] *I will take care of their support*, Cyr. iv. 5. 17 (see § 376. δ.). Τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετίμιλε Mem. i. 1. 4. Λίγουσιν, ὅτι ἐπὶ τούτῳ ἔχονται, 'they say,' Cyr. i. 2. 6. Καὶ οὐδὲν μίντοι οὐδὲ τούτον παθεῖν ἴφασαν (cf. Τοξυθῆναί τις ἰλίγιστο) i. 8. 20. 'Ὅπρι πάσχωσιν ἐν τοῖς μεγάλοις ἀγῶσι Th. vii. 69. Οὐτε ἄρα ἀνταδικεῖν δει, . . . ὁτιοῦν πάσχει, *it is not right then to return an injury, whatever one may suffer*, Pl. Crito, 49 c. 'Ἡ τοῦ οἶσθαι ἰδῖναι [ἀμαθία], ἃ οὐκ οἶδεν, *the folly of one's supposing that he knows what he does not know*, Pl. Apol. 29 b. 'Ἐπὶ ἰσάληγξί [sc. ὁ σαλπικτής], *when [he blew the trumpet] the trumpeter*

blew, or at the sound of the trumpet, i. 2. 17. 'Εσήμενι τοῖς Ἕλλησι τῇ σάλπιγγι iii. 4. 4 (cf. 'Εν ταύτῃ σημαίνει ὁ σαλπικιστὴς iv. 3. 32). 'Εκήρυξεν τοῖς Ἕλλησι [sc. ὁ κήρυξ], proclamation was made to the Greeks, iii. 4. 36. Τὸν νόμον ὑμῶν αὐτὸν ἀισχυροῦσιναι Dem. 465. 14. Οἰνοχοεῖν [sc. ὁ οἰνοχόος] φ. 142.

NOTES. α. When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predicating it of any person or thing, the verb is termed *impersonal* (in, not, persona, person). A verb thus employed is a compendious form of expression for the *kindred noun* with a *substantive* (or *other appropriate*) *verb*; thus, *It rains* = *There is rain*, or *Rain falls*. An impersonal verb, from its very nature, is in the *3d pers. sing.*; and an *adjective* joined with it is in the *neut. sing.*, or in the *neut. plur. for the sing.* (§ 451).

β. A verb is often introduced as *impersonal*, of which the subject is afterwards expressed in an *Inf.* or *distinct clause*; as, 'Ἐσσι δ' ἰδόντι αὐτῶν ἡδὴ πορεύεσθαι, and when now it seemed best to him to march, i. 2. 1. Οἷς παθήσαις εἰς Καστωλοῦ πιδίον ἀθροίζεσθαι i. 9. 7. Δῆλον ἦν, ὅτι ἰγγύς σου βασιλεὺς ἦν ii. 3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing as taking them] it was not possible to take them, i. 5. 2. 'Ἐσσι λαμβάνειν Ib. 3. 'Ἐξεστιν ὑμῖν πιστὰ λαβεῖν, it is permitted you to take pledges, ii. 3. 26. 'Ἐξεστιν ἰβῆν, you can see, iii. 4. 39. 'Ἐγίνετο . . πορεύεσθαι i. 9. 13. See § 523.

γ. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*; as, Τί δὲ αὐτὸν αἰτεῖν; [What needs him, or, What does it need him, § 432] *What need is there that he should ask?* ii. 1. 10. For the change of impersonal to personal constructions by attraction, see § 551.

δ. For the construction of verbs with the GEN. PARTITIVE, see §§ 361. β, 364.

§ 547. 3. The SUBSTANTIVE VERB is very often omitted, especially if it is merely a *copula*. Its omission is particularly frequent with *verbals* in -τέος, in *general remarks* and *relative clauses*, and with such words as *ἀνάγκη*, *χρεῖων*, *εἶκος*, *θέμις*; *καιρός*, *ὥρα*, *δῆλος*, *ἔτοιμος*, *φροῦδος*, *δυνατός*, *οἶός τε*, *ὑπόδιος*, *χαλεπός*. Thus,

Τούτο οὐ ποιητέον [sc. ἐστί], this must not be done, i. 3. 15. 'Εν τῇ ἀντροῇ ἔθιν αἱ πηγαί, in the cave, whence the springs, i. 2. 8. Ποταμὸν, εὐ τὸ εὖρος σταδίων (cf. Οὐδ' ἦν τὸ εὖρος) i. 4. 1. Δυσχερῆστους εἶναι ἀνάγκη ἀτάκτους ὄντας (cf. 'Ανάγκη γάρ ἐστιν) iii. 4. 19. 'Ὡς τὸ εἰπός iii. 1. 21. 'Ὡρα λίγιν i. 3. 12. Δῆλον γάρ ii. 4. 19. Cf. §§ 528, 538.

§ 548. 4. SYNESIS affects the number of the verb in two ways:—

I.) A *plural verb* may be joined with a *singular Nom.*, if *more than one* are referred to; as,

Τὸ πλῆθος ἱψηφίσαντα, the majority voted, Th. i. 125. 'Ο ἄλλος στρατὸς ἀπείκαιον Id. iv. 32. Δημοσθένης μιτὰ τῶν ζυστρατηγῶν 'Απαρτάνων σπίνδονται Id. iii. 109. Τὸ δὲ τῶν πρεσβυτέρων ἡμῶν . . ἡγοῦμθα Pl. Leg. 657 d. See §§ 453, 497, 544. α.

§ 549. II.) A *singular verb* may be joined with a *plural Nom.* regarded as but a *single object of thought*. This occurs chiefly in two cases:— (a) When the nominative is neuter, according to the following

**SPECIAL RULE.** The **NEUTER PLURAL** has its **VERB** in the *singular*.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 336, 451. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Thus, *Τὰ ἐπιτηδεια ἐπίλιπιν*, provisions failed, iv. 7. 1. *Πλοῖα δ' ὑμῖν πάριστιν* v. 6. 20. *Ταῦτα ἰδοῦσι ὠφίλιμα εἶναι*, these things [or this] seemed to be useful, i. 6. 2 (cf. § 451). *Ἐνταῦθα Κύρῳ βασιλῖα ἦν* i. 2. 7 (cf. Ib. 8). *Ἐνταῦθα ἦσαν τὰ Συιινίσιος βασιλῖα* Ib. 23 (§ 336). *Τὰ εἶλη τῶν Λακιδαιμονίων ὁμόσαστα αὐτὸν ἐξέστησαν*, 'the rulers,' Th. iv. 88 (cf. § 453. γ). *Ἵποζύγια νίμονται* ii. 2. 15 (cf. iv. 5. 25). *Τὰ ὑποζύγια ἱλαύντο* iv. 7. 24 (cf. i. 5. 5). *Ἦσαν δὲ ταῦτα δύο τίχη* i. 4. 4. *Φανερὰ ἦσαν καὶ ἴσων καὶ ἀνθρώπων ἵχνη πολλὰ* i. 7. 17. *Τὰ δ' ἄρματα ἰφίεροντο* i. 8. 20. *Ἄσπερα ἐν τῇ νυκτὶ ἀνίφηναν*, & ἡμῖν τὰς ἄρας τῆς νυκτὸς ἱμφανίζου *Mem.* iv. 3. 4. *Ἔργα γίνονται* Δ. 310. For such examples as *Ὅσος δαίεται* ζ. 131, see § 337.

**NOTE.** In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantive verb in the singular; *Καὶ γὰρ πάχυναι καὶ χέλασαι καὶ ἰευσίσαι ἐκ πλεονεξίας καὶ ἀποσμίας περὶ ἄλλα τῶν τοιούτων γίνονται ἐκαστῶν* Pl. Conv. 188 b. Cf. b.

(b) When the *verb precedes*, and is hence introduced as though its subject were, as yet, *undetermined* (cf. § 546. β). This construction is almost confined in prose to *εὔτι* and *ἦν* (compare, in French, the use of *il est*, and *il y a*). Thus,

*Ἔστι γὰρ ἱμοίγε καὶ βωμοὶ καὶ ἱερὰ*, for [there is to me] *I have both altars and sacred rites*, Pl. Euthyd. 302 c. *Ἦν δ' ἀμφίπλεκτοι κλίμακες* Soph. Tr. 520. *Ἔστι τούτου διττὸν τὸ βίω* Pl. Gorg. 500 d. *Γίγνεται . . ἀρχαί τι καὶ γάμοι* Id. Rep. 363 a. See § 523.

**REMARK.** A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets; as, *Κόμαι πατινήνοιν* Hom. Cer. 280. *Ἵμνοι . . τίλλεται* Pind. Ol. 11. 4. This construction was termed by the old grammarians *Σχῆμα Πινδαρικόν* or *Βοιώτιον*.

§ 550. 5. **ATTRACTION.** The verb is sometimes attracted by a *word in apposition with the subject*; usually an *attribute* coming *between* the subject and the verb; as,

*Τὸ χωρεῖν τοῦτο, ὅπερ πρότερον Ἐννία Ὅδοι ἱκαλῶντο*, this place, which was before called *The Nine Ways*, Th. iv. 102. *Ἔστω δὲ δύο λόφω ἡ Ἰδαίη ἐψηλώ* Id. iii. 112. *Ἄπαν δὲ τὸ μῖσον τῶν τυχῶν ἦσαν σταδίοις εἴς* i. 4. 4.

§ 551. 6. A verb, of which the proper subject is an *Inf.* or *distinct clause* (or which is *impersonal* with an *Inf.* or clause dependent), often takes for a *Nom.* the *subject* of that *Inf.* or clause. In this case, the *Inf.* sometimes becomes a *Part.* Thus,

Λίγεται Ἀπόλλων ἐκδύειν Μαρσύαν, *Apollo is said to have slayed Marsyas*, = Λίγεται, Ἀπόλλωνα ἐκδύειν Μαρσύαν, *it is said, that Apollo slayed Marsyas*, i. 2. 8 (cf. Λίγεται δὲ καὶ τοὺς ἄλλους Πέρσαις . . διακινδυνύειν i. 8. 7). Ἐλίσσονται τινες, ὡς γιγνώσκουσιν Vect. i. 1. Ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἱμβαλῖν ἀγγέλλεται Cyr. v. 3. 30. Ὡς ἀγγέλλοιτο ἰ μὲν Πισανδρὸς τιτιλιουκῶς, *that [Pisander was announced as having died] it was announced, that Pisander was dead*, H. Gr. iv. 3. 13. Ὁμολογῖται πρὸς πάντων κρείττιστος δὴ γινέσθαι i. 9. 20 (cf. Ὁμολογῖται . . , τοὺς ζῶντας ἐκ τῶν τεθνηέντων γιγνέσθαι Pl. Phædo, 72 a). Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανι [= Τὸν πρεσβύτερον παρὶναι ἐτύγχανι], *the elder, therefore, happened to be present*, i. e. *it happened, that the elder was present*, i. 1. 2. Ὅτι πονηρότατοι γίγιντο, οὐδὲ σὺ λανθάνουσιν [= λανθάνει] Ec. i. 19. Ἀρκίσω θνήσκουσ' ἰγώ [= Ἀρκίσει ἱμὶ θνήσκουσιν], *it will be enough that I should die*, Soph. Ant. 547. Ἄλις [sc. ἱμὶ] νοσοῦ' ἰγώ Id. Cæd. T. 1061. Τσοῦτον ἀρκῶ σοι σαφηνίσαι μένον, *'it is enough that I communicate,'* Æsch. Pr. 621. Οὐ προσήκοιμι κολάζειν ταῦτ' οὐ, *it does not belong to these to punish us*, Eur. Or. 771. Κρίσσω γὰρ ἄδω κεύθων, *for [he were better lying] it were better he were lying in the grave*, Soph. Aj. 635. Δῆλός τι ἦν πᾶσιν, ὅτι ὑπερφοβῶτο, *it was manifest to all, that he was exceedingly alarmed*, Cyr. i. 4. 2 (cf. Ὅτι μὲν σφῖδρα ἠνιάθησαν, πᾶσι δὴλον ἱγίνιστο H. Gr. vi. 4. 20). Δῆλος ἦν ἀνιάμενος, *it was evident that he was sad*, or, *he was evidently sad*, i. 2. 11. Στίγμων δὲ φανερός μὲν ἦν οὐδίνα, ὅτ' αὖ φάιν φίλος εἶναι, τούτ' ἴδμενος ἱγίνιστο ἱπποβουλίων ii. 6. 23. Σὺ οὖν ἡμῖν δίκαιος ἰ ἀντιχαιρίζεσθαι, *it is therefore just that you should requite us*, Cyr. iv. 1. 20. Τοὺς σοφούς . . πολλοῦ δῖω [= πολλοῦ δῖ' ἱμὶ] βατράχους λίγιν, *[much is wanting in order that I should call] I am far from calling the wise frogs*, Pl. Theæt. 167 b. Οἱ τσοῦτου δίσουσιν μιμῖσθαι τὴν περὶ τὴν τὴν ὑμῖν Isocr. 300 a. In like manner, Αὐτοῦ ἰλίγου δῖσαντος καταλειπόμενος, *when he had [wanted little of] narrowly escaped being stoned to death*, i. 5. 14. See § 546. γ.

NOTE. Sometimes the two modes of construction are united; as, Σοὶ γὰρ δὴ λίγισται πᾶν γι τιθεραπιεύσθαι ὁ Ἀπόλλων, καὶ σοὶ πάντα ἐκίωκ' ἐπιβόμεινον πρᾶτται Cyr. vii. 2. 15. Ἐγγίλται . . ἡ τι μάχῃ πᾶν ἰσχυρὰ γιγνόνται, καὶ ἐν αὐτῇ πολλοὺς . . τιθέναι Pl. Charm. 153 b. Ἐδοξεν αὐτῷ, βροντῆς γιγνόμενης, σκηπτὸς πεισὶν εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπειν αὐτῶν iii. 1. 11.

§ 552. 7. The verb ἴφθ is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*; as, "Εὐ λίγεις," ἴφθ, "ὦ Σιμμία," ὁ Κίςθ, "You speak well, Simmias," said Cebes, Pl. Phædo, 77 c. Ὁ Ἡρακλῆς ἀπούς τῶντα, "ὦ γύναι," ἴφθ, "ὅμοι δὲ σοὶ τί ἐστιν;" Mem. ii. 1. 26. Ἀποκρίνεται ὁ Χιρίσθοφ, "Βλίσφον," ἴφθ, "πρὸς τὰ ἔρη" iv. 1. 20. See v. 1. 2; vi. 1. 31.

## II. USE OF THE VOICES.

§ 553. For a general statement of the use of the voices, see §§ 165, 166. *Irregularity* and *variety* in their use arise

chiefly from the following sources:—(a) From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See § 555.—(b) From the formation of a *new theme*, with a *strengthened meaning*. See §§ 265, 319. 2.—(c) From the variety and extent of the *reflexive* uses of the verb, and their intimate connection, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 165, 166, 557–561.—(d) From a *transition of meaning* in the verb. See §§ 556, 561. 2.—(e) From *ellipsis*. See § 555.

§ 554. As in most of the tenses the same form is both *mid.* and *pass.*, it is but natural that the distinction should be sometimes neglected in the *Fut.* and *Aor.* (§ 166). This occurs chiefly,

α.) In the use of the *Fut. mid.* for the *Fut. pass.*, as a shorter and more euphonic form; thus, 'Εξ ἑμοῦ τιμῆσται, *he shall be honored by me*, Soph. Ant. 210. Ὑψος καὶ ἡμῶν οἶσαι τῇδ' ἡμίρα Eur. Or. 440. Μαστιγώσεται, στριβλώσεται, διδάσεται, ἰκκαυθήσεται τῷφθαλμῷ Pl. Rep. 361 e.

β.) In the use of the *Aor. pass.* for the *Aor. mid.* This occurs chiefly in *deponents* (§ 166. 2), and in other verbs in which the proper passive is wanting or rare. Thus, Ἠγάσθη τι αὐτόν, *admired him*, i. 1. 9. Διαλεχθέντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Συναλλαγόντι i. 2. 1. Διηθῆναι Ib. 14. Ἠσθη Ib. 18. Ἐδυνήσαν iii. 1. 35. Ἐπιμιληθίητε Ib. 38. Φοβήσιντες ἀλλήλους ii. 5. 5.

NOTES. (1.) Whether verbs of the classes just mentioned employ the *mid.* or the *pass.* form of the *Aor.* must be determined by observation. (2.) Sometimes, though rarely, the *Fut. pass.* occurs as *mid.*, and the *Aor. mid.* as *pass.*; thus, Ἐπιμιληθήσονται Mem. ii. 7. 8. Κατίσχυτοι ἔρωσι διναῖ Eur. Hipp. 27.

## A. ACTIVE.

§ 555. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 553). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§ 427). Thus,

Ὁ δὲ βασιλεὺς ταύτην μὲν οὐκ ἔγιν [sc. τὸ στρέψιμα], *but the king did not [lead on his army] advance in this direction*, i. 10. 6. Ἄγε δῆ, *come now*, ii. 2. 10. Φέρε δὲ τοῖσιν Rep. Ath. 3. 5. Βάλλ' [sc. σιαυτόν] ἐς κέρακας! [Throw yourself to the crows] *Go, feed the crows! Go to the dogs!* Ar. Plut. 782. Ἐδονῇ δούς [sc. ἑαυτόν], *giving [himself] up to pleasure*, Eur. Ph. 21. Ἀνακάλυπτε, ᾧ κασιγνήτην κέρα Id. Or. 294. Ἐντιῦθι ἐξελάνυι i. 2. 7 (cf. § 427). Οὕτω δὲ ἔχουσιν, *and thus [it has itself] the matter stands*, v. 6. 12. Ἐίχον δινωῖς, *they were in a sad condition*, vi. 4. 23 (see § 363. β). Προσείχουσιν [sc. τὸν νοῦν], *to give attention*, Mem. iv. 5. 6. Ἐπεδείκνυσιν [sc. ἑαυτοί] v. 7. 12. Πᾶσι τοῦ λόγου Ar. Ran. 580 (cf. i. 6. 6, and see § 560. 1).

NOTES. (α) Ἐχον used reflexively with an *adverb* is commonly equivalent to εἰμί with an *adjective*; thus, Εὐνοϊκῶς ἔχουσιν = Εὐνοϊκοὶ εἴησαν i. 1. 5.



'*Ἀθύμως ἔχοντες* = "*Ἀθύμως ὄντες* iii. 1. 3. The poets even join *ἔχω* with an adjective; as, "*Ἐχ' ἤσυχος*, [hold still] *be quiet*, Eur. Med. 550. (b) For the intransitive use of the second tenses, see § 257. β.

§ 556. II. The active voice, through a *transition of meaning*, sometimes supplies the place of the *passive*; as,

*Ἐὖ ἀκούειν*, to hear agreeably, and hence, from the bewitching sweetness of praise, to be commended or spoken well of; as, *Μίγα δι' εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων* vii. 7. 23. "*Ἴνα μὴ αὐτὸ ἀκούσῃς κακῶς*, that they themselves may not be spoken ill of, Rep. Ath. 2. 18. *Κλύειν ἀναλκις*, to be called a coward, Aesch. Pr. 868. (Cf., in Lat., *bene audire*, male audire.) "*Ἀπίθανον ὑπὸ Νικάνδρου*, he [died] was killed by Nicander, v. 1. 15 (see § 295, *περίτω*). "*Ἐδύνετο . . ἱλαίν*. . . *Οὕτως ἰάλω*. He was able to take it. . . It was thus taken, iii. 4. 12 (see § 301. 1). *Οἱ ἰκκιπτακίσις* "*Ροδίων ὑπὸ τοῦ δήμου*, those of the Rhodians who had [fallen out of the city] been banished by the people, H. Gr. iv. 8. 20. "*Οτι φύγοντες οἰκοθεν ὑπὸ τοῦ δήμου*, that they were [fleeing] banished from home by the people, H. Gr. i. 1. 27. "*Ἀσεβείας φεύγοντα ὑπὸ Μελίτου*, accused of impiety by Melitus, Pl. Apol. 35 d (§ 374). *Καταστὰς ὑφ' ὑμῶν*, appointed by you, Dem. 49. 11. Cf. § 561. 2. — For the Inf. act. instead of *pass.*, see § 621. β.

### B. MIDDLE.

§ 557. The reflexive sense of the middle voice is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections. It is,

a.) DIRECT; so that the middle is equivalent to the active with the *Acc.* of the reflexive pronoun; as, *Λούται* [= *Λούει ἑαυτόν*], he is washing himself, or bathing, Cyr. i. 3. 11. *Πάντες μὲν ἡλείφοντο*, they all anointed themselves, H. Gr. iv. 5. 4. *Στεφανοῦσθαι πάντας* Ag. 2. 15. "*Όταν δ' ἰγὰ ἰγκαλύψωμαι* Cyr. viii. 7. 26. "*Ἐπιφρομένην*, bearing herself on, i. e. rushing on, i. 9. 6. *Τῶν ἀδίκων ἀπιχόμενος*, refraining [holding himself] from injustice, Mem. iv. 8. 4. "*Ο δ' ἄλλος στρατὸς . . ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς χιτῶσι . . ὤπλιζον δὲ καὶ ἴππους προμητιπιδίους* Cyr. vi. 4. 1. *Φυγῇ ἄλλος ἄλλη ἰεράετο* iv. 8. 19 (cf. *Εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους* i. 8. 24).

§ 558. b.) INDIRECT; so that the middle is equivalent to the active with the *Dat.* or *Gen.* of the reflexive pronoun; as, *Στρατηγὸς μὲν ἰλίσθαι* [= *ἰλεῖν ἑαυτοῖς*] *ἄλλους*, τὰ δ' *ἰκτιήδια ἀγοράζειν* [= *ἀγοράζειν ἑαυτοῖς*], to [take for themselves] choose other generals, and to supply themselves with necessaries, i. 3. 14. *Παῖδα . . εἰ ποιῶμαι*, I make you a son to myself, or I make you my son, Cyr. iv. 6. 2. "*Ἀπὸ γνωριῆς τὸν βίον ποιῆσθαι* Cæc. 6. 11. "*Ότι περὶ πλείστου ποιῶτο*, that he [made it to himself] esteemed it of the utmost consequence, i. 9. 7. *Καταστρεφάμενος μὲν πάντας Σύρους*, 'having subjected to himself,' Cyr. i. 5. 2. *Κῦρον δὲ μεταπίμπισται*, but he sends for Cyrus (to come to himself), i. 1. 2. *Τούτου φυλάττεσθαι*, to watch him for your own safety, to be on your guard against him, i. 6. 9. *Φίρονται δὲ οἰκοθεν . . κώδωνα*, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι Cyr. i. 2. 8. *Σπασάμενον τὸν ἀκινάκην*, drawing his scymitar, i. 8. 29. *Θίεσθαι τὰ ἔσλα* i. 6. 4. *Κεῖα θίμενος ἑπὶ τὰ γόνατα*, 'upon his own knees,' vii. 3. 23. "*Ἀπὸφθηναι γνώμην*, express your opinion, i. 6. 9. *Παῖδά μ' ἀνεμάζετο*, he called me his son, Soph. CEd. T. 1021. — "*Ἀποδίδομαι*, to give up for one's own profit, hence

to sell; as, Ταῦτα ἀποδόμενος, οὐτε Σέυθη ἀπιδόκειν οὐτε ἡμῖν τὰ γιγνόμενα, having sold these things, he has neither paid over the proceeds to Seuthes nor to us, vii. 6. 41. Δύομαι, to loose for one's self, to deliver, to ransom, to redeem; as, Εἴ τις ἐκ τῶν πολιμίων ἱλυσάμεν Dem. 316. 3. Τίθμι or γράφω νόμον, to make a law for another, τίθιμαι or γράφομαι νόμον, to make a law for one's self; as, Θεοὺς εἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θῆναι, I think that the gods have instituted these laws for men. Οἱ ἄνθρωποι αὐτοὺς ἴθιντο, men have instituted them for themselves, Mem. iv. 4. 19. Νόμον οὗτοι ἔγραψαν, these men (the Thirty) enacted a law, H. Gr. ii. 3. 52. \*Ἡ νόμους καλοὺς γράψονται, if they (the citizens) should enact good laws, Ec. 9. 14. Βουλιύω, to give counsel to another, βουλιόμαι, to give counsel to one's self, to deliberate, to resolve (§ 35). Τιμωρίω, to take vengeance for another, to avenge, τιμωρίομαι, to take vengeance for one's self, to punish.

§ 559. c.) RECIPROCAL; so that the middle is equivalent to the active with the reciprocal pronoun; as, Μαχόμενοι καὶ βασιλεὺς καὶ Κύρες καὶ οἱ ἄμφ' αὐτούς, 'fighting with each other,' i. 8. 27. 'Ἀμφὶ δὲ ἔχον διαφιερόμενοι,' 'quarrelling,' iv. 5. 17. Δηλλάξαντο [τοὺς ἴππους], 'exchanged,' Cyr. viii. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθιμαι, to agree, διαλύομαι, to become reconciled, σπίνδομαι, [to pour out libations together] to make a treaty, ἀγωνίζομαι, to contend, ἀμιλλάομαι, to vie, μάχομαι, to fight, ἀσπάζομαι, to embrace, to salute, ἴσχομαι, to attend upon, to follow, διαλίσσομαι, to converse, ἀνίομαι, to buy, πυνθάνομαι, to inquire, ἀποκρίνομαι, to answer, &c.

d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself; as, Θώρακα ἰποίησατο, she had a corselet made, Cyr. vi. 1. 51. \*Α ἰ πάστας . . ἰσπίοιנטε Ib. i. 4. 18. Ἀπόλλωνος ἀνάθημα ποιησάμενος v. 3. 5. Ἐγὼ γὰρ σε ταῦτα ἰστίηδες ἰδιδάξαμην, for I had you taught these things on purpose, Cyr. i. 6. 2. Τράπιζάν τε Περσικὴν περιτίθιτο Th. i. 130. Ἐπίλιπον ἀπογράφισθαι πάντας, they commanded all to [have their names registered] give in their names, H. Gr. ii. 4. 8. — Γράφομαί τινα, to have the name of any one taken down as a criminal, hence to accuse; as, Οἱ γραφάμενοι Σωκράτην Mem. i. 1. 1. Περισιύω, to go as an ambassador, περισιύομαι, to send an ambassador; as, Ὅσπερ ἰπρὶςβύνει αὐτῷ πάντοσε vii. 2. 23; Οἱ πολίμιμοι ἰπρὶςβύνοντι Ag. 2. 21. Μισθίω, to let upon hire, μισθόομαι, [to procure to be let to one's self upon hire] to hire; as, Πλοῶν μισθωσάμενος vi. 4. 13.

§ 560. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (see § 174). Thus, (1.) if the active is a causative verb, the middle may form the corresponding immediate, (2.) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (3.) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it. Thus, — (1.) Γινώ, to make another taste, γινώμαι, to taste for one's self (see §§ 375, 430). Παύω, to make to cease, παύομαι, to cease; as, Ἐπαυσε μὲν τούτων πολ- λούς Mem. i. 2. 2; Ταῦτα εἰπὼν ἱκαύσατο i. 3. 12. Φοβίω, to cause to fear, to terrify, φοβίομαι, to fear; as, Τοὺς ἱππομίτους πολέμιους φοβῆσαι iv. 5. 17; Ἐφοβούντο αὐτὸν i. 9. 9. Αἰσχύνω, to put to shame, αἰσχύνομαι, to be ashamed. Ἰστημι, to make to stand, to station, ἴσσεμαι, to stand (§ 48). Κοιμάω, to put to sleep, κοιμέομαι, to sleep. Ὀρίγω, to stretch out, ὀρίγομαι, to reach after,

hence to desire. Πείθω, to persuade, πείθομαι, to believe, to obey. Περαιώω, to carry across, περαιόομαι, to go across. Στείλλω, to fit out, to send, στείλλομαι, to set out, to go. Φαίνω, to show, φαίνομαι, to appear. — (2.) Ὀρίζω, to bound, ὀρίζομαι, to determine; as, Ποταμὸν, . . ὃς ἱρίζει τὴν Ἀρμενίαν iv. 3. 1; Οἱ πλεῖστοι ὀρίζονται τοὺς εὐεργέτας ἑαυτῶν ἄνδρας ἀγαθοὺς εἶναι H. Gr. vii. 3. 12. Σκοπῶ, to view, to observe, σκοπῶμαι, to consider; as, Οἱ λεχαγοὶ ἰσκόπουν, εἰδὼν τε εἴη τὴν ἄκραν λαεῖν . . σκοποῦμῖνοι δι' αὐτοῖς ἰδοῖς παντάπασι ἀνάλωτον εἶναι τὸ χωρεῖν v. 2. 20. Ἀγάλλω, to adorn, ἀγάλλομαι, to pride one's self. Φράζω, to tell, φράζομαι, to tell one's self, to reflect. — (3.) Πολιτιύω (from πολιτής, citizen), to be a citizen, πολιτιύομαι, to conduct one's self as a citizen, to engage in politics, to manage state affairs; as, Φυγάδα ἐξ Ἀθηνῶν, . . πολιτιύοντα παρ' αὐτοῖς [i. e. τοῖς Θυριύσι] H. Gr. i. 5. 19; Οἱ μὲν πολιτιύομῖνοι ἐν ταῖς πατρὶσι καὶ νόμους τίθενται Mem. ii. 1. 14.

§ 561. REMARKS. 1. If the reflexive action is direct or prominent, the reflexive pronoun is commonly employed; more frequently with the active voice (if in use), but often with the middle; as, Ἐκείνος ἀπέφασιν ἑαυτόν, he slew himself, Dem. 127. 3. Οἱ μὲν φασὶ βασιλίᾳ κτελεῖσθαι τινα ἐπισφάξαι αὐτὸν Κύρη, εἰ δὲ ἑαυτὸν ἐπισφάξασθαι i. 8. 29. Ἐπισφαισίστην αὐτὴν . . κατεσκέυαν ἑαυτῇ Dem. 22. 13. Ἐαυτῇ ὄνομα καὶ δύναμις περιποιήσασθαι v. 6. 17. Διελίγοντο τὸν ἑαυτοῦς, they talked with themselves, v. 4. 34 (cf. § 559). Μιστιμίπαιστο τὸν Σύνιοντος πρὸς ἑαυτὸν i. 2. 26 (cf. § 558). Συνγίνοντο ἀλλήλοις Ib. 27. See § 504.

2. The middle voice, by a transition of meaning, (a) often becomes in its force the active of a new verb; and (b) sometimes, like the active, supplies the place of the passive (§ 556). Thus, — (a) Κόπτω, to smite, κόπτομαι, to smite one's self through grief, hence to bewail; as, Κόπτεσθ' Ἀδωνι Ar. Lys. 396. See §§ 558–560. — (b) Ἀπόλυντο ὑπὸ τοῖς τῶν πολέμιων καὶ χιόνας, 'were destroyed by,' v. 3. 3. Ἀκούσομαι κακός, I shall be called a villain, Soph. Œd. C. 988 (cf. § 556). Οὐδὲ τούτων στειρήσονται, they shall not [want] be deprived of these, i. 4. 8.

3. In many cases, the reflex reference is so obvious, or so indistinct, that it may be either expressed or omitted without affecting the sense; that is, the active or the middle may be employed at pleasure; thus, Αἰτῶ αὐτόν i. 1. 10. Ἡσιτύμην βασιλίᾳ ii. 3. 19. Πολὺ φέρον. . . Μικρὸν φερομένην Mem. iii. 14. 1. Πολὺν γὰρ μισθὸν . . φέροντο CEC. i. 4. Μισθὸν τούτου φέροι Ib. 6. Παφλαγόνας ἐνυμμάχους ποιήσεσθαι . . φίλον ποιήσομεν τὸν Παφλαγόνα v. 5. 22 (cf. Ib. 12, § 558). Οἱ στρατιῶται ἡγόραζον τὰ ἱππικῆδια i. 5. 10 (cf. i. 3. 14, § 558). Εἶπεν ὅτι θύσαι τι βούλειτο. Καὶ ἀπὸ τῶν ἰδίῳ vii. 2. 14. Ἐστράτευσαν ἐπὶ βασιλίᾳ ii. 6. 29. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἱστρατιεύτο ii. 1. 1. — In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the middle is more inclined to take its object in an indirect case than the active; thus, Οἱ δὲ φύλακες προσέλασαντες ἱλαδέρουν αὐτόν Cyt. i. 4. 8. Ὁ θεὸς αὐτῇ ἱλαδοῦετο Ib. 9.

### C. PASSIVE.

§ 562. The passive voice has for its SUBJECT an object of the active, commonly (α.) a direct, but sometimes (β.) an indirect object. Any other word governed by the active remains unchanged with the passive. The SUBJECT OF THE AC-

TIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly *ὑπό*, but sometimes *ἀπό*, *ἐξ*, *παρά*, or *πρός*), or, less frequently, by the *simple Gen. or Dat.* (§§ 381, 417), or, yet more rarely (chiefly in poetry, especially *Ep.*), by the *Dat. with ὑπό*. Thus,

α. Περιῤῥῆτο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, and it was surrounded by the Mascas [= Περιῤῥῆτο δ' αὐτὴν ὁ Μάσκα, and the Mascas surrounded it], i. 5. 4. Οὐδὲνα κρῖναι ὑπὸ πλείονων πιφιλησθαι, I judge that no one has been loved by more [= Κρῖναι πλείους πιφιληκέναι οὐδὲνα, I judge that more have loved no one], i. 9. 28. Εἰ θαλάττης ἔργοντο, if they should be excluded from the sea, H. Gr. vii. 1. 8 (§ 347). Τῶν δ' ἱσπίων ὁ λόφος ἐνιπλήσθη i. 10. 12 (§ 357). Ἠξίου . . δοθῆναι οἱ ταύτας τὰς πόλεις i. 1. 8 (§ 404. δ). Μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθεῖς, having been taught music by Lamprus Pl. Menex. 236 a (§ 436). Ἐγὼ ἱστίσθην τι ταῦτα ὑπὸ σοῦ Cyr. v. 5. 16. Συληθείς γὰρ Ἑρακλῆς τὰς βοῦς . . ὑπὸ Νηλίου, for Hercules having been robbed of his kine by Neleus, Isocr. 119 d. Τί δήτα . . οὐ καὶ εὐ τύπτει τὰς Ἰσας πληγὰς ἐμοί, why then are not you beaten the same number of blows with me, Ar. Ran. 635 (§ 435). Τοιοῦτον τμήμα τίμνεται τὸ τιτμημῖνον, οἷον τὸ τίμνον τίμνει, the thing cut is cut such a cut as the cutter cuts, Pl. Gorg. 476 d. Τὰ μεγάλα [sc. μυστήρια] μιμούσθαι, πρὶν τὰ σμικρὰ, you have been initiated into the greater mysteries before the less, Ib. 497 c. Ἄλλαι τι γινώμει ἀφ' ἐκείτων ἐλίσγοντο Th. iii. 36. Ἐκ βασιλῆως δεδομένοι i. 1. 6. Παρὰ πάντων ὁμολογῆται i. 9. 1. Ὅμολογῆται πρὸς πάντων Ib. 20. Ὑπὸ πόλει τιταγμῖνοι, ἢ ὑπὸ τοῦ διέσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατιχόμενοι ii. 6. 13. Τίς ὑπὸ τῷ πατρὶ τετραμῖνος, 'brought up [under] by his father,' Pl. Rep. 558 d.

β. Κατιφρονήθη ὑπ' αὐτοῖν, I was despised by them [= Κατιφρονήσάτην μου, they despised me], Pl. Euthyd. 273 c (§ 375). Τὸ κρατεῖν ἡδυνῶν . . Κρατοῖν' αὖ ὑπὸ τοῦ Ἑρωτος Id. Conv. 196 c (§ 350). Ἀπιστοῦνται δ' ὑφ' ἀπάντων Πελοποννησίων, and they are distrusted by all the Peloponnesians [= Οἱ δὲ Πελοποννησίοι ἀπαντες ἀπιστοῦσιν αὐτοῖς], Isocr. 92 a (§ 406). Οἱ τῶν Ἀθηναίων ἱσπιστραμῖνοι τὴν φυλακὴν, those of the Athenians who had been intrusted with the guard [= οἱς ἡ φυλακὴ ἱσπιστραπτο, to whom the guard had been intrusted], Th. i. 126. Οἱ Κορίνθιοι ταῦτα ἱσσταλμῖνοι, the Corinthians having received these directions, Id. v. 37.

§ 563. REMARKS. 1. When the active has more than one object, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences; — (a) *The passive prefers, as its subject, a direct to an indirect object of the active.* — (b) *The passive prefers, as its subject, the name of a person to that of a thing.* — If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 438); thus, Ἀποτμηθέντες τὰς κεφαλὰς, cut off as to their heads [= Ἀποτμηθεῖσθαι τῶν κεφαλῶν, their heads being cut off], ii. 6. 1 (cf. Κύρου ἀποτίμνεται ἡ κεφαλὴ i. 10. 1). Δισφραμῖνοι . . τοὺς ὀφθαλμούς [= Ἐχόντες τοὺς ὀφθαλμούς δισφραμῖνους] iv. 5. 12. Τὰ ὄτα τιτρωσμήνουν, having his ears bored, iii. 1. 31.

§ 564. 2. The passive is sometimes the converse of the *middle* rather than of the *active*; and hence *deponents* may have a passive. Thus, Μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἴψασαν, 'that they had not been hired,' i. 3. 1 (§ 559. d). Θώρηκας εὖ ἰεργασμῖνας, corselets well made, Mem. iii. 10. 9 (cf. Ἀνδριάντας καλῶς ἰεργασμῖνον, 'having made,' Ib. ii. 6. 6). Ἐργασθήσεται, it shall be

performed, Soph. Tr. 1218. Ἐωνίθη δὲ ἱρία, and wool was bought, Mem. ii. 7. 12 (§ 301. 8). Τὸ θιαθῖν Th. iii. 38. Ὡς βιάζομαι τάδε Soph. Ant. 66. — This passive occurs chiefly in the *Perf.*, *Plup.*, and *Aor.*

3. If an active or middle which has *no object* is changed to a passive, it becomes, of course, IMPERSONAL (§ 546. α); and it *may* become so, with an *indirect object*. Thus, Ἐπῆρκετο, a beginning had been made [= Ἐπῆρξαν, they had begun], Th. i. 93. Ἐπειδὴ αὐτοῖς παρεσκευάσσετο, when preparation had been made by them [= Ἐπειδὴ παρεσκευασμένοι ἦσαν, when they had made preparation], Ib. 46. Καλῶς ἂν σοι ἀποκρίνηται [= ἂν ἀποκρίνηται]; Would [it have been answered well by you] your answer have been a good one? Pl. Gorg. 453 d.

### III. USE OF THE TENSES.

§ 565. A general view of the distinctive offices of the Greek tenses, particularly as employed in the Indicative, has already been presented (§§ 167, 168). In explanation and completion of that view, it is essential to observe,

I. That, *out of the Ind.*, the tenses, except the *Fut.*, have no direct reference to a distinction of time, but simply to the *RELATION OR STATE* of the action as *indefinite*, *definite*, or *complete*, or, in other words, as *doing*, *done*, or *having been done* (§ 168).

Hence, if we omit the *Fut.*, each of the three states or relations has but a *single tense-form* out of the *Ind.* This form, as it marks the distinction of time only occasionally and indirectly, may be termed *achronic* (ἀ-, not, *χρονικός*, relating to time); while the forms of the *Ind.*, as they properly and directly mark this distinction (though sometimes used *achronically*), may be termed *chronic*. The time of an action expressed by an *achronic* tense must be inferred from the connection. Thus (the star denoting that a form is wanting),

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
Definite	Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future * (see § 581).					
Indefinite.	Present * (see § 575), }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future,	*	Future,	*	Future,	Future.
Complete.	Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future,	*	Future,	*	Future,	Future.

§ 566. II. The use of *generic* forms for *specific* (§ 330) has a peculiar prominence in the doctrine of the Greek tenses.

REMARKS. α. The PRES., in its widest generic sense, includes *all the other tenses* (see β); as a definite tense used *achronically* (§ 565), it includes the IMPF. The IMPF., in its widest generic sense, includes *all the past tenses* (§ 173); and the AOR., *all the indefinite and complete tenses*. The PERF., as a generic tense, includes the PLUP.

β. The distinction of *generic* and *specific* belongs not merely to grammatical forms, but also to the ideas which these forms represent. Thus the idea of PRESENT TIME, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. Hence *general truths, existing states and habits, and oft-recurring facts*, belong appropriately to the *present time*.

§ 567. III. The relations of time have nothing sensible to fix the conceptions of the mind. It ranges therefore with freedom through all time, the past, the present, and the future; and, without difficulty, conceives of the *past* or *future* as present, and even of the *present* or *future* as already past. That the Greek language should have a peculiar freedom in the interchange of tenses, is but the natural consequence of the wonderful vivacity of the Greek mind. See §§ 330. 3, 576, 584, 585.

REMARKS. α. The Pres. tense, when employed by the figure of *vision*, in speaking of past events, is termed the HISTORIC PRESENT. See § 576.

β. Common facts, imagined scenes, and general assertions, not being confined to any particular time, may often be expressed in the present, past, or future, according to the view which the speaker chooses to take. E. g. we may say, "The wisest often err," or "The wisest have often erred," or "The wisest will often err." Thus, Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλειν, *for good order seems to preserve, but disorder has already destroyed many*, iii. 1. 38. Οἰδίῳ ἔστι κερδαλιώτερον τοῦ νικᾶν. ἰ γὰρ κρατῶν ἅμα πάντα συνήρπασκε Cyr. iv. 2. 26. Ἡ δὲ ψυχὴ, . . ἀπαλλαστομένη τοῦ σώματος, εὐθὺς διαπιφύσεται καὶ ἀπόλων Pl. Phædo, 80 c. Κρατεῖ δὲ μηχαναῖς ἀγροῦλου θηρὸς ὀρρυσσάτα, λασιαύχινά θ' ἴππον ὑπάξεται Soph. Ant. 348. Ἀπορος ἰπ' οὐδὲν ἔρχεται τὸ μίλλον. Αἶδα μόνον φιῶν οὐκ ὑπάξεται Ib. 360. Ἐν πολλοῖς μὲν, ὧ Δημόνικε, πολὺ διισσώσας εὐχόμεν τὰς τι τῶν σπουδαίων γνώμας καὶ τὰς τῶν φαύλων διανοίας. πολὺ δὲ μεγίστην διαφορὰν εἰλήφασιν ἐν ταῖς πρὸς ἀλλήλους συνθηαῖς. Οἱ μὲν γὰρ φίλους παρόντας μόνον τιμῶσιν, οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι. καὶ τὰς μὲν τῶν φαύλων συνθηαῖς ὀλίγους χρόνους διάλυσαι, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψουσιν Isocr. 2 a. See §§ 575–578.

NOTE. The use of the Aor. by Homer in comparisons is particularly frequent; as, Ἡριπε δ', ὥς ὅτε τις δρυὸς ἥριπεν II. 482, cf. Γ. 33, &c. See also § 575. 2.

γ. A past tense may be used, in *speaking of that which is present, with reference to some past opinion, feeling, remark, action, or obligation*; thus, Κούρις οὐκ ἔξ' ἢ Ζεὺς, *Venus was not then merely a goddess* (as we supposed her to be), Eur. Hipp. 359. Ἀρ' οὐ τότε ἦν τὸ δινδρον, ἰφ' ὅτιε ἦγες ἡμᾶς; Pl. Phædr. 230 a. Διαφθερεῖν καὶ βλάπτειν, ὃ τῷ μὲν δικαίῳ βίλλειν ἐγγίγντο, τῷ δὲ ἀδίκῳ ἀπώλλυτο, *we shall corrupt and injure that, which* (as we said) *is*

improved by justice, and ruined by injustice, Pl. Crito, 47 d. ἵναί σ' ἐκίλυσεν εἰ στρατηγὸς ἦμῖνον Ar. Ach. 1073. Ὀφίλις μὲν Κύρος ζῆν, [Cyrus ought to be living] Would that Cyrus were living! ii. 1. 4. Οὐκ ἔχεῖν μῖνται σκοπεῖν; But ought you not to be considering? Apol. 3. Cf., in English, the familiar use of ought, the Impf. of owe, as a Pres.

§ 568. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action, either past or future*. The tense of an *Inf.* or *Part.* is commonly determined by its connection with another verb, without regard to the present time. In the *Ind.*, the tense is properly determined by the relation of the action to the present time; but in Greek, if the *Ind.* is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *Subj.* and *Opt.* modes, from their very nature, there is commonly a union of the two considerations. Thus,

Ἐτίσχετο ἀνδρὶ ἐάσαντι δόσαν, he promised to give each man (the giving future at the time of the promise), i. 4. 13. Ἐχων ἐκλίστας ἀνέβη τριακασίους, he went up, having (at the time of his going up) three hundred hoplites, i. 1. 2. Ἀνίσταντο . . . λίζοντες & ἰγίγνωσκον, they rose to say (future at the time of the rising) what they thought (past at the time of the narration), i. 3. 13. Πιστεύετε ἀληθεύειν, & ἱλαγες, ἰσῆρας vii. 7. 25. Ἐπεὶ . . . στρατηγὸς μὲν ἐλίσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλει Κλίαςχος ἀπάγειν . . . ἡγούμενα αἰτιῶν Κύρου, ἴσους . . . ἀπάξει, recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will] would conduct them back, i. 3. 14. Τοῖς δὲ ὑποφίμῳ μὲν ἦν, ὅτι ἀγὼ περὶ βασιλῆα, and they had indeed a suspicion, that he was leading them against the king, i. 3. 21. Ἐθαύμασι, τίς παραγγίλλει i. 8. 16. Ἐσιμελίετε, ὃ τι ποιήσει βασιλεύς Ib. 21.

REMARK. An INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *Fut.*, but far more frequently the appropriate *achronic* tense; thus, Συμπερέξειν ὑπισχνίτο· ἰδίτο δὲ τὰς κάμας μὴ καίειν vii. 7. 19. Ὑπισχνῶνται περὶυμότερον αὐτοῖς εὐστρατεῖσθαι Ib. 31. Μαρτυροῦναι ὑπισχνίσθαι vii. 6. 38. Ἐτίσχετό μοι βουλεύσασθαι, ἰεῖσθαι δὲ με ὑμᾶς ἐκίλυσεν ii. 3. 20. See § 583.

#### A. DEFINITE AND INDEFINITE.

§ 569. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

If action is conceived of as *motion in a straight line*, the definite tenses may

be said to present a *side view* of this line, so that it is seen in its *full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View.

Indefinite View.

(———)

( . )

§ 570. Hence an action is represented,

a.) By the definite tenses, as *continued* or *prolonged*; but by the Aor., as *momentary* or *transient*. Thus,

Τοὺς μὲν οὖν πιλταστὰς ἰδίζαντο οἱ βάρεσαι καὶ ἰμάχοντο· ἐπειδὴ δὲ ἰγγὺς ἦσαν οἱ ὀπλίται, ἰτρέποντο. Καὶ οἱ μὲν πιλτασταὶ εὐθὺς εἰπonton διώκοντας. *The barbarians then received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued).* v. 4. 24. "Ἴνα ἦ . . ἡσυχίαν ἔχῃ, ἢ . . ἀφύλακτος; ληθῇ Dem. 45. 2. Διαλίγου, καὶ μάθι πρῶτον τίνες εἰσίν, converse with them, and learn first who they are, iv. 8. 5. "Ἐπειδὴν ἅπαντα ἀκούσῃ, κρίνασι, καὶ μὴ πρότερον προλαμβάνει Dem. 44. 2. Δεδῆναι οἱ ταύτας τὰς πόλεις μάλλον, ἢ Τισσαφέρνην ἔρχειν αὐτῶν i. 1. 8. Λαβών, having taken (momentary). "Ἐχων, having (continued), i. 1. 2.

NOTES. 1. Any dwelling of the mind upon the *agent, mode, or circumstances* of an action, and any attempt at *graphic description*, commonly lead to the use of the *definite tenses*; thus, Ἀπικρίναντο (Κλίαςχος δ' ἔλεγεν), *they answered (and Clearchus was the speaker)*, ii. 3. 21 (cf. ii. 5. 39; iii. 3. 3). Ἐλίσξαι Ζεινοφῶν, ἡγήνηναι δὲ Τιμησίθεος v. 4. 4. See § 576.

2. In the *IMPERATIVE*, the momentary character of the AOR. is peculiarly favorable to *vivacity, energy, and earnestness* of expression; thus, Σὺ οὖν πρὸς Θιῶν συμβούλευσον ἡμῖν ii. 1. 17. Ἀκούσασι οὖν μου πρὸς Θιῶν v. 7. 5 "Βλῖψον," ἔφη, "πρὸς τὰ ὄρη, καὶ ἴδε ὡς ἄεστα πάντα ἰστί" iv. 1. 20.

§ 571. b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the Aor., as a *single act*. Thus,

Ἔπει δὲ εἶδον αὐτὸν, οἵπτε πρὸς αὐτὸν προσκύνουσι, καὶ τότε προσκύνουσαν, and when they saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then, i. 6. 10. Διόφθικρον γὰρ προσκύνοντι τοὺς στρατιώτας, καὶ ἵνα γι λοχαγὸν διόφθικρον iii. 3. 5. "Ὅστις δ' ἀφικνῶτο . . πρὸς αὐτὸν, πάντας οὕτω διατίθει ἀπιστίμωτο i. 1. 5. Πολλὰκις ἰόντας ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἱλαίδας λίγων διῆγει i. 2. 11. Στεροῦθον δὲ οὐδὲς ἔλαβον· οἱ δὲ δώξαντες τῶν ἱππῶν ταχὺ ἰσαύοντο i. 5. 3.—Hence the great use of the definite tenses in the description of character. See Anab. i. ch. 9; ii. ch. 6.

§ 572. c.) By the definite tenses, as *doing at the time of, or until another action*; but by the Aor., simply as *done in its own time*. Thus,

Τούτῃ τῇ τρίτῃ ἰσοριθήσαν σταθμούς τίτταρας. Ἦναι δὲ τὸν πέμπτον ἰσορίζοντα, εἶδον βασιλείῳ τι. In this way, they made four day's-marches. And while they were making the fifth, they saw a palace. iii. 4. 23. Ἀρίστωνα εν-



χρῖς, . . καὶ ἰδίωκεν μέχρι οὗ εἶδεν, *they slew many, and continued the pursuit until they saw*, v. 4. 16. Τοῦτον ἐκίλιυσι διαφυλάξαι αὐτῷ τὴν τι γυναῖκα καὶ τὴν σκηνήν Cyt. v. 1. 2. Ταύτην οὖν ἐκίλιυσιν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ὡς ἐν αὐτοῖς λάβῃ Ib. 3.

§ 573. d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the Aor., as *accomplished* (done). Thus,

Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵναι· οἱ δὲ αὐτὸν τι ἱκαλλον. . . Τότε μὲν μικρὸν ἐξίβουγι τὸ μὴ καταπιτρωθῆναι, ὕστερον δ' ἐπὶ ἔργῳ, ὅτι οὐ δύνησται βιάσασθαι. Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt). i. 3. 1. Ὅπως ἢν ἱγίνθ' οὐδὲ οὕτως, . . περὶ τοῦ νόματος δὴ ἵτιυθιν ἰλοιδροοῦμιθα. Ἡ μὲν γὰρ ἴππον προστίθει πρὸς τοῦνομα, . . ἰγὰ δὲ τοῦ πάππου ἑτίμην Φειδωνίδην. . . Τῷ χρεὼν κοιτῇ ξυνίζημιν, κἀβίμθα Φειδιππίδην. When this son was born to us, thereupon we began to quarrel about the name. For she insisted on tacking ἴππος to his name, and I was for giving him his grandfather's name, Phidionides. At last we made a compromise, and named him Phidippides. Ar. Nub. 60. Ὅτ' ἐξίκαλλον τοὺς θεοὺς, when I was for expelling the gods, Ib. 1477. Ἐκαιόμεν ξίφει· ἄλλ' ἐξίκριψιν. . . Ἀρτίμης Eur. Iph. T. 26. Ὀνομάνοισι ἴδωκε δωτίην Hd. i. 69.

NOTES. α. Hence the definite tenses are often used with a negative to *deny* the attempt as well as the accomplishment of an action; thus, Κλέαρχος οὐκ ἐβιάζετο ἰπὶ τὸν λόφον, Clearchus did not undertake to march upon the hill, i. 10. 14. Ξεινοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγιν iii. 4. 39. Ἐπεὶ δὲ οὐδὲ; ἀντίλγειν, ἴππιν iii. 2. 38. Ἐπεὶ δὲ οὐδὲν ὠφίλιμον ἔλγειν, ὀρῶντος τοῦ ἱππέου κατισφάγη. Ὅ δὲ λοιπὸς ἔλξειν. And when he would say nothing useful, he was put to death in the sight of the other. But the second said. iv. 1. 23.

β. A person is often spoken of as *having done* what he *has attempted to do*; thus, MEN. Δίκαια γὰρ τόνδ' ἐτυχεῖν κτείναντά με; TETK. Κτείναντα; Δεινὸν γ' εἶπας, εἰ καὶ ζῆς Θανών. MEN. Οὐδὲ γὰρ ἐκράζεις με, τῷδε δ' εἰχόμεαι. Men. For is it right that he should prosper, having slain me? Teuc. Having slain you? You tell a wonder, indeed, if, being dead, you are yet alive. Men. For heaven preserves me, but, so far as lay in him, I am no more. Soph. Aj. 1126 (§ 410). Σὰν ψυχὰν ἀτίκαλον, τέκνον· ἐκτενέ σ' ἀκουσα Eur. Ion, 1498.

§ 574. e.) By the definite tenses, as *introductory*; but by the Aor., as *conclusive*. Thus,

Οὗ ἡρώτων Κύρος . . ὁ δ' ἀπεκρίνατο, who asked Cyrus; and he answered, i. 3. 20 (cf. Ἀξιοῦν . . ἀναγγεῖλαι Ib. 19). Ἀπεύσαντις ταῦτα ἐσιθόντες καὶ δίδεσαν i. 4. 16. Οἱ Ἕλληες ἐβουλεύοντο· καὶ ἀπεκρίναντο ii. 3. 21.

NOTE. Verbs of asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, Τί δὲ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; Why must he ask for them (which of itself accomplishes nothing), and not come and take them (which is final)? ii. 1. 10. Σολλίζεις στρατιύμα, ἰπολῶρεσι Μίλητον καὶ κατὰ γῆν καὶ κατὰ

θάλατταν, καὶ ἐκτρέφει κατὰ γιναι τοὺς ἐκπαιτωκότας i. 1. 7. Καὶ πολλοὺς κατετίτρωσκον, καὶ ἐκρέθησαν τῶν Ἑλλήνων iii. 4. 26.

§ 575. REMARKS. 1. As the Aor. is an achronic tense, except in the Ind. (§ 565), it is in this mode only that the *Pres. indefinite* is wanting (§ 168. α). It is commonly supplied by the *Pres. definite*, but sometimes by the *Aor.* or *Perf.* See REM. 2, and §§ 233, 577, 578.

2. The AOR. in the *Ind.* is properly a *past tense*; but, from the want of the *Pres. indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the *Pres. definite*, in representing the action either *more simply or singly*, or with a certain expression of *instantaneousness, energy, decisiveness, or completeness*. Ἀνὴρ δ' ὅταν τοῖς ἴδων ἀχθῆται ζυνών, ἔξω μολὼν ἵπασσι καρδίαν ἄσσει, and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust, Eur. Med. 244. Καὶ ναῦς γὰρ ἰνταθίσσα πρὸς βίαν ποδὶ ἵεσθαι, ἴσση δ' αὖθις, ἢν χαλᾷ πῶδα Id. Or. 706. Ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος, ἰσχύσῃ, ἢ πρώτῃ πρόφασιν καὶ μικρὸν πταίσμα ἅπαντα ἀνιχαίτῃσι καὶ δίσλυσιν, 'instantly tosses off and dissipates,' Dem. 20. 25. Ταχὺ ἴσιν Pl. Rep. 406 d. Ἐπὶ τῷ ἔργῳ, I fully approve the act, Soph. Aj. 536. Σοὶ ταῦτα . . παρήναι Id. Phil. 1433. Σὶ . . ἴσῃσι τῆσδε γῆς ἔξω πρὸς, 'I bid you peremptorily,' Eur. Med. 271. Ὡμωζα δ' οἷον ἔργον ἴσ' ἐργασίας Ib. 791. Ἀπίπτουσα τοιάδε συγγίνην ἀλλήλων πιπράν Id. Iph. A. 509. Ἠέθην ἀπειλαῖς, ἰγίλασα φολοκομπάσις, ἀπισυδάρεια μύθων, περιπρόκκυσα, I enjoy your threats, I laugh at your boastings of smoke, &c., Ar. Eq. 696. Ἐδιζάμην τὸ ῥηθῆναι, I welcome the omen, Soph. El. 668.

§ 576. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historical Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus, Ἐπεὶ δὲ καὶ ἡταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπονται δὲ καὶ τὸν λόφον οἱ ἰσχυροί· οὐ μὴν ἴτι ἀδρόοι, ἀλλ' ἄλλοι ἀλλοθιν· ἐφίλοῦτο δ' ὁ λόφος τῶν ἰσχυρίων· τίλοις δὲ καὶ πάντες ἀπὸ χωρήσαν. Ὁ οὖν Κλῆαρχος οὐκ ἀνέβηκεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πύμπαι Δύκιον τὸν θυρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κλειύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τὶ ἴσιν, ἀπαγγέλλει. Καὶ ὁ Δύκιος ἤλασέ τι, καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κρήτας. Σχιδὼν δ' ὅτι ταῦτα ἦν, καὶ ἤλιος ἰδύετο. Ἐνταῦθα δ' ἴστησαν οἱ Ἕλληνες, καὶ θύμιοι τὰ ὅπλα ἀνιπαύοντο· καὶ ἄμα μὲν ἰθαύμαζον, ὅτι οὐδαμῶς Κύρος φαίνοισα, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδὲς παρήν i. 10. 13–16. See iii. 4. 25–27, 38, 39; i. 8. 23–27; iv. 7. 10–14; v. 4. 16, 17; vi. 1. 5–13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 566. α), often occur, where the indefinite would seem to be more strictly appropriate. The use of the Impf. for the Aor. occurs especially in Hom. and Hdt.

5. In verbs in which the Aor. was not formed, or was formed with a different signification, the Impf. remained as both the definite and indefinite past tense; as ἦν and ἴφην (§§ 53, 55, § 301. 7), which are more frequently used as Aor.

## B. INDEFINITE AND COMPLETE.

§ 577. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter, it is specially directed to the completion of the action, and to the state consequent upon its performance. Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action. Thus,

Τοιαῦτα μὲν πεισίνῃσι, *such things has he done* (and is now upon trial for), i. 6. 9. 'Ἐστὶν ἀναγκάζω πάλιν ἱξιμὴν ἄττ' ἂν κικλόφωσί μου, 'whatever they may have stolen from me (and may have in their possession),' Ar. Eq. 1147. 'Ἅλθον οἱ Ἰδοὶ ἐκ τῶν πολεμίων, οὗς ἐπιστόμφει Κῦρος ἐπὶ κατασκοπῇ, καὶ ἴλιγον, ὅτι Κροῖσος μὲν ἡγμένων . . ἤρημνός ἐστι τῶν πολεμίων· δεδογμένον δ' εἶη πᾶσι τοῖς συμμάχοις . . παρῆναι . . πισομφίνοι δὲ Κροῖσον καὶ εἰς Λακιδαιμόνα περὶ ξυμμαχίας Cyt. vi. 2. 9. Περὶ μὲν οὖν τῶν ἰδίων ταῦτά μοι προεῖρησθω· περὶ δὲ τῶν κοινῶν . . , 'let these things have been premised,' Isocr. 43 d. 'Ἦρίσθω ὑμῶν ἡ βραδύτης· νῦν δὲ . . βοηθήσατε, *let your sluggishness have reached its full limits; and do you now assist*, Th. i. 71. 'Ταῦτα μὲν οὖν, ὧ Εὐθύδημί τι καὶ Διονυσόδωρε, πεισάσθω τι ὑμῖν, καὶ ἴσως ἰκανῶς ἔχῃ· τὸ δὲ δὴ μετὰ ταῦτα ἐπιδείξατο Pl. Euthyd. 278 d. 'Ἀπειργάσθω δὴ ἡμῖν καὶ αὕτη . . ἡ πολιτεία Id. Rep. 552 e. Πεισιράσθω, [let it have been tried] *let a trial be made*, Ar. Vesp. 1129. 'Ἐξόντες δὲ εἰπον τὴν θύραν κλειῖσθαι, *and going out they commanded the door [to be closed and to remain so] to be kept closed*, H. Gr. v. 4. 7.

§ 578. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is *acted upon*, than in that which *acts*. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the *passive* than in the *active*, and why, in the *active*, so many verbs want them altogether (§§ 256, 580).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the *Part.* than in the other modes. Some modern languages, as the English, the French, the German, have no pass. form by inflection, except the Perf. Part.

γ. For the same reason, the transition in § 233 is natural and easy. We subjoin an example, which marks strikingly the distinction between the Perf. used as a Pres. and the Aor.; Τεθνήσκειν οἱ θανόντες, *those who have died* (referring to the past event) *are dead* (referring to the present state consequent upon the event), Eur. Alc. 541 (but, Θνήσκω, *I am dying*, Ib. 284).

δ. In the Epic, the use of the Plup. as Impf. or Aor. is more extended than in the Attic, and has perhaps some connection with the usage in § 194. 3. Thus, Βιζήκη, *went*, A. 221. Βιζλήκη E. 66.

§ 579. α. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past* action to the *present* time. The action which it denotes is *past*; but the *state* consequent, to which it also refers, is *present*. The tense is therefore in its *time*, as in many languages in its *form*, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present* element has a far greater prominence in the *Greek* than in the *English* Perf.

ζ. An action is sometimes so regarded as continued in its effect, that the *Pres.* supplies the place of the *Perf.* This is the common use of the *Pres.* in ἔγωγε, *to come*, and ὄχομαι, *to go* (cf., in Eng., *I am come*, and *I am gone*); and is not unfrequent in ἀκούω and κλύω, *to hear*, μανθάνω, *to learn*, νικάω, *to conquer*, and some other verbs. In these verbs, the *Impf.* may supply the place of the *Plup.* Thus, Εἰς καλὸν ἔκτισι, *you [come] have come opportunely*, iv. 7. 3. Κύρος δὲ οὐπω ἦκεν, and *Cyrus had not yet come*, i. 5. 12. Οὗτοι ἀποδιδραπάσιν, ὅδα γὰρ ὅση ὄχονται, 'whither they have gone,' i. 4. 8. 'Ὡς ἡμῖς ἀκούομεν, as we [hear] have heard, v. 5. 8. Ἄρετι μανθάνω Eur. Bac. 1297. Νικᾶμιν τι βασιλίᾳ ii. 1. 4.

§ 580. II. Unless the attention is specially directed to the *effect* of an action, the *generic Aor.* more frequently supplies the place of the *specific Perf. and Plup.* (§ 566. α), as a more familiar, more vivacious, and often a shorter or more euphonic form. This use prevails especially in the *active voice* (§ 578. α). The *Aor.* often occurs in immediate connection with the *Perf.* or *Plup.* Thus,

Ἐφ' ἣ [πρήνη] λίγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἶνον κεράσας αὐτήν, at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine i. 2. 13. Ταύτην τὴν πόλιν ἐξίλιπον οἱ ἱνοικοῦντες, this city its inhabitants had left, Ib. 24. Νυνὶ δὲ Θισσαλοῖς . . ἰβοθήσῃσι, and now it has aided the Thes-salians, Dem. 22. 7. Τσαῦτα παθὼν καὶ πάσχων, having suffered and suffering such things, Id. 576. 18. Ἀποδιδραπάτις πατήρας καὶ μητέρας, οἱ δὲ καὶ τίνα καταλιπόντες vi. 4. 8. Πεισιστῆρας πιστοῖηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβίβληκε Isocr. 163 a. Οὐχ ἰσχυροί οὐδ' ὁ μεριμνήσας τὰ δίκαια λίγισιν Dem. 576. 22. ΣΤΡ. Ἰνα με διδάξης, ὥσπερ οὐκ ἰλήλυθα. ΣΩ. Ἕλθεις δὲ κατὰ τί; Ar. Nub. 238.

NOTE. The use of the *Aor.* for the *Perf.* is especially common in the *Part.*

### C. FUTURE.

§ 581. I. The *dim.* shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single *Fut.*, the *indefinite*; leaving the *definite* and *complete Futures*, if they require

to be distinguished from this, to be expressed by a *Participle and substantive verb*; as,

Σκύρος ἔξαρκουδά μαι ἴσται τὸ λοιπόν, *Scyros shall hereafter content me* (continued, § 570) Soph. Ph. 459. Τεῖρεδ' ἴσται μίλον Id. Ed. C. 653. Ἀνδρα κατακτώντις ἴσισθι, *you will have slain a man*, vii. 6. 36. Τὰ δόντα ἰσόμεθα ἰγνώσκοντες, καὶ λόγων ματαίων ἀπηλλαγμένοι Dem. 54. 22.

§ 582. II. The Future Perfect expresses the sense of the Perf. with a change of the time; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*, and hence received its old name of *paulo-post-future* (paulo post futurus, *about to be a little after*). In verbs in which the Perf. becomes a *new Pres.*, the Fut. Perf. becomes a *new Fut.* (§§ 233, 239). Thus,

Ἦν δὲ μὴ γίνεσθαι, μάτην ἔμοι κεκλαύσεται, *but if there should not be, I shall have wept in vain*, Ar. Nub. 1435 (§ 564. 3). Οὐδὲς . . μιτιγγραφῆσεται, ἀλλ', ὅσπιν ἢ τὸ πρῶτον, ἰγγιγρέψεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. Φράζει καὶ πιπράζεται, *speak and it [shall be done at once] is done*, Id. Plut. 1027. Ὅταν δὴ μὴ σθῆναι, πισταύσομαι, 'I shall desist at once,' Soph. Ant. 91. Νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ τι κατακτενέψεσθαι, καὶ ὑμεῖς οὐ πολὺν ἔμοι ὕστερον, 'shall be immediately cut down,' i. 5. 16. Ἐὰν γὰρ ἄρα ἔμοι δοῇ τινα . . αὐτίκα μάλα διὺν τιθάναι, τιθεῖναι οὗτος, 'he shall be dead,' i. e. 'he shall die instantly,' Pl. Gorg. 469 d (cf. Καταπαύω ἴσται, Διςχισμίνον ἴσται Ib.). Μιμνησόμεθα, *we shall remember*, Cyr. iii. 1. 27 (§ 233). Εὐθὺς Ἀριαῖος ἀφιστῆξιν· ὥστε φίλος ἡμῖν οὐδὲς λελίψεται, *Ariæus will immediately withdraw; so that no friend will remain to us*, ii. 4. 5.

§ 583. III. A future action may be represented more expressly as on the point of accomplishment, or as connected with destiny, necessity, will, purpose, &c., by the verbs μίλλω, ἰθίλω or θίλω, βούλωμαι, διῷ, χρεῖ, &c., with the Inf. This Inf. may be *Pres.*, *Aor.*, or *Fut.*, according to the view taken of the action in respect to definiteness and nearness (§ 568. R.). Thus, Ἰδὼν παῖδα . . μίλλοντα ἀποθνήσκου, *seeing a boy about to die*, vii. 4. 7. Ὁ σταθμὸς ἴθα ἔμιλλε καταλύειν i. 8. 1. Μιλλήσαντά τι παθεῖν Cyr. vi. 1. 40. Εἰ μὲν πλοῖα ἴσσεσθαι μίλλει ἱκανά, *if there are to be vessels enough*, v. 6. 12. Οὐκ ἰθίλω ἰλθεῖν, *I am not willing to go, or I will not go*, i. 3. 10. Ἐγὼ θίλω, ὦ ἄνδρες, διακίεσθαι ὑμᾶς iii. 5. 8. Βουλιόσθαι, ὅ τι χρεῖ ποιῶν i. 3. 11.

REMARKS. (a) The ideas of *destiny, purpose, &c.*, are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὥς, used continually to express *purpose* (§ 635). Thus, Οἱ εἰς τὴν βασιλικὴν τίχην παδιδύμενοι . . τί διαφίρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ἰγώσουσι καὶ ἀγρυπνήσουσι, 'if they must hunger and thirst,' Mem. ii. 1. 17. Τὸν ἔρῳς βιωσόμενον, *he that would live well*, Pl. Gorg. 491 e. Συλλαμβάνει Κύρον ὥς ἀποκτινῶν, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death*, i. 1. 3. Ἐστειψέ

τινα ἱροῦντα, *he sent one to say*, ii. 5. 2. Πιμφοῖς παρὰ βασιλῆως κελύσαν ii. 1. 17. Μαχόμενος σὺνί i. 10. 10. See § 531. α. — (b) Instead of the Fut. Part., the Pres. is sometimes employed to denote purpose, according to § 573, especially with verbs of motion; thus, Ταῦτ' ἐκδικάζων ἦλθεν, *I went to avenge this wrong*, Eur. Suppl. 154.

§ 584. IV. A future action, in view of its nearness, its certainty, its rapidity, or its connection with another action, may be conceived of as *now doing*, or even as *already done* (§ 567); and may hence be expressed by the Pres., Aor., or Perf. Thus, Κακὸν ἔπι τι, *evil is coming upon some one*, Ar. Ran. 552 (cf. Δώσω τις δίκην Ib. 554). 'Απωλόμισθ' ἄρ', εἰ κακὸν προσοίσεμιν ἴον παλαιῷ, πρὶν τοῦδ' ἐξητληκίαι Eur. Med. 78. Εἴ με τόξων ἰγκρατὴς αἰσθάνεται, ὄλωα, καὶ εἰ προσδιαφθιρῶ, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides*, Soph. Ph. 75. Εἰ δὲ δὴ κατακτενιῖτέ με, εἰ νόμος ἀνίσται Eur. Or. 940. Οὐκ εἴ ξυνέρξων, ἥνικ' ἡ σισώσμιθα κίνου βίον σώσαντος, ἢ οἰχόμεσθ' ἄμα; Soph. Tr. 83. 'Ατίσταλά σοι τόνδε τὸν λόγον δῶρον Isocr. 2 b. — For presents which are commonly used as futures, see § 200. b.

§ 585. V. The FUTURE sometimes occurs for a *present* or *past* tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus, Τεῦμόν δ' ἰγὼ . . σπέρμ' ἰδίῳ βουλῆσομαι, 'I shall wish,' i. e. 'am resolved,' Soph. CEd. T. 1076. ΧΟΡ. Παῖδις τιθεῖται χεῖρ' ὑπερῶφ σίδιν. 'ΙΑΣ. Οἱμοι, τί λίξεις; 'Ὡς μ' ἀπώλισας, γύναι Eur. Med. 1309. Πῶς φῆς; τί λίξεις; 'Ὡς μ' ἀπώλισας, γύναι Id. Hel. 780. This exclamatory use of τί λίξεις for τί λίγεις or τί ἤλιξας, as though the communication were not yet finished, belongs particularly to Euripides.

#### IV. USE OF THE MODES.

§ 586. For a classification and designation of the modes according to the character of the sentences which they form (§ 329. N.), see ¶ 27.

##### A. INTELLECTIVE.

§ 587. Intellectual sentences express the *actual* or the *contingent* (§ 329. N.). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly ἄν (Ep. κέ or κέν, Dor. καί). The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency are the *Subjunctive* and *Optative* modes (§ 169). Intellectual sentences not employing these modes (either because they are actual, or because their contingency is simply expressed by a particle or is not expressed at all) employ the *Indicative*, which is the generic mode (§§ 177, 330. 1).

REMARKS. 1. It may be said in general, that the *Ind.* expresses the *actual*; the *Subj.* and *Opt.*, the *contingent*. But it must be understood that this, like

all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual; while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the Ind., as mentioned above.

2. An action which is now future has, from the very nature of things, some degree of contingency; and therefore, in the Fut. tense, no distinction is made between the Ind. and the Subj., but any rule requiring in other tenses the Subj. in this requires the Ind. And even the use of the Fut. opt. appears to be limited to the *oratio obliqua*, in which it takes the place of the Fut. ind. in the *oratio recta* (§§ 607, 608).

§ 588. 3. The particle of contingency, *si*, may commonly be distinguished from the conjunction *et*, for *et* (§ 603) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the Ind. and with the Opt., to mark them as depending upon some condition expressed or implied; with the Subj. after various connectives; and with the Inf. and Part., when the distinct modes to which they are equivalent would have this particle. It is extensively used with the Subj., in cases where it would have been omitted with the Opt., for the reason, as it would seem, that the separation, in form, of the Subj. from the Ind. was later and less strongly marked than that of the Opt. (§ 177). The insertion or omission of *si* for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *si* is connected are commonly translated into Eng. by the potential mode.

§ 589. Contingency is viewed as either present or past; that is, a contingent event is regarded either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. PRESENT CONTINGENCY is expressed either by the Subj., or by the *primary tenses of the Ind.*; and PAST CONTINGENCY, either by the Opt., or by the *secondary tenses of the Ind.*

The tenses of the Subj. and Opt. are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 168, 196), as *primary* and *secondary* tenses; and the rule above may be thus given in a more condensed form:—

PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES; PAST CONTINGENCY, BY THE SECONDARY.

NOTE. Future contingency is contained in present; for that which *will* be contingent, is of course contingent *now*.

§ 590. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its *contingency*. Thus, in the two sentences, "I can go if I wish," and "I could go, if I wished," the time of the *going* itself is in

both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence, in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of past are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past* supposition, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation, or contemplate a decision*, that is, all *mere supposition*; (3.) all supposition, whether present or past, in despite of a prior decision. Thus:

#### A. PRESENT CONTINGENCY.

*I will go, if I can have leave* (and I intend to ask for it).  
*I think, that I may go, if I can have leave.*  
*I wish, that you may go.*

#### B. PAST CONTINGENCY.

##### (1.) Past supposition.

*I thought, that I might go, if I could have leave.*  
*I wished, that you might go.*

##### (2.) Present supposition not implying expectation or contemplating a decision.

*I would go, if I should have leave* (but I have no thought of asking for it).  
*I could go with perfect ease.*  
*I should like to go.*

##### (3.) Present supposition in despite of a prior decision.

###### a. In regard to the present.

*I would go, if I had leave* (but I have none, and therefore I shall not go).

###### β. In regard to the past.

*I would have gone, if I had had leave* (but I had none, and therefore did not go).

§ 591. 3. As the difference between the Subj. and Opt. is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a *general conjunctive* or *contingent mode*. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes somewhat more obvious (see ¶ 33). According to this classification, which deserves the attention of the student,



although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive	becomes	the	Definite Present (or the Present) Conjunctive
Present Optative	"	"	Definite Past (or the Imperfect) Conjunctive.
Aorist Subjunctive	"	"	Aorist Present (or Primary) Conjunctive.
Aorist Optative	"	"	Aorist Past (or Secondary) Conjunctive.
Perfect Subjunctive	"	"	Perfect Present (or the Perfect) Conjunctive.
Perfect Optative	"	"	Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 566 – 568, 576, 584, 585), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed particularly between the Subj. and Opt. modes.

§ 592. The Subj. and Opt. occur, for the most part, in dependent clauses; and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that, in their use as dependent modes, *the Subj., for the most part, follows the primary tenses; and the Opt., the secondary.* To this general rule, however, there are many exceptions.

NOTE. In the application of this rule, the tenses of the *Imperat.*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *Inf.* and *Part.*, as *primary* or *secondary*, according to the finite verbs, whose places they occupy, or, in general, according to those upon which they themselves depend.

§ 593. In the expression of contingency, the Ind. is properly distinguished from the Subj. and Opt. by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the Fut. Ind. anticipates without expressing doubt, while the Subj. expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the Opt. supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the Ind. suppose in despite of a prior decision.

REMARKS. *α.* In the expression of contingency, the *Impf. ind.* has commonly the same difference from the *Aor.* and *Plup.*, as, in English, the *Impf. ind.* and potential from the *Plup.* In respect to the time of the action, therefore, the contingent *Impf. ind.* commonly refers to *present* time, and the *Aor.* and *Plup.* to *past*. See §§ 599, 601. *β.*, 603. *γ.*

*β.* We may, say in general, that *supposition as fact* is expressed by the appropriate tense of the Ind. (§§ 587, 603. *α.*); *supposition that may become fact*, by the Subj.; *supposition without regard to fact*, by the Opt.; and *supposition contrary to fact*, by the past tenses of the Ind.; while in these tenses

there is this distinction, that the Impf. expresses supposition *contrary to present fact*, but the Aor. and Plup. *contrary to past fact*.

γ. The Epic sometimes joins *κί* with the Fut. ind., when it depends upon a condition expressed or understood; as, *Εἰ δ' Ὀδυσσεύς ἴλθοι* . . , *αἰψά κί . . ἀποτίσεται* ρ. 539. A similar use of *άν* in the Att. is rare and doubtful.

§ 594. δ. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 606); and (2.) the use of *άν* with the past tenses of the Ind. to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus, *Πολλάνης γὰρ ἴφθ μιν άν τινος ἔειπεν*, *for he would often say, that he was in love with some one*, Mem. iv. 1. 2. *Εἰ δὲ τίνα ἑρῶν δινὸν ὄντα οἰκονόμεν* . . , *οὐδὲνα άν πώποτε ἀφείλετο, ἀλλ' αἰὶ πάλιν προσεδίδου* i. 9. 19. *Εἰ τις αὐτῷ δοκίη* . . *βλακυύειν*, . . *ἵπαισιν άν, καὶ ἄμα αὐτὸς προσελάμβανεν* ii. 3. 11.

§ 595. The contingent modes are often used where the Ind. might have been employed. The Opt. with *άν* for the (α.) Pres. or (β.) Fut. ind. is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See §§ 604. b, 605. 5.) The use of the Subj. for the Ind. is more limited, and occurs chiefly (for the Fut.) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

α. *Αὐτὸ άν . . τὸ δῖον εἴη*. *Σᾶττον γὰρ ἀναλώσουσι*, *this [would be] is the very thing we want; for they will sooner expend*, iv. 7. 7. *Καὶ Θηρώντις μιν οὐκ άν ἀριστήσαιν*, *ἣν δὲ τι δῆσῃ* . . , *Θηρῶσι μίχρει δίσκου* Cyr. i. 2. 11 (cf. § 594). ΣΩΚ. *Δημηγορία ἄρα τίς ἐστιν ἡ κοιντικὴ*. ΚΑΛ. *Φημί*. ΣΩΚ. *Οὐκοῦν ῥητορικὴ δημηγορία άν εἴη* Pl. Gorg. 502 d. This use of the Opt. is particularly frequent in argumentative conclusions.

β. *Φημί, καὶ οὐκ άν ἀρνηθῆην*, *I confess, and [would not] will not deny it*, Dem. 576. 17. *Ἄλλ' οὐκίτ' άν πρύψαιμι* Ar. Plut. 284. MEN. *Οὐκ άν μισήμην*. ΠΡ. *Οὐδ' ἔγωγ' ἀφήσομαι* Eur. Iph. A. 310. — This use of the Opt. is particularly frequent in the first person.

γ. *Ποῦ βῶ; πᾶ στω; τί λίγω*; *Whither [can] shall I go? where stop? what say?* Eur. Alc. 864. *Εἴπωμιν, ἣ σιγῶμιν, ἣ τί δρασόμεν*; Id. Ion, 758. *Ἐπαινέτι δάσεις, ἣ σφραφίδι οὕτως ἴω*; Soph. Ant. 315. *Κάμπυλάκω τοῦ σοῦ μέρου*; Ib. 554. See § 611. 3.

NOTE. In the Epic language, the use of the Subj. for the Fut. ind. is more extended.

δ. *Οὐ γὰρ σε μὴ . . γινῶσ' οὐδ' ὑποπτεύουσιν*, *for they [cannot] will not know nor suspect you*, Soph. El. 42. *Αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δίσσης* vii. 3. 26. *Ὁ πλῆσιον βοηθήσει· ἦν τε . . οὐδὲς μηκέτι μῆνῃ* iv. 8. 13.

NOTES. (1.) This use is most frequent in those forms of the Subj. which have no forms of the Ind. closely resembling them, viz., the Aor. pass. and the 2d Aor. It is, on the other hand, less frequent in the Pres., resembling the Pres. ind., and in the 1st Aor. act. and mid., resembling the Fut. ind. (cf. 601. N.). In this emphatic negation, the Subj. is regularly preceded by a double

negative, *οὐ μή*. The construction may be explained by supplying a word or phrase expressing fear (cf. § 602. 3); thus, *Οὐ διδύκω μὴ γινῶσι*, *I have no fear that they would know*. Compare such passages as, *Οὐ φόβος, μή σε ἀγάγω* Mem. ii. 1. 25; *Οὐχὶ δῖος, μή σε φιλήσῃ* Ar. Eccl. 650. (2.) The similar use of *οὐ μή* with the Fut. ind. is to be explained in the same manner; as, *Οὐ σοι μὴ μεδίψομαι ποτα*, *never will I follow you*, Soph. El. 1052.

§ 596. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from *desidero*, *to desire*), *final*, *conditional*, *relative*, and *complementary* (§ 329. N.).

### (1.) *Desiderative*.

§ 597. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *Ind. Fut.* is used; but, (β.) otherwise, the *Subj.* mode. In this use, both the *Ind. Fut.* and the *Subj.* may be regarded as less direct modes of expression instead of the *Imperat.* In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the Ind.* are used with *εἰ γάρ* and *εἴθε*; but, (δ.) otherwise, the *Opt.* mode. (See §§ 590, 593.) Hence the *Opt.* becomes the simplest and most general form of expressing a wish; and from the frequency of this use, it has derived its name (§ 169. 3). Thus,

(α.) *Ὡς οὖν ποιήσῃσι, καὶ κτίσθῃ μοι*, *thus then [you will do] do, and listen to me*, Pl. Prot. 338 a. *Μηδὴν τῶνδ' ἐρεῖς* Æsch. Sept. 250.

NOTES. (1.) A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative Fut. often supplies the place of the *Imperat.*; as, *Οὐκ ἔξισ' ὥς τάχιστα; καὶ . . ἄφῃσι μόνῃ*, [*Will you not carry? Carry her away instantly, and leave her alone*, Soph. Ant. 885. *Ἄξις τις ἐλθὼν διῦρο τὸν βοστῆρα μοι; Ταύτην δ' ἱᾶται* Id. CEd. T. 1069. *Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἡμοῖ;* [*Won't you not talk? Don't talk, but follow me*, Ar. Nub. 505. (2.) For the Fut. with *ῥως* in the place of the *Imperat.*, see § 602. 3. (3.) The *Aor.* and *Pres.* are also used with *τί οὖν οὐ*, or *τί οὐ*, in the earnest expression of a wish; as, *Τί οὖν, ἔφη ὁ Κῦρος, οὐ . . ἔλιξάς μοι;* [*Why then, said Cyrus, have you not told me? i. e. tell me*, Cyr. ii. 1. 4. *Τί οὖν, ἦ δ' ἔς, οὐκ ἰρωτᾷς;* Pl. Lys. 211 d.

§ 598. (β.) *Μὴ ἀναμίνωμιν*, *let us not wait*, iii. 1. 24. *Μὴ μίλλωμιν, ὦ ἄνδρες, ἀλλ' ἀπειθόντες ἤδη αἰρεῖσθε* Ib. 46. *Δύο τῶν περιεπυτάτων στρατηγῶν ἐπιμιλίσθων· ἀπισθοφυλακῶμιν δ' ἡμῖς* iii. 2. 37. *Ἀλλὰ μ' ἔκ γε τῆσδε γῆς ἀρέμυσσον ὥς τάχιστα, μηδ' αὐτοῦ θάνω* Soph. Tr. 801. *Φίε', ἐκπύθωμαι* Eur. Herc. 529. *Μὴ ποιήσης ταῦτα, do not do this*, vii. 1. 8. *Μηδὴν ἀδυμήσηται ἵνα τῶν γιγνημῶν· ἵτσι γάρ* v. 4. 19.

NOTES. (1.) The use of the Subj. as Imperat. occurs chiefly in the 1st Pers. (where the Imperat. is wanting, § 170. N.), and in the Aor. with μή. In the 2d Pers., the distinction is rarely neglected, that in prohibitions with μή and its compounds, the Pres. is put in the Imperat., but the Aor. in the Subj.; as, Μὴ ἐκδῶτί μί . . μήτι πολέμεισι vi. 6. 18. Μήτ' ἐκνήϊσι, μήτ' ἀφῆτ' ἴπποις Soph. Œd. C. 731. Μὴδ' ἰπικεύει π. 168. Μὴδ' ἰπικεύσῃς o. 263. In the 3d Pers., the distinction is less observed. The foundation of the distinction seems to have been this; that the Pres. forbids an action more definitely than the Aor. (§ 569), and hence naturally adopts a more direct form of expression. Thus, prohibition in the Pres. is often designed to arrest an action now doing, while prohibition in the Aor. merely forbids, in general, that it should be done; as, Μὴ θαυμάζετε, be not wondering, i. 3. 3 (see Οἱ δὲ ἰρῶντες ἰθαύμαζον Ib. 2); but Μὴδὲ . . δόξετε, ποῦ should you think, iii. 2. 17. (2.) The use of the Subj. as Imperat. may be explained by ellipsis: thus, Ὁρᾷτε μὴ ἀναμένωμεν, see that we do not wait. Σκόπει μὴ ποιήσης τὰυτα. See §§ 592, 601, 602. 3; and compare §§ 595. γ, δ, 611. 3.

§ 599. (γ.) Εἴθε σοι . . τότε συνεγινόμην, *Would that I had then been with you!* Mem. i. 2. 46. Εἴθ' ἔρχεαι . . βελτίους φρένας, *Would that you had a better spirit,* Eur. El. 1061. Εἰ γὰρ πρῶτον δύναιμι ἔχειν Id. Alc. 1072. — In these expressions of wish there is properly an ellipsis; thus, Εἴθ' ἔρχεαι βελτίους φρένας, καλῶς ἂν ἔχει, or ἡδύμην ἂν, *if you had a better spirit, it would be well, or I should be glad.* See § 600. 2, 603. δ.

NOTE. A wish in opposition to fact may be also expressed by the Aor. ἄφιλον (§ 268), *ought*. With this verb, the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, Ὀφείλες μὲν Κύρου ζῆν, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 4. Ὀλίγη δ' ἄφιλον, *Would that I had perished!* Soph. Œd. T. 1157. Εἴθ' ἄφιλ' Ἀργεῖς μὴ διαπτάσθαι σκάφος Eur. Med. 1. Εἰ γὰρ ἄφιλον Pl. Crito, 44 d. So the Impf. ἄφιλον, Eur. Iph. A. 1291. In later writers, ἄφιλον and ἄφιλι are sometimes used as particles.

§ 600. (δ.) Οἱ θεοὶ ἀποτίσαιτο, *May the gods requite!* iii. 2. 6. Πολλὰ μὲν καὶ γὰρ γίνονται v. 6. 4. Μήτι πολέμεισι Λακκιδαιμονίοις, σάξεισθί τε vi. 6. 18. Πράξας δ' ἔμην τύχοιμι, νοστήσαιο γὰρ Eur. Alc. 1023.

NOTES. 1. The Opt. of wish is sometimes used, especially in the 3d Pers., as a less direct form for the Imperat. Sometimes the two forms are united, and these again with the Subj. (§ 598); as, Ἀγέθ', ἡμῖς θίξε μιν ἀποτρῶσθωμιν . . , ἢ τις . . Ἀχιλλῆϊ παρεστῇ, δοίη δὲ κρείττος μίγνα, μηδὲ τι θυμῷ δινέσθω T. 119. See Soph. Ant. 151.

2. The Opt. of wish may be introduced by the particles εἰ, εἴθε, εἰ γὰρ (Ep. and Dor. αἶθε, αἰ γάρ), ὥς, and in interrogation by πῶς ἂν. Εἴ μοι γίνετο φθόγγος, *O, that I had a voice!* Eur. Hec. 836. Εἴθε μήποτε γυνῆς Soph. Œd. T. 1068. Εἰ γὰρ γίνετο Cyr. vi. 1. 38. Ὡς ἔλοιτο παγκάκως Eur. Hipp. 407. Πῶς ἂν ἔλοιμην; [How might I die?] *Would that I might die!* Id. Alc. 865 — These expressions, except the last, are elliptical; thus, Εἴ μοι γίνετο φθόγγος, ἡδύμην ἂν, *If there were a voice to me, I should be glad; and Βουλοίμην ἂν ὥς ἔλοιτο παγκάκως.* See §§ 599, 603. γ. — Very rarely, εἴθε is joined with the Subj. in the expression of wish; as, Εἴθ' . . ἔλωσι Soph. Ph. 1092.

3. Except in interrogation, ἂν is not used with the Opt. of wish, which is thus often distinguished from the Opt. in its other uses. Thus, Ὡ παῖ, γίνοιο πατρός ἐντυχίστηκες, τὰ δ' ἄλλ' ὅμοιος· καὶ γίνοι' ἂν οὐ κακός, *My son,*

may you be more fortunate than your father, but in other respects like him; and then you would not be bad, Soph. Aj. 550.

### (II.) Final.

§ 601. After final conjunctions (ἵνα, ὅπως, ὥς, μή· ὅφρα poet.), a *present purpose* is expressed by (α.) the Subj., or (β.) in the Fut., by the Ind.; but a *past purpose* by (γ.) the Opt., or sometimes (δ.), when the *realization is now impossible*, by the *past tenses of the Ind.* (See §§ 589, 593). In final sentences, introduced by a relative (§ 531. α), the modes are used in the same manner. Thus,

(α.) "Ἰνα εἰδῇτι, so that you may know, i. 3. 15. "Εμοὶ δὲ αὐτὰ, ὅπως . . διαδῶ Cyr. i. 4. 10. Συμβουλεύω ἰγὼ, τὸν ἄνδρα τοῦτον ἐκποδὼν ποιῆσθαι ὡς τάχιστα· ὡς μῆκίτι διῇ i. 6. 9. — After ὅπως and ὥς, ἄν is sometimes inserted; as, "Αἴτις ἡμᾶς, ὅπως ἂν εἰδῶμεν Cyr. iii. 2. 21. Θυμῷ βάλ', ὡς ἂν τέραμα' ἐμάθης Æsch. Pr. 706.

(β.) "Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γινησόμεθα, πάντα ποιήσιον, but surely we must do every thing, that we may never come into his power, iii. 1. 18.

NOTE. After ὅπως, the 1st Aor. subj. is rarely used in the active and middle voices, but instead of it the Fut. ind. Cf. § 595. δ.

(γ.) Κύρος τὰς ναῦς μεταπέμφατο, ὅπως ἐκλίτας ἀποβιβάσειεν, Cyrus sent for the ships, in order that he might land hoplites, i. 4. 5. Βαρβάρων ἱππιμισλῆτα, ὡς πολιμαῖν τι ἱκανοὶ εἴησαν i. 1. 5. "Εδόκει αὐτοῖς ἀπίναι . . , μὴ τις ἰπθίσεις γένοιτο iv. 4. 22. Εἰσάγει (Hist. Pres., § 567. α) δόμους, ἢ ἄλλος μὴ τις εἰδῶν Eur. Hec. 1148.

(δ.) Τί μ' οὐ . . ἔκτεινας εὐθὺς, ὡς εἶδικα μήποτε ἱμαντόν; Why did you not instantly slay me, so that I might never have shown myself? Soph. Œd. T. 1391. "Ἴν' ἢ τυφλὸς Ib. 1389. Οὐκοῦν ἔχρησεν σε Πηγάστου ζυῖμα πτερόν, ὅπως ἱφραῖνον Ar. Pax, 135. "Ἰνα μηδαίς αὐτοῦς διόφθειριν, ἀλλ' ἰαυιδῇ ἀφίκοντο εἰς τὴν ἡλικίαν, χρήσιμοι γίγνοιτο Pl. Meno, 89 b. "Εδὶ τὰ ἰνίχουρα τότε λαβῶν, ὡς μὲν', εἰ ἐβούλετο, ἰδύνατο ἂν ταῦτα ἑξαπατᾶν vii. 6. 23.

§ 602. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 591. 4), may be expressed by the Subj.; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 590), may be expressed by the Opt. The Subj. for the Opt. may be remarked particularly after the Aor. used for the Perf. (§ 580), and in indirect quotation (§ 610). The two modes are sometimes both used in the same connection. Thus, "Επίτηδὲς σε οὐκ ἔγνων, ἵνα ὡς ἥδιστα διάγῃς Pl. Crito, 43 b. "Εξῆλθον δόμον, μὴ μοί τι μίμνησθαι Eur. Med. 214. "Ωλιχτο πρὸς βυς ἄγουσα, οἷππε τὰ σφίσινα φράσσων Th. vii. 25. Προσιλθὼν ἐκίλευον, εἴ τις εἴη . . , ἵνα ἀπαγγείλωσι ii. 5. 36. Compare ἰπιδόντο and ἰπιδῶνται iii. 4. 1, 34. "Ἰσως δὲ που ἢ ἀποσκάπτει τι ἢ ἀποτινίχῃ, ὡς ἄπορος εἴη ἡ ὁδός ii. 4. 4. Στῆσόν με καὶ ἰδρῶσον, ὡς τυθόμεθα Soph. Œd. C. 11. Αἰτιῶν πλοῖα, ὡς ἀποσλίσιν . . . πῖμψαι δὲ καὶ προκαταληψόμενους τὰ ἄκρα, ὅπως μὴ φθάσωσι i. 3. 14. "Ως ὕβριν διέλωμεν Αἰγίσθου Στοις, γούος τ' ἀφίην Eur. El. 58.

2. After words of fear, the final conjunction μὴ, lest, is commonly used, but sometimes also the fuller ὅπως μὴ, or some other connective; thus, "Εφοβούντο

μὴ ἐπιθεῖντο αὐτοῖς . . εἰ πολέμιοι, *they feared* [lest the enemy should attack] *that the enemy would attack them*, iii. 4. 1. Διδῶς, μὴ λαβῶν με δίκην ἐπιθῇ i. 3. 10. Φεβούμαι δι, μὴ τινὰς ἡδονὰς ἡδοναῖς ἐκρήσκειν ἰναντίας Pl. Phil. 13 a. Ἐφοβέιτο . . μὴ οὐ δύναίτο iii. 1. 12. Κίνδυνος μὴ λάβωσι vii. 7. 31. Δίδουχ' ὅπως μὴ τεύξομαι, *I am afraid* [as to this, viz. how I shall not find] *that I shall find*, Ar. Eq. 112. Ὅπως λάβω, δίδουκα, *I fear* [as to this, viz. how I may escape] *that I cannot escape*, Eur. Iph. T. 995. Μὴ τρίσης, ὅπως εἰ τις . . ἀποσπάσει, *fear not that any one will tear you*, Id. Heracl. 248. Μὴ δίσσης ποδ', ὥς . . ἔφεται Soph. El. 1309. Ἐφοβέιτο, ὅτι ὀφθήσισθαι ἱμελλε Cyr. iii. 1. 1. Φεβούμαι δι, ὥς χερὶ ἀπειλοῦντι ὑπακούσαι Ib. iv. 5. 19. Ἀτὰρ φόβος, εἰ πείσω δισποιναν Eur. Med. 184.

3. A verb of *attention*, *care*, or *fear*, is sometimes to be supplied before ὅπως or μὴ· as, Ὅπως οὖν ἴσισθε ἄνδρες [sc. ἰρᾷτι, σκοπιᾷτι, or ἱπμιλιᾷσθε], *see then that you be men*, i. 7. 3. Δεῖ [sc. σκοπιᾷν] ε', ὅπως πατέρες διζεύς ἐν ἰχθεοῖς, οἷος ἐξ οἴου τράφηι Soph. Aj. 556. Ἀλλ' ὅπως μὴ οὐχ οἷος ε' ἴσσομαι [sc. δίδουκα] Pl. Meno, 77 a. Μὴ . . διαφθείρη Eur. Alc. 315. Cf. §§ 595. δ, 598. 2.

### (III.) Conditional.

§ 603. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The **CONDITION** may be assumed, either (α.) as a *fact*, or (β.) as *that which may become a fact*, or (γ.) as a *mere supposition without regard to fact*, or (δ.) as *contrary to fact*. In the first case (α.), it is expressed by the *appropriate tense of the Ind.*; in the second (β.), by the *Subj.*; in the third (γ.), by the *Opt.*; and in the fourth (δ.), by a *past tense of the Ind.* (see §§ 590, 593). Of these modes, the *Ind.* and *Opt.* are usually connected by εἰ, and the *Subj.* by εἰάν (= εἰ and ἄν the contingent particle) or its shortened forms, ἦν and ἄν· exceptions (ε.), however, occur, though rare in the Att. writers, and some of them doubtful. — The form of the **CONCLUSION** is, for the most part, determined by that of the condition. In the first case (α.), the conclusion is regularly made by the *appropriate tense of the Ind.*; in the second (β.), by the *Fut. ind.*; in the third (γ.), by the *Opt. with ἄν*· and in the fourth (δ.), by a *past tense of the Ind. with ἄν*. The form of the conclusion (ζ.), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (η.) sometimes even a union of different forms in the same construction. If (θ.) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually conforms. Thus,

(α.) Εἰ μὲν ὑμῖς ἰδίαις ἐξερχῶν ἐπὶ ταῦτα, ἴσισθαι ὑμῖν βούλομαι· εἰ δ' ὑμῖς πάντῃς με ἠγείσθαι, οὐδὲν προσφασίζομαι iii. 1. 25. Ἐστὶς ἱμοὶ ἐτίλει τι Σιόνης, οὐκ οὕτως ἐτίλει vii. 6. 16.

**REMARK.** Supposition is sometimes made in the Greek, as in other lan-

guages, by the Ind. without a conjunction; as, *Καὶ δὴ παριῖκιν· ἴτα πῶς . . σωθήσομιν* Eur. Hel. 1059.

(β.) *Ἦν γὰρ τοῦτο λάβωμι, εὐ δυνήσονται μίνῃ* for *if we take this, they will not be able to remain*, iii. 4. 41. *Ἦν δὲ φιύγη, ἡμῖς ἐκὶ πρὸς ταῦτα βουλευσόμεθα* i. 3. 20. *Ἐάν μοι πισθῇτι, . . προτιμήσῃς* i. 4. 14. See Ib. 15. — (α. and β.) *Οὐκ ἄρα ἴτι μαχίται, εἰ ἐν ταύταις εὐ μαχίται ταῖς ἡμέραις· ἐὰν δ' ἀληθείης, ὑπισχνέομαι [= δάσω]* i. 7. 18.

NOTE. The place of the Fut. in the conclusion may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, *Ἐάν οὖν κατὰ μέρος φυλάττωμι καὶ σκοπῶμι, ἥσται ἂν δύναιτο ἡμᾶς θηρῆσαι πολέμοιο* v. 1. 9 (§ 595. β). *Ἦν γὰρ ὑβριθὴ λίγων σοί ταῦτ', ἔγωγ' ἂν ἐκπιφυγοίην πάθος* Soph. CEd. T. 839. *Ἦν δ' ἡμῖς νικήσωμι, ἡμᾶς δι' . . ποιήσει* i. 7. 7 (§ 583). *Κἄν τοῦτ', ἔφη, νικῶμι, πᾶνδ' ἡμῖν πισποίηται* i. 8. 12 (§ 584).

(γ.) *Οὐκ ἂν οὖν θαυμάζοιμι, εἰ οἱ πολέμοιοι . . ἱσπελουσθῶν, Ἴ should not, then, wonder if the enemy should pursue*, iii. 2. 35. *Εἰ οὖν ἐρῶν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς* iii. 3. 2.

(δ.) *Εἰ μὲν ἰῶρον ἀπορῶντας ὑμᾶς, τοῦτ' ἂν ἰσκόουν . . Ἐπεὶ δὲ ἰρῶ, κ. τ. λ., If I saw you in want, I should be considering this . . But since I see, &c., v. 6. 30. Οὐκ ἂν ἱκέοισιν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκίλευσα, Agasias would not have done this if I had not commanded him*, vi. 6. 15. *Εἰ δὲ τοῦτο πάντες ἰποιῶμι, ἅπαντες ἂν ἀπωλόμην* v. 8. 13. *Εἰ μὴ ὑμῖς ἦλθιτε, ἱπορευόμεθα ἂν* ii. 1. 4. — (γ. and δ.) *Εἰ μὲν πρὸςθεὶς ἠπιστάμεν, οὐδ' ἂν συνεκολλούθησά σοι· καὶ νῦν ἅπειμι. Οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἱπαινοίη, εἰ ἔξελαύοιμι τοὺς ὑβριγτάς. Had I known this before, I had never accompanied you; and now I shall depart. For King Medocus would by no means commend me, should I drive out our benefactors.* vii. 7. 11.

(ε.) *Εἴ σου στερηθῶ* Soph. CEd. C. 1443. — The use of *εἰ* with the Subj. is almost entirely confined to the Ion. and Dor.

(ζ.) *Εἰ μὲν ἱπαιῶ αὐτὸν, δικαίως ἂν με καὶ αἰτιάσθῃ καὶ μισοῖτε* vii. 6. 15. *Εἰ δὲ καὶ δυνήϊτε τά τε ὄρη κλίψαι . . ἤξειτε ἐπὶ τοὺς ποταμούς* (cf. *Ἐφ' ὃν ἔλθοις ἂν, εἰ τὸν Ἄλυν διαδαίητε*) v. 6. 9. *Εἰ ἔχοιμι, ὥς τάχιστα ὄπλα ἱποίουμην* Cyr. ii. 1. 9. *Οὐκ ἂν προβαίην τὸν πόδα τὸν ἴτερον, εἰ μὴ ταῦτ' ἀκριβοῦσιν* Ar. Eccl. 161. *Εἰ γὰρ γυναῖκες ἐς τοῦδ' ἤξουσιν θράσους, . . παρ' οὐδὲν αὐταῖς ἦν ἂν ἑλλόναι πόσις* Eur. Or. 566.

(η.) *Εἰ οὖν εἰδῶν τοῦτο . . ἔειπε ἂν ἐπὶ τοὺς πόνοους . . καὶ κατεργάζοιτο ἂν αὐτήν* Ven. 12. 22. *Διὸν ἂν εἶη, εἰ νῦν μὲν . . συγγνώμην . . ἔχοιτε, ἐν δὲ τῇ τῶς χρόνῳ . . θανάτῳ ἐκολάζεσθε* Lys. 179. 32. *Εἰ μὲν πλοῖα ἴσθαι μίλλαι ἱκανά . . ἡμῖς ἂν πλοῖοιμι· εἰ δὲ μίλλοιμι* v. 6. 12. *Οὐκ ἂν . . ἀγέροις, οὐδέ κε . . ἀνίης* β. 184.

(θ.) *Ἐπορευόμεν, ἴνα, εἴ τι δάιστο, ὀφελοίην αὐτόν* i. 3. 4 (§ 601). *Ἐπιβουλεύουσιν, ὥς, ἢ δύνανται, ἀπολίσσων* iii. 1. 35. *Εἴπιν, εἰ αὐτῇ δόξῃ ἱσπίας χιλιούς, ὅτι . . κατακάνοι ἂν* i. 6. 2.

§ 604. REMARKS. 1. The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause, is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is

properly the same as if the condition had been formally expressed. Thus,

(α.) "Ἐτι ὅν ἂν γίναιο τῷ ἱμῷ ἀδελφῷ πολέμιος, ἱμεῖς δὲ φίλοι; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* i. 6. 8.

NOTES. a. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the Opt. and past tenses of the Ind. with ἂν to denote one of these ideas, the other being implied as a condition; thus, Οὐκ ἂν δύναίτο, *he would not be able* (if he should wish), i. e. *he could not*, i. 9. 23. Οὐδὲ τούτ' ἂν τις ἴποι, *nor could any one say this*, i. 9. 13. Αὐτοὶ μὲν ἂν ἱερογύψαν, *they could themselves have marched* [might if they had chosen], iv. 2. 10. Ἡμᾶς δ' ἂν ἴφην ἰγῶγε χρεῖται, *and I might have said that we ought*, iii. 2. 24. Οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἰθίλομεν, *nor should we wish to slay him* (if we could), ii. 3. 23. "Ἢδιστ' ἂν ἀκούσαιμι, *I should most gladly hear* (if I might hear), ii. 5. 15. Τὴν ἑλευθερίαν ἰλοῖμην ἂν i. 7. 3. Ὀπνοῖν μὲν ἂν i. 3. 17. Ἐβούλομην γ' ἂν, *I should have wished*, Pl. Phædr. 228 a.

b. To the use of the Opt. with ἂν just noticed, may be referred its employment to express permission, or command in the softened or indifferent language of permission; as, Σὺ μὲν κομίζεις ἂν ἑαυτόν, *you may now betake yourself* [might if you wished], Soph. Ant. 444. Ἀγνοῖτ' ἂν μάταιον ἂνδρ' ἐκπαδόν Ib. 1339. Χωρεῖς ἂν ἴσω σὺν τάχει Id. El. 1491. — Its use for the Pres. and Fut. ind. (§ 595) may be referred in like manner to ellipsis.

c. From the different idiom of the two languages, the Opt. is often best translated, as in the examples just given, by our Pres. potential; thus, Ἄλλ' ἱποῖναι ἂν, *but you may say* [might if you were disposed], vii. 6. 16. Φαίνεται ἂν Ib. 23. See also § 600.

(β.) Βουλόμην δ' ἂν, ἄποτος ἀπὼν [= εἰ ἀπείμι] Κύρου, λαθεῖν αὐτόν i. 3. 17. Οὐτὶ γὰρ, βοὸς ἂν ἔχων σῶμα [= εἰ βοὸς εἴχει σῶμα], ἀνθρώπου δὲ γνώμην, ἠδύνατ' ἂν πρᾶττειν ἃ ἰβούλιτο Mem. i. 4. 14. Ἄνιου τοῦ τὰ τοιαῦτα ἔχων [= εἰ μὴ τὰ τοιαῦτα ἔχων], . . οὐκ ἂν οἶδ' εἴ ἦν Pl. Phædo, 99 a. Νικῶντις μὲν οὐδένα ἂν κατακάνειν, ἡττηθέντων δὲ αὐτῶν οὐδὲς ἂν λισφείη iii. 1. 2. Ὡσπερ ἂν δρᾶμοι τις περὶ νίκης i. 5. 8. Ἄπειρ ἂν ἀνθρώποι ἐν ἱερμῇ ποιήσιναι, ἄλλως δὲ οὐκ ἂν τολμῶν v. 4. 34.

(γ.) Ὅστις δὲ τούτων ἐνόησιν [= εἰ τις συνιδείη] αὐτῷ παρεμυληκῶς, τοῦτον ἰγὼ εὖπειτ' ἂν εὐδαιμονίσαιμι ii. 5. 7.

§ 605. 2. The place of the Opt. in the conclusion is sometimes supplied by the Ind. expressing such ideas as possibility, propriety, necessity, habit, or unfinished action, commonly without ἂν. as, Οὐκ ἦν λαθεῖν, εἰ μὴ . . Θηρῶν i. 5. 2. Οὐδὲ γὰρ, εἰ πάντῃ Θεοβυμοῖτε, βῆδιν ἦν iii. 4. 15. Εἴ τις αὐτῷ φανερὸς γίνοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ πάντος ἱπποῖτο i. 9. 16. See Ib. 18, 19, 28; ii. 3. 11; iv. 1. 14; and § 594. Ὀκτιμερον, εἰ ἄλωσαιτο i. 4. 7. Αἰσχερόν γὰρ ἦν τὰ μὲν ἱμὰ διαπτερεῖσθαι, 'for it would have been base,' vii. 7. 40 (§ 604. β.).

3. The conclusion has sometimes a second condition, to which its verb conforms; as, Ἐάν δ' ἱμὶ ἔλθῃ, οὐκ ἂν θαυμάσαιμι, εἴ τινα εἴροιτι vi. 1. 29. Ἦκεον . . ὅτι, εἰ διέλθοιεν . . , ἦν μὲν βούλωνται, διακρίνονται iv. 1. 3.

4. The particle ἂν is sometimes omitted where it would regularly be insert-



ed; as, *Ἡσχυόμεν μίντοι, εἰ . . ἔξηπατήθη, I certainly should be ashamed, if I had been deceived*, vii. 6. 21. *Εἰ δ' ἀμύνει εἰ διαλ γνάμην ἔχουσιν, ἐντυχὴς εἴην ἰγώ* Eur. Ph. 1200. *Εἰ δὲ μὴ . . ῥέμιν . . φόβον παρίσχειν* Id. Hec. 1111. *Δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατὰσχει;* Soph. Ant. 604. *Οὐτὶ δρῶς ἱλάνθαι, nor could she have done it unobserved*, Id. El. 914.

5. Attic courtesy (§ 595) often gives the conditional form to complementary clauses after words of emotion; as, *Τόδε ἰαύματα, εἰ [= εἴτε] . . τίθης, this I wonder at, that you place*, Pl. Rep. 348 a.

#### (IV.) Relative.

§ 606. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 594), and may hence employ the *Subj.* or *Opt.*; the *Subj.*, when a future determination is now contemplated, but otherwise, the *Opt.* (§ 590. 2). Which mode should be employed will commonly depend upon the preceding verb (§ 592). After these connectives *ἄν* is regularly used with the *Subj.* (sometimes compounded with the connective); but not with the *Opt.*, unless for some additional reason. Thus,

*Εὐθὺς εἶη, ἡγούμενα αὐτῶν παρὰ τούτου, ᾧ [definite, viz. Cyrus] λυμαινόμεθα τὴν πρᾶξιν. Εἰ δὲ καὶ τῷ ἡγούμενῳ πιστεύσομεν, ᾧ [indefinite] ἄν Κύρος διδῇ, 'the guide whom Cyrus may give us,' i. 3. 16. 'Εγὼ γὰρ ἐανοίην μὴ ἂν εἰς τὰ πλοῖα ἱμβαίνω, ἀ ἡμῖν δοίη, . . φοβόμην δ' ἂν τῷ ἡγούμενῳ, ᾧ δοίη, ἵππεσθαι, 'the vessels which he might give us,' Ib. 17. 'Ὁ τι ἂν δίη, πείσομαι* Ib. 5. "Ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἱδὼλος ἐγίγνετο ἱπικουλιῶν ii. 6. 23. Σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν εἴ i. 3. 6. "Ὅπου μὲν στρατηγὸς σώος εἴη, τὸν στρατηγὸν παρεκάλουν. ἐπὶθὲν δὲ οἴχονται, τὸν ὑποστρατηγὸν iii. 1. 32. Πορευτοῖον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυάμιστα μακροτάτους ii. 2. 12. Σιταῦνται . . , ὅταν [= εἴτε ἂν] εἰ ἀρχοντας σημῆνται Cyr. i. 2. 8. "Ὅτε δ' ἔξω τοῦ δινοῦ γίνοντο, . . ἀτίλιπον ii. 6. 12. 'Εγὼ δὲ, ὁπόταν [= ὁπότις ἂν] καίρῳς ᾗ, ἤξω vii. 3. 36. 'Εθέρειν ἀπὸ ἵππου, ὁπότις γυμνάσαι βούλοιο i. 2. 7. Τί οὖν, ἔφη, ποιοῦσιν, ἰσθῆν [= ἰσθὶ] ἂν αἰσθάνται; Cyr. iii. 2. 1. 'Ἐπὰν [= ἰσθὶ] ἂν δὲ πάλιν ἀλισθῇ ii. 4. 3. 'Ἐπεί τις δώκοι, προδραμόντις ἵστασαν i. 5. 2. 'Ἐως μὲν ἂν παρῇ τις, χερῶμαι. ἰπιδᾶν [= ἰσιδῇ] ἂν δὲ ἀπῆναι βούληται, . . κακῶς πτωῶ i. 4. 8. 'Ἐως Κύρῳ συμμιξίαν ii. 1. 2. 'Ἐπειδὴ δὲ τι ἐμφάγοιεν, ἀνίσταντο iv. 5. 8. Δίεται αὐτοῦ, μὴ πρόσθεν καταλῦσαι . . , πρὶν ἂν αὐτῷ συμβουλεύσεται i. 1. 10. Πρὶν αὐτοὺς καταγάγοι i. 2. 2. Μίχρη ἂν καταστήσῃ i. 4. 13.

NOTES. (a) The omission of *ἄν* with the *Subj.*, in sentences like the preceding, is most frequent in the Ep. poets, and rarest in Att. prose. (b) In Epic similes, as presenting imagined scenes, the *Subj.* sometimes occurs in relative clauses; as, "Ὡςτις λῆς ἡγύμνιος, ὃν ῥα κύνης . . δύναιτο P. 109. 'Ὡς δ' εἴτε πορφύρῃ πύλαγος H. 16.

#### (V.) Complementary.

§ 607. As the complementary sentences which it is most important

here to notice occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Lat., ORATIO RECTA. In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Lat., ORATIO OBLIQUA. This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

NOTE. Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 619.

§ 608. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the Opt., which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the Subj. is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

*The optative is the mode appropriate to the oratio obliqua in past time.*

With this Opt. ἄν is not joined, unless for some additional reason. Thus,

Ἦεν ἀγγεῖλος λίγων, ὅτι λιλοῖπός ἐῖη Σύννεσις τὰ ἄκρα, a messenger came saying, that Syennesis had left the heights, i. 2. 21. Αὐταὶ ἡρώτων αὐτοὺς, τίς ἐστιν. Ὁ δὲ ἱερμνύς ἵπτι Περσισσὶ, ὅτι παρὰ βασιλείας πορεύοντο πρὸς τὸν σατραπέην. Αἱ δὲ ἀπειρίναντο, ὅτι οὐκ ἵσταῦθα εἴη, ἀλλ' ἀτίχοι ὅσον παρασάγγην iv. 5. 10. Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμώζοιτο, εἰ μὴ σωθήσιν, ἰσήμετο. "Αν δὲ σωθῶ, οὐκ ἄρ', ἴφη, "οἰμώζομαι;" H. Gr. ii. 3. 56. Ὁ τι δὲ ποιήσοι, οὐ δισημήνη ii. 1. 23. Ἦισθοντο οἱ μὲν Ἕλληνας, ὅτι βασιλεὺς . . ἐν τοῖς σκευο

φύροις εἶη, βασιλεὺς δ' αὖ ἦκουσι Τισσαφρίους, ὅτι οἱ Ἕλληνες νικῶν i. 10. 5. Ἐγγινώσκω, ὅτι ὑπέσπιπτος εἶη iii. 3. 4. Σαφὲς πᾶσι ἦδη ἰδοῦσι εἶναι, ὅτι ἡ στόλος εἶη iii. 1. 10. Ἠγνού, ὅτι τὸ πάθος εἶη iv. 5. 7. Ἐρωτώμενος δὲ, ποδάπὸς εἶη iv. 4. 17. Ἐπυνθάνετο περὶ τοῦ Σύνθου, πότιρα πολέμιος εἶη ἢ φίλος vii. 1. 14. Ἐκέλευ . . μνήμην παλαιῶν σφισμάτων ἔχουσι, ὃφ' ἂν θάνοι μὲν αὐτός Soph. (Ed. T. 1245. Σκοπῶν, εἰ διακαίνουσιν ii. 4. 24. Ὁ δ' ἔχραλίσταται, ὅτι . . πρῶτος λίγος i. 5. 14. Ἐθαύμαζον, ὅτι οὐδαμῶ Κῦρος φαίνεται i. 10. 16. Τισσαφρίης διαβάλλει (Hist. Pres., § 567. α) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπισουλίου αὐτῷ i. 1. 3. See i. 6. 3.

§ 609. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (§§ 330, 576), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

A.) A sudden change is often made from indirect to direct quotation. This change may be made either (α.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἴφη. Thus, — (α.) Προξίνος εἶπεν, ὅτι “Αὐτός εἰμι, ὃν ζητεῖς,” *Proxenus said, “I am the very person you inquire for.”* ii. 4. 16. Οἱ δὲ ἴσαν, ὅτι “ἱκανοὶ ἔσμεν” v. 4. 10. Ἰσως ἂν εἴποιεν, ὅτι “ὦ Σάκρατις, μὴ θαύμαζι τὰ λεγόμενα” Pl. Crito, 50 c. — (β.) Ἐπιδεικνύς δὲ, “ὡς εὐθὺς εἶη, ἀγρίονα αἰτῶν παρὰ τούτου, ᾧ λυμαίνομεθα τὴν πρᾶξιν” i. 3. 16. “Λόγον” ἴφασαν “χεῖναι δίδοιαι, μνηστῆρας ὅσας τι ναυμαχίας αὐτοὶ καθ' αὐτοὺς νικῆσαντες καὶ ναὺς εἰλήφασι” H. Gr. i. 1. 28. Ἐλεγιν, ὅτι “ὁρθῶς ἦτιόντο . . Ἄλλ' ἔγωγ,” ἴφη, “ἠναγκάσθην.” Ἀπεικρίνατο, ὅτι “οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὁμοίως δὲ ἐυλλίξασται,” ἴφη, “εἰ βούλει, λίγιστι” v. 6. 37.

§ 610. B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the Pres., Fut., and Perf. ind. for the Opt., the Subj. for the Opt., &c. Thus, Ἐπὶ εἶπον, ὅτι ἐπὶ τὸ στρατόντα ἦκουσιν, ἔλεγιν, ὅτι τὸ στρατόντα ἀπαδίδωσι, *When they said, that they [are] were come for the army, he replied, that he [resigns] resigned the army* (here the regular forms of indirect quotation would be ἦκουσιν and ἀπαδιδόη, while those of direct quotation would be ἦκομεν and ἀπαδίδωμι, so that the person of the one form is united with the mode of the other), vii. 6. 3. Ἐγνώ, ὅτι οὐ δυνήσεται i. 3. 2. Ἰστοῦσα μὲν ἦν, ὅτι ἄγει (cf. Ὅτι δὲ ἐπὶ βασιλία ἄγει) Ib. 21. Οὔτοι ἔλεγον, ὅτι Κῦρος μὲν τίθησιν, Ἀριστὸς δὲ παφινῶς ἐν τῷ σταθμῷ εἶη ii. 1. 3. Ἦσαν λίγοντας . . ὅτι οὐχ ἱσχυεῖς εἶναι, ἀλλὰ ὑποζύγια μένουσι ii. 2. 15. See iii. 5. 13; vi. 3. 11; vii. 1. 34. Ἐδόκει δὴλον εἶναι, ὅτι αἰρήσονται αὐτὸν, εἰ τις ἐπιψηφίζῃ vi. 1. 25. Ἐλεγον, ὅτι περὶ σπανδῶν ἦκουσι, ἄνδρες, οἵτινες ἱκανοὶ ἴσονται ii. 3. 4. See Ib. 6.

§ 611. 2. The use of the Opt. in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (cf. § 619. α); as, Ἐλεγον, ὅτι . . εἶη . . , δι' ἧσπερ ἦκουσιν, ‘through which they had come,’ iii. 5. 15. Ἐλεγον . . , ὅτι παντός ἔβια λίγος Σιύσης· χειμῶν γὰρ εἶη, ‘for it was winter,’ vii. 3. 13. Even though an infinitive precedes; as, Ἐβόα, ἄγειν τὸ στρατόντα κατὰ μέσον τὸ τῶν πολέμιων, ὅτι ἐκεῖ βασιλεὺς εἶη, ‘because there was the king,’ i. 8. 12.

3. In complementary sentences, where doubt is expressed, and a primary

tense precedes, the *Subj.* is sometimes used, especially in the 1st *Pers.* The connective is sometimes omitted, and even the leading verb itself. Thus, Οὐκ οἶδ', εἰ Χρυσάνθη τούτῳ δῶ Cyr. viii. 4. 16. Βούλει [sc. ὥς] λάβωμαι; *Wilt thou I take?* Soph. Ph. 761. Θίλεις μίνυμι; Id. El. 80. Εἴτι τι βούλει προσθῆς ἢ ἀφίλης Pl. Phædo, 95 d. ΔΙ. Παραινῶ σοι σιωπᾶν. . . ΑἴΣΧ. [Sc. Παραινῶς ὥς] Ἐγὼ σιωπῶ; Bacch. *I advise you to be silent.* Æsch. *I be silent?* Ar. Ran. 1132 (cf. § 537).—The use of the *Subj.* in § 595. γ may in like manner be explained by ellipsis.

## B. VOLITIVE.

§ 612. The most direct expression of an act of the will (§ 329. N.) is by the *Imperative mode* (§ 169. 4). For other less direct methods, see §§ 597–600, 602. 3, 604. b.

REMARKS. 1. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. §§ 576, 609, 670), the *Imperat.* is sometimes found in *dependent* sentences; thus, Θνητὸς δ' Ὀρίσσης· ὅστις μὴ λίσσιν, and *Orestes was mortal; so that* [do not grieve] *you should not grieve to excess*, Soph. El. 1172. Γράψω δὲ, ὅστις, εἰ βούλησθι, χυροτομήσατε, and *I will propose it in writing, so that if you will, [vote it] you may vote it*, Dem. 129. 1. Διζῆαι, ἔτι, εἰ μὴν ἰφίσταται, . . κτάσθωσαν, *to show them, that, what they desire [let them gain] they must gain*, Th. iv. 92. Ἐπανηρωτῶ πάλιν, τῶν ἱκαγίμων ταῖς ᾠδαῖς εἰ πρώτον ἐν τοῦθ' ἡμῖν ἀρίστων κίσθω Pl. Leg. 800 e. Οἶσθ' εὖν δ' δρᾶσον; *Do you know then, what [do] you should do?* Eur. Hec. 225 (cf. Οἶσθ' εὖν δ' δρᾶσαι; Id. Cycl. 131). Οἶσθ' ὥς ποιήσων; ἀντὶ τῶν σιγῶν μῖνον ἴσ' ἀντάκουσον, κατὰ κρῖν' αὐτὸς μαθὼν Soph. Œd. T. 543. Ἄλλ' οἶσθ' ὅ μοι σύμπεραζον; Eur. Heracl. 451. Οἶσθά νυν ἃ μοι γινίσθω; *Do you know then, what [let be done] must be done for me?* Id. Iph. T. 1203. Φυλάκου, εἰ λεγόντων Hdt. i. 89.

§ 613. 2. In general but earnest address, the 2d *Pers.* of the *Imperat.* is sometimes used with πᾶς, or τις, or both, instead of the 3d *Pers.*; as, Χάρει δῦρε πᾶς ὑπαρίστης· τόξιν, παῖς· σφινδίνην τίς μοι δότω, *Come hither every man [alias, bird] of you! Shoot, smite. Let some one give me a sling*, Ar. Av. 1186. Φύλαττε πᾶς τις Ib. 1191. Ἴτω τις, εἰσάγγαλλε Eur. Bac. 173. See § 500. a.

3. Such familiar imperatives as ἄγε, εἰπέ, ἰδέ, and φέρε, may be used in the singular, as interjections, though more than one are addressed; thus, Ἄγε δὲ, ἀκούσατε Apol. 14. Εἰπέ μοι, τί πάσχεις, ὦνδρες; Ar. Pax, 383.

4. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the *Imperat.* may be used to express supposition or condition; thus, Ὅμως δὲ σιγήσθω μοι, but yet [let it have been said by me] suppose me to have said, Mem. iv. 2. 19. Πλούταις τι γὰρ . . , καὶ ζῇ Soph. Ant. 1168.

## C. INCORPORATED.

§ 614. I. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject or most prominent substantive* may be *incorporated* in

the leading clause, leaving it otherwise distinct; or ( $\gamma$ .) its *verb* may be also incorporated as an *Infinitive*; or ( $\delta$ .) its *verb* may be incorporated yet more closely as a *Participle*. The union often becomes still closer by an attraction, which renders *the subject of the Inf. or Part.* the same with *the subject or an adjunct of the principal verb*. This attraction has three forms; in the first ( $\epsilon$ .), the principal verb adopts the subject of the dependent clause; in the second ( $\zeta$ .), the Inf. or Part., referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third ( $\eta$ .), the Inf. or Part. adopts for its grammatical subject, an adjunct of the principal verb. E. g.

$\alpha$ . "Ἦσθητε, ὅτι τὸ Μένωνος στρατόνυμα ἦδη ἐν Κιλικίᾳ ἦν, *he perceived, that the army of Meno was now in Cilicia*, i. 2. 21. Λίγουσιν, ὅτι ἰὼν τοῦτο ἔρχονται Cyt. i. 2. 6. Παριεκύαζοντα, ὥπως κατὰ κορυφὴν ἰσβαλεῦσιν Th. ii. 99.

$\beta$ . "Ἦσθητε τὸ ἐν Μένωνος στρατόνυμα, ὅτι ἦδη ἐν Κιλικίᾳ ἦν, *he perceived the army of Meno, that it was now in Cilicia*, i. 2. 21 v. l. Ἐλλύγοντό τινες, ὡς γιγνώσκουσιν Vect. i. 1. See §§ 425. 4, 551. —  $\alpha$  and  $\beta$ . For examples, see § 551. N.

$\gamma$ . Αἰσθανόμενοι αὐτοὺς μέγα παρὰ βασιλεῦ Δαρείῳ δύνασθαι, *perceiving them to have great influence with King Darius*, Th. vi. 59. Παριεκυάζετε βοηθεῖν Th. iii. 110. Πιστοὺς πίμπωι ἰσιστοπυῖν Eccl. 4. 6. Ἦλθιν . . βοηθεῖν τῇ πατριδί Ages. i. 36.

$\delta$ . Οὐ δύναμαι . . εἰ αἰσθῆσθαι πειρώμενον, *I cannot perceive you attempting*, ii. 5. 4. Παριεκυάζετε γὰρ πορευόμενους H. Gr. iv. 2. 41 (§ 583.  $\alpha$ ). Ἐπιμψί τινα λρόντα ii. 5. 2. Ἐρχόμεθα . . βοηθήσονται τοῦτοι vii. 7. 17. —  $\gamma$  and  $\delta$ . Ἐδοξεν αὐτοῖς παρισταῖα ἐς τοὺς Λακιδαιμονίους εἶναι, τῶν μὲν ἐγκαλημάτων τίρι μὴδὲν ἀπολογουμένους, . . δηλώσαι δὲ Th. i. 72.

$\epsilon$ . For examples, see § 551.

$\zeta$ . Ἐνομίσαμεν ἄξιοι εἶναι [= ἡμᾶς ἀξίους εἶναι], *we thought that we were worthy*, Cyr. vii. 5. 72 (cf. Νομίζοιμι γὰρ ἑμαυτὸν ἱσκήναι Ib. v. 1. 21). Νόμιζε . . ἄνδρα ἀγαθὸν ἀποκτείνων [= εἰαυτὸν ἀποκτείνοντα], *consider yourself putting to death a good man*, vi. 6. 24. Οἶμαι εἶναι τίμιος i. 3. 6 (cf. Οἶμαι μὲν, ἦν δ' ἰγὼ, ληρεῖν με Pl. Charm. 173  $\alpha$ ). Ὁρῶ μὲν ἔκαμπαρτάνων Eur. Med. 350 (cf. Ὁρῶ δὲ μ' ἔργον διπλὸν ἐξεργασμένην Soph. Tr. 706). Οὐκ ἂν κρίντων ἦδι ὦν, ταῦτα προῦκαλῖτο τοὺς συνόντας, ἀλλ' ἄπειρ εἰ ἦδι ἑαυτὸν ἤττονα ἦνα, ταῦτα ἐξῆρχε Cyr. i. 4. 4. Δηλοῖ τιμῶν τὸν πλεῖστον Ar. Plut. 587 (cf. Ἀποφάνω μόνον ἀγαθὸν ἀπάντων οὖσαν αἰτίαν ἐμὴ Ib. 468). Σαφῆ σημεῖα φαίνεις ἰσθλὸς εἰς ἡμᾶς γιγνώς Soph. El. 23. See §§ 627, 633. —  $\zeta$  and  $\delta$ . Ἐώρων οὐ πατρουβόντες, καὶ τοὺς στρατιώτας ἀχθόμενους, *they saw that they were unsuccessful and the soldiers displeased*, Th. vii. 47.

$\eta$ . Ἐδοξεν οὖν αὐτοὺς εὐσκευασταμένοις ἂν ἔχον καὶ ἰσλισμένοις προῖναι, *it therefore seemed best to them, that having packed up what they had, and equipped themselves in full armor, they should advance*, ii. 1. 2 (§ 627.  $\alpha$ ). Εὖ γὰρ φρονέοντες ὁμμα σοῦ πατηγαρεῖ, *for your eye proves that you feel kindly*, Aesch. Ag. 271 (§ 633).

§ 615. REMARKS. 1. An especial variety of construction is ob-

served with such words as *εύναιδα*, *συγγινώσκω*, *ἴσκα*, *ἴμοιός εἰμι*. *Ἐγὼ σοι εύναιδα* [sc. *εἰ*] . . *πρὸτ' ἀνιστάμενοι* (v. l. *ἀνισταμένη*), *I* [know with you] *your rising* remember your rising early, Ec. 3. 7. *Συνίστασι γὰρ τοῖς μὲν . . γιγινημένοις* (v. l. *τοῖς . . γιγινημένοις*), *τοὺς δὲ . . εὐληφότες* Isocr. 319 e. *Ἐύναιδα ἱκαντὴ σοφὸς ἄν* Pl. Apol. 21 b. *Ἐμαυτῷ γὰρ ξυνῆδιν οὐδὲν ἱσισταμένη* Ib. 22 d. *Ἐμαυτῷ ξύναιδα, ὅτι . . λίγω* Ib. Ion, 533 c. *Ἐοικας βασιλεὺς εἶναι, you seem to be king*, Cyr. i. 4. 9. *Ἐοίκασι τυραννίδι μάλλον ἢ πολιτείαις ἡδόμενοι*, 'you seem more pleased,' H. Gr. vi. 3. 8. *Ἐοικας ἀληθῆ εἰρηκόει, you seem like one who has spoken the truth*, i. e. *you seem to have spoken the truth*, Pl. Alc. 124 b. *Ἐοικε γὰρ ὄσπερ αἰνύγμα ξυντιθίεντι* Pl. Apol. 26 e. *Ὅμοιοί εἰσιν οὐκ ὁρθῶς ἀμολογημένοι* Id. Meno, 97 a. *Ὅμοιοι ἦσαν θαυμάζουσιν* (v. l. *θαυμάζοντες*), *they seemed to be wondering*, iii. 5. 13.

2. The contingent particle *ἄν* may be joined with the Inf. and Part., whenever it would be joined with the distinct modes of which they supply the place. The Inf. and Part. are then commonly translated into Eng. by the potential mode (§ 588). Thus, *Εἰ δὲ τις ἔξαπατηθῆναι ἄν οἴεται*, *if any one thinks that he could be deceived*, v. 7. 11 (§ 604. a). *Ὡςτι καὶ ἰδιώτην ἄν γινῶναι* vi. 1. 31. *Τί ἄν οἰόμεθα παθεῖν* (cf. *τί οἰόμεθα πείσθαι*), iii. 1. 17. See vi. 1. 20, and § 595. β. *Ὡς οὐδὲν περιγινόμενος ἄν τῶν ἀντιστασιωτῶν*, *as though he would thus prevail over his opponents*, i. 1. 10. *Ὡς ἀλόντος ἄν τοῦ χαρείου* v. 2. 8.

§ 616. 3. From the intimate union prevailing between the Inf. or Part., and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connection with the other. We remark, in particular, — (a) Such adverbs as *ἅμα*, *αὐτίκα*, *εὐθύς*, *ἐξαίφνης*, and *μιταξὺ*, joined with the Part. instead of the principal verb; as, *Ἄμα ταύτ' εἰπὼν ἀνίστη* [saying this, he at the same time rose up], *as soon as he had said this*, he rose up, iii. 1. 47. *Ὅσως μὴ, ἅμα ἀποθνήσκοντος τοῦ ἀνθρώπου, διασκιδάννυται ἡ ψυχὴ* Pl. Phædo, 77 b. *Εὐθύς οὖν με ἰδὼν ὁ Κίθαλος ἠσπάξιντο*, *immediately, therefore, upon seeing me, Cephalus saluted me*, Pl. Rep. 328 c. *Ἦν αὐτοῖς ἱσχυρόριον, τὸ μιταξὺ πορευομένων μήτε ἰσθίειν μήτε πίνειν*, *it was their custom, while marching* [in the mean time], *neither to eat nor drink*, Cyr. viii. 8. 11. — (b) A particle joined with the principal verb instead of the Inf. or Part., particularly *ἄν*, and *οὐκ* with *φημί*. as, *Σὺν ὑμῖν μὲν ἄν εἴμαι εἶναι τίμιος*, *with you, I think that I should be honored*, i. 3. 6. *Χρήσιμοι ἄν ἰδέσθαι εἶναι* v. 6. 1. *Οὐκ ἔφασαν εἶναι, they said they would not go*, i. 3. 1. *Ἐπήριτο αὐτὸν, εἰ ὀσλιντοῖσι*. *Οὐκ ἔφη* [sc. *ἰσχυρίσιν*], 'He said No,' v. 8. 5.

4. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as, *Ἀγγιλλε δ' ἔρεφ' προστιθείς* [uniting *Ἀγγιλλε δ' ἔρεφ'* and *Ἀγγιλλε δ'*, *ἔρεφ' προστιθείς*], *and announce* [with an oath, adding it], *adding an oath*, Soph. El. 47. *Ὅτι βάλλειν διήσου ἀναιρουμένους ταῖς βῶλαις* Cyr. ii. 3. 17. *Τί ἡμῶν διήσειςτε χρήσασθαι* [uniting *τί ἡμῶν διήσειςτε* and *τί διήσειςτε ἡμῖν χρήσασθαι*], [What shall you want of us to do with us?] *In what shall you wish to employ us?* v. 4. 9. *Ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι* Th. v. 15.

§ 617. 5. The Inf. and Part. may be used *impersonally*, as well as the finite modes (§ 546); thus, *Ὡςτι καὶ αὐτῷ μιταυμίλει* ii. 6. 9. *Μιταμίλει αὐτοῖς* Pl. Phædo, 113 e.

6. From the familiar association of the Acc. with the Inf. (§ 626), and the Gen. with the Part. (§ 638), words commonly governing other cases are often followed by these in connection with an Inf. or Part. Thus, *Τῶς προσήκει*

καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι iii. 2. 15 (cf. Ἀγαθαῖς τε ὑμῖν προσήκει εἶναι iii. 2. 11). Παρωγγίλας τὴν πρώτην χιλιεστὴν ἵπσται Cyr. ii. 4. 3 (see §§ 402, 424. 2). Οὐδὲν ἤχθετο αὐτῶν πολιμεύοντων, *he was not at all displeased with their being at war*, i. 1. 8- (cf. Σιῦθις δὲ ἤχθετο αὐτῶν vii. 5. 7. See §§ 372. α., 406). Ὡς ἱερόντος εισορᾷ ἱμοῦ Soph. Tr. 394 (§§ 375, 377. 2). Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.; as, Σὺ μὲν εὖ πρέσβοντο ἱππαιῖρα Soph. Aj. 136. Ἡσθην . . εὐλογοῦντα σε Id. Phil. 1314. Cf. § 406.

§ 618. II. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct* or *indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

REMARKS. 1. The use of both the incorporated modes is far more extensive in Greek than in English. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation; as, Τὰ δὲ τῶν φίλων μένος ᾗστο εἰδέναι ῥᾶστον ἐν ἀφύλακτα λαμβάνειν, *but he thought that he alone knew it to be most easy to seize the unguarded property of friends*, ii. 6. 24. Πρωτεύειν παρ' οἷς ἐβούλοτο ἑαυτὸν φιλιῦσθαι, *to hold the first place with those by whom he wished himself beloved*, Cyr. viii. 2. 26.

§ 619. 2. The use of the incorporated modes, particularly the Inf., is very great in the *oratio obliqua* (§ 607), sometimes (α.) extending even to subsidiary clauses (cf. § 611. 2); and being interchanged and blended not only (β.) with other forms of the *oratio obliqua*, but also (γ.) with those of the *oratio recta*. Thus,

α. Πολλοὺς φαίη Ἀραιοὺς εἶναι Πίρρας ἑαυτοῦ βελτίονας, οὓς οὐκ ἀνασχέσθαι ii. 2. 1. Ἐφη δὲ, ἱσχυρὰ εὐκλεῖναι τὴν ψυχὴν, πορεύεσθαι . . εἰς τόπον . . ἐν ᾧ . . δὲ εἶναι χάσματι Pl. Rep. 614 b.

β. Ἀγγίλλαι Διεκκυλλίδας, ὅτι νικῶν τι αὐτὸν Λακιδαιμόνιοι, καὶ αὐτῶν μὲν σιγῆναι ἐκτὸς H. Gr. iv. 3. 1. Ὡς μὲν στρατηγήσονται ἱμὶ . . μηδὲς ὑμῶν λείγω . . ὡς δὲ πίσεμαι i. 3. 15 (§ 640). Ἀπήγγαλλον τῷ Κύρῳ, ὅτι τοσαῦτα εἶη ἔδον ἀγαθὰ, ὅσα . . μὴ ἐν ἱππιδίῳ Cyr. v. 2. 4. See § 628.

NOTE. Ὅτι and ὡς are sometimes even followed, after an intervening sentence, by an Inf. or Part., instead of a finite verb; as, Εἴτι δὲ, ὅτι, ἱππιδᾶν τάχιστα ἡ στρατιὰ λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν iii. 1. 9. Ἐνόμειν ὅτι, εἴ τι οὗτος πάθοι, αὐτὸς δὲ λαβεῖν Cyr. v. 4. 1. Ἐγὼ γὰρ, εὐ ἰσθ' ὅτι, ὡς ἱμαντὸν πείθω, . . ἱμὶ εἶναι τούτων ἵνα Pl. Gorg. 453 b. Αἰσθάνομαι οὖν σου . . ὅτι, ὅπου' ἐν φῇ . . εὐ δύναμίνου Ib. 481 d. Γινὼς δὲ ὁ Κλίων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὅσοι οὐκ ἔδωκεν, διαφθαρησμένους αὐτούς Th. iv. 37.

γ. Ἐφη "ἰδίῳ πορεύεσθαι . . Ἐγὼ γὰρ," ἴφη, "οἶδα" iv. 1. 27. Κλίανδρος, "Μάλα μάλιστα," ἴφη, "διαπραξάμενος ἤκω . . λίγην γὰρ Ἀναξίσιον ὅτι οὐκ ἰσπεδίον εἶη. . . Ὅμως δὲ εἰσέναι," ἴφη, "ἱκίλειν" vii. 1. 39.

β and γ. 'Απειρήνατο, ὅτι "ἀκούει Ἀρεσπόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῇ Εὐφράτῃ ποταμῷ εἶναι . . . πᾶν μὲν ἦ καὶ, τὴν δίκην" ἔφη "χεῖζεν ἐπιβῆναι αὐτῷ· ἦν δὲ φοιγῆ, ἡμῖς ἐκὶ πρὸς ταῦτα βουλευόμεθα" i. 3. 20.

### (1.) *The Infinitive.*

§ 620. I. The general rule for the construction of the Infinitive is the following:—

**RULE XXX.** The INFINITIVE is construed as a *neuter noun* (§ 445). Hence,

(a) The Inf. may be the **SUBJECT** of any word which would agree with a noun; whether *appositive, adjective, article, pronoun, or verb*. (b) The Inf. may **DEPEND** upon any word which would govern a noun; whether *substantive, adjective, verb, adverb, or preposition*. (c) The Inf. may be used, like a noun, to express a **CIRCUMSTANCE**; particularly such as are denoted by the *instrumental and modal Dat.* (§ 415), and by the *Acc. of specification* (§ 437). Thus,

Φύγουν αὐτοῖς ἀσφαλιστέρον ἔστιν ἢ ἡμῖν, *to fly is safer for them than for us*, iii. 2. 19. 'Ὡς οὐκ ἀπέλθοις εἴη τό σε ἐπιθέσθαι καὶ λύσειν τὴν γίφθραν ii. 4. 19. Διὸρ' ἐνίκησιν μολεῖν σοί Soph. Ant. 233. Οὐδὲν εἶν' ἴσθ' [= τοιοῦτόν ἐστιν, οἶον] ἀκούσαι, *there is nothing [such as] like hearing, or, it is best to hear*, Ar. Av. 966. Οὐδὲν οἶον τὸ αὐτὸν ἱρωτᾶν Pl. Gorg. 447 c. 'Ἐν γὰρ τῇ κρατιῷν ἔστι καὶ τὸ λαμβάνειν v. 6. 32. Πρόφασις . . τοῦ ἀθροίζειν στρατεύματα, *pretext for assembling an army*, i. 1. 7. Πρόφασιν στρατεύειν ἐπὶ τοὺς Θηβαίους H. Gr. iii. 5. 5. 'Ἀντιπάσχειν δὲ οὐδὲς κίνδυνος ii. 5. 17. 'Ἀεζαντες τοῦ διακαίνειν i. 4. 15. Τύχη τοιάδ' ἐπίσση, θαυμάσαι μὲν ἀξία, σπουδῆς γὰρ μίνοιο τῆς ἡμῆς οὐκ ἀξία Soph. Œd. T. 776. Κωλύσει τοῦ καίειν ἐπιόντας i. 6. 2 (§ 347). Οὐκ ἐκώλυε βασιλεὺς τὸ Κόρου στρατεύματα διακαίνειν i. 7. 19. 'Ἀπὶ γνωκαίνει τοῦ μάχισθαι Ib. Διὰ τοῦ ἰσιροκεῖν ii. 6. 22. 'Ἡγάλλιστο τῷ ἔξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ Ib. 26. Μανθάνειν γὰρ ἤκοιμι Soph. Œd. C. 12. Φεβοῦμαι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ κατακτείναν iii. 2. 19. Διὰ τὸ πολλοὺς ἔχιν ὑπερήτας καὶ διὰ τὴν ἐπιμίλειαν i. 9. 27. 'Ὡς πολέμῳ τε ἱκανοὶ εἴσαν i. 1. 5. 'Ἀμύχανος εἰσελθεῖν στρατεύματι i. 2. 21. Φαγεῖν δινός, *a terrible fellow to eat*, vii. 3. 23. Δινὸς λίγιν ii. 5. 15. 'Ὁρᾷ στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς ii. 6. 9. Πρίπτι γὰρ ὡς τύραννος εἰσερχᾷ Soph. El. 664. 'Ἐπὶ γὰρ ταῖς ναυσὶ ῥᾶστοι εἰσιν ἀμύνεσθαι Th. iv. 10. 'Ῥᾶσται δὲ ἐς τὸ βλάπτεσθαι Id. vii. 67. Πύσι δὲ χάρμα μιζον ἱππῖδος κλύειν Æsch. Ag. 266. Πλῖον λίγιν Ib. 868. Μῦθος κυριώτερος λίγιν Eur. Iph. A. 318. 'Ὡ, πλὴν γυναικὸς οὐνικα στρατηλατῶν, τᾶλλ' οὐδὲν, ὃ κάκιστε τιμωρεῖν φίλοις Eur. Or. 718. Οὐδ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς, πλὴν ὀνομάσαι, 'in nothing except name,' Eur. Ph. 501.

§ 621. NOTES. a. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 546. β, γ.

β. In Greek, as in Eng., the Inf. *Act.* is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject; as, Τύπτειν παρῆχοντα, *giving himself up [for beating] to be beaten*,



Pl. Gorg. 480 d (cf. Παράσχη . . . Διαπεινῆναι Id. Charm. 157 b). Παρί-  
χοντες μᾶς αὐτοὺς εὖ ποιεῖν II. 3. 22. Δίδωσι βουκόλοιςιν ἰκθύναι βρέφος Eur.  
Ph. 25. Τοῖς ῥαπτοῖς ἰντυγχάνειν, *the easiest things to meet with*, Mem. i. 6. 9.  
'Ακούσαι μὲν ἴσως τιτὸν ἀηδῆ, ῥηθῆναι δ' οὐκ ἀσύμφορον Isocr. 265 c.

§ 622. REMARKS. 1. The article is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object, effect, or specification*), where another case might have been expected. Thus,

Τὸ δρᾶν οὐκ ἠθέλησαν, [willed not the doing it] *were not willing to do it*, Soph. Œd. C. 442. Πάθωμαι τὸ δρᾶν Id. Ph. 1252. 'Ὅς σε πωλύσει τὸ δρᾶν Ib. 1241. 'Ελαπίδος . . . τὸ μὴ παθεῖν Soph. Ant. 235. Τυῖξεται τὸ μὴ θανεῖν Ib. 778 (cf. § 370). Καρδίας δ' ἔξισταμαι τὸ δρᾶν Ib. 1105. 'Εγὼ αἴτιος . . . τὸ σὶ ἀποκρίνασθαι Pl. Lach. 190 e. Τό σε μὴ βλίπτειν ἵτοίμα, *and ready to leave the light*, Soph. El. 1079. Τὸ μὲν προσταλαίπωρεν . . . πρέθυμος Th. ii. 53. Τὸ σιγαῖν οὐ σθίνα Eur. Iph. A. 655. 'Εγὼ γὰρ ἐκκαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρυῖσαι δ' αὖθις αἰδοῦμαι τάλας Ib. 451. For other examples, see §§ 620, 623.

NOTE. The Inf. with τοῦ as the Gen. of motive (§ 372) is particularly frequent with a negative; as, Τοῦ μὴ τινας ζητῆσαι, *in order that none may inquire*, Th. i. 23.

§ 623. 2. The Inf., both with and without the article, is used in a great variety of expressions which may be referred to the Acc. of specification, and the adverbial Acc. When thus employed, it may be termed the INFINITIVE OF SPECIFICATION, and the ADVERBIAL INFINITIVE. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 343. N.), to be *absolute*. Thus,

'Εκ δειματίος σου νυκτίου, δοκεῖν ἑμοί, *from some night vision*, [according to the seeming] *as it seems to me, or methinks*, Soph. El. 410. 'Αλλ' εἰκάσαι μὲν, ἡδύς, *but to guess, joyous*, Id. Œd. T. 82. 'Εν δ' γὰρ ἦν μοι πάντα, γιγνώσκων καλῶς Eur. Med. 228. 'Ες τὸ ἀκριβῆς [= ἀκριβῶς, § 449. β] εἰσιῖν, *to speak correctly*, Th. vi. 82. 'Ολίγου διὺν πλείους ἀπαικτόναι, *have slain [to want little] almost a greater number*, H. Gr. ii. 4. 21. Μικροῦ διὺν Isocr. 70 e. 'Ολίγου [sc. διὺν] πᾶσαι, *almost all*, Pl. Phædr. 258, e. Καὶ μικροῦ [sc. διὺν] κάκιστον ἔξιτραχέλιον Cyr. i. 4. 8. 'Ες διόν πάρισθ' ὅδε Κρίων, τὸ πρᾶσσεν καὶ τὸ βουλεύειν Soph. Œd. T. 1416. For other examples, see §§ 620, 622.

NOTE. The use of εἶναι as the Inf. of specification, or the adverbial Inf., will be particularly remarked, (α.) with ἰκάν, chiefly in negative sentences; (β.) with some adverbs and prepositions, followed by their cases, chiefly preceded by τό. Thus, Οὐτὶ συνθήκας εἰς ψευδομένην ἰκάν εἶναι, *nor would I prove false to my engagements, [as to the being willing] so far as depends upon my own will*

Cyr. v. 2. 10. Οὐδὲ ξίνοις ἰκάνειν γίλῳτα παρέχουσιν, 'willingly,' Ib. ii. 2. 15. Τὸ νῦν εἶναι, as to the [now being] present state of affairs, for the present, iii. 2. 37. Τὸ μὲν τήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τὸ κατὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him, i. 6. 9. Τὸ ἰπὶ τούτοις εἶναι, so far as depends upon these, Lys. 180. 41. Τὸ ἰπὶ σφῶς εἶναι Th. iv. 28.

§ 624. 3. PLEONASM AND ELLIPSIS. The Inf. (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωσιν ἔχουσιν, in return gives [to have] pleasure, Soph. Oed. C. 232. Αἰσθήσομαι δι' οὐ μακρὸν γίγας λαχὺν Id. Aj. 825. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. epezegetic* (ἰπεξηγητική). — (β.) Εἰς τὸ βαλάντιον βούλομαι [sc. εἶναι] Ar. Ran. 1279. Ἐκίλινε . . τοὺς ἴδικα ἰπὶ τὸν Θηραμένην H. Gr. ii. 3. 54. Ἐφ' ὃ Ὀρέντης [sc. οὕτω ποιῆσαι], Orontes [said that he had so done] assented, i. 6. 7. — (γ.) Οἱ δὲ σφάττιν ἰκίλινον · οὐ γὰρ ἂν δύνασθαι προσιθῆναι [sc. ἔφασαν], but they bade him kill them; for [they said that] they were unable to proceed, iv. 5. 16. See vii. 7. 19.

§ 625. 4. The Inf. often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*; as,

Σὺ μοι φράζεις [sc. ἴθις], do you [please to] tell me, Pl. Soph. 262 e. Μὴ ἰμὶ αἰτιάσθαι τούτων, do not blame me for these, Ib. 218 a. Οἵς μὴ πιδάξιν Æsch. Pr. 712. Θεοὶ πολέται, μὴ με δουλείας τυχεῖν [sc. δότι]! Ye gods of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (cf. ὦ Ζεῦ, δός με τίσασθαι μόνον πατέρες Id. Cho. 18). Νίκη, ξυγγινού, . . θίσθαι τροφαίῳ ἡμῶς, O Victory, befriend, grant that we may erect a trophy, Ar. Lys. 317. Καὶ παραστήναι παντί [sc. ἰᾶσι, παραινώ, or δι], and let it be impressed upon every one, Th. vi. 34 (cf. Παραστήτω δὲ τινι καὶ τοῖς Ib. 68). KHP. Ἀκούοντι, λίσθ' · τοὺς ἀλίστας . . ἀπείναι [sc. κελύουσιν, δι, or χερ], Herald. Hear, ye people; it is ordered that the hoplites depart, or the hoplites must depart, Ar. Av. 448. Τὸν δὲ ἔχοντα . . καταθύειν v. 3. 13. Τὸν Ἴωνα χαίρειν [sc. κελύω], I bid Ion hail, Pl. Ion, 530 a. Ἐμὶ παθεῖν σάδς [sc. δαιόν ἴσθι], φῦ! That I should suffer such things [is horrible], alas! Æsch. Eum. 837. ὦ βασιλεῦ, πότιρον λίγιν . . ἢ σιγᾶν [sc. χερ, or κελύουσιν]; Hdt. i. 88. Ἄ δειλοί, πόσ' ἴμιν; x. 431.

NOTES. α. In exclamation, the article is usually prefixed; as, Φῦ, τὸ καὶ λαλεῖν πρόσφθιγμα τοιοῦθ' ἀνδρός! Ah, the hearing the voice of such a man! Soph. Ph. 234. Τῆς τύχης! Τὸ ἰμὶ νῦν κληθίνα διῦρο τυχεῖν! My ill-luck! That I should happen now to have been summoned hither! Cyr. ii. 2. 3 (§ 372. ζ). ΠΕΙΣΘ. Τὸ δ' ἰμὶ κορώνη πιθόμινον, τὸν ἄθλιον! ἰδοὺ περιελθὺν σταδία πλεῖν ἢ χίλια! ET. Τὸ δ' ἰμὶ κολοῖσθαι πιθόμινον, τὸν δύσμαρον! ἀποσπαδῆσαι τοὺς δυνάτας τῶν δαπνύλων! Ar. Av. 5.

β. In a few poetic passages, the Inf. follows αὐ γὰρ or εἴθε, to express wish (cf. §§ 597, 600. 2); as, Αὐ γὰρ . . ἰχίμιν n. 311. See α. 376.

§ 626. II. The subject of the Inf. is very often, either properly or by attraction (§§ 425. 4, 614), the *direct object* of

a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to the following rule.

NOTE. The *Inf.*, on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German. Thus, Πίσυνει τὸν μάντιν λέγειν, *had persuaded the prophet* [to the saying] *to say*, vi. 4. 14. Τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ σερρατύνεσθαι, *he invited the exiles* [to the serving] *to serve with him*, i. 2. 2.

**RULE XXXI.** The SUBJECT OF THE INFINITIVE is put in the *Accusative*; as,

Ἡξίου . . δοθῆναι εἰ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἀρχεῖν αὐτῶν, *he requested that these cities should be given to him, rather than that Tissaphernes should rule them*, i. 1. 8. Κινδυνύειν οὐκ ἰσχύοντα, ὑπὲρ λιμοῦ τι παθεῖν αὐτούς, *did not wish to incur the risk* [that they should suffer any thing] *of their suffering from hunger*, Th. iv. 15. Νῶν ποίησιν ἰσήμενον σιτισθῆναι Id. iii. 2. Φασὶ δ' εἰ σοφοί, . . θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνίχουσιν Pl. Gorg. 507 e.

§ 627. REMARKS. 1. This rule applies to the subject of the *Inf.* considered simply as such. If, on the other hand, (α.) the subject of an *Inf.* has a prior grammatical relation, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 614. ζ); and is then commonly repeated (as in other emphatic repetitions) in the same case (cf. § 499). Not unfrequently (β.) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

α. Ἦλθον ἐκί τινα τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who were thought to be wise*, Pl. Apol. 21 b. Τοὺς οὐδὲν ἱσχυρίζοντας παρὰ εἶναι, *who will permit no one to be bad*, iii. 2. 31. Νῦν σοὶ ἔξιςται, ὦ Ξενοφῶν, ἀνδρὶ γινίσθαι vii. 1. 21. Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος [= ἀδικῶς σε] γιγνίσθαι; *Do you confess then* [to have been unjust] *that you have been unjust to me?* i. 6. 8. Τοῦτο δ' ἰσχύει ἐκ τοῦ χαλεπῶς εἶναι, *and this he effected by being severe*, ii. 6. 9. Ἰᾶσθαι αὐτὸς τὸ τραυμά φησι, *he says that he himself healed the wound*, i. 8. 26. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλειτο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτε ἰκίειν καίειν τὰς εἰκίας iv. 4. 6. Νομίζεις ἡμᾶς μὲν ἀνέχισθαι σοι, αὐτὸς δὲ τυπτήσιν; καὶ ἡμᾶς μὲν ἀποψηφισθαι σοι, σὺ δὲ οὐδὲ οὕτω παύεσθαι; Dem. 580. 9. See § 614. ζ.

β. Δίδομαι ὑμῶν, ὦ ἄνδρες δικασταί, τὰ δίκαια [sc. ὑμᾶς] ψηφίσασθαι, ἐν θυμουμίνοις, *I entreat you, Judges, [that you would vote] to vote what is right, reflecting*, Lys. 118. 2. Κακούργου μὲν γὰρ ἔστι, κριθῆν' ἀποθανεῖν· στρατηγῷ δὲ, μαχόμενον τοῖς πολέμοις Dem. 54. 1. Οὐ γὰρ ἦν πρὸς τοῦ Κούρου τρέπον, ἵχοντα μὴ διδόναι i. 2. 11. Συμβουλεύει τῷ Ξενοφῶντι, ἰλθόντα εἰς Δελφοὺς [sc. ἰκίειν] ἀνακοινῶσαι τῷ θεῷ, *he advises Xenophon* [that going to D. he should consult] *to go to Delphi and consult the god*, iii. 1. 5. Ἐδοξεν αὐτοῖς, προφύλακας καταστήσαντας συγκαλεῖν iii. 2. 1. Τοῖς πλεονεξταῖς πᾶσι παρήγγελλε διηγκυλωμένους εἶναι, . . καὶ τοὺς τοξότας ἰσχυρίζεσθαι v. 2. 12. Οἱ ἐξ ἀρχῆς ὑπῆρξιν, ἢ βασιλείῃς υἱεῖν εἶναι, ἢ αὐτοὺς τῷ φύσει ἰκανοὺς Pl. Gorg. 492 b. Ἡ δὲ πᾶσι μὲν στίβιν πλούτου πατρῴου

πρῆν ἰστικρῆμίνη, πάριστι δ' ἄλγιν ἰς τοσόνδε τοῦ χρόνου ἔλκτρα γηράσ  
 πουσιν Soph. El. 959. 'Ἐνίστω σὶ [for which σοὶ might have been used, if  
 allowed by the metre] τῷ κηρύγματι, ὥστε προΐστας, ἱμῖνιν, . . ὥς δ' ἐτι γῆς  
 τῆσδ' ἀνοσίῃ μιάστωρι Id. CEd. T. 350. See § 459.

2. Cases of special attraction and anacoluthon likewise occur in connection with the Inf. ; as, 'Ἐπιζῶν . . φῦδ' ὃν αὐτὸς, εὐδὲ εἰ [for τοῦς] ἰξ αὐτοῦ, παύ-  
 σθαι Hdt. i. 56. Τοὺς δὲ ἀποκρίνυσθαι, . . αὐτοὶ δάσωιν Ib. 2.

3. The subject of the Inf. is very often indefinite, and is then commonly omitted. It follows from the rule, that words agreeing with this omitted sub-  
 ject are in the Acc. Thus, ΣΩΚ. Οὐδαμῶς ἄρα δι' ἄδικιόν. KR. Οὐ δῆτα.  
 ΣΩΚ. Οὐδὲ ἀδικούμενοι ἄρα ἀνταδινύιν. Soc. One ought then by no means to  
 injure. Cr. Surely not. Soc. Not then, when injured, to injure in turn. Pl.  
 Crito, 49 b.

§ 628. III. By a mixture of constructions, the Inf. is often used after a connective (commonly ὥς, ὥστε, οἶος, or ὅσος), instead of a finite verb, or of the Inf. without a connective ; as,

Καὶ κατιβαίνειν ὥς ἐπὶ τὸν ἴστρον ἀναβαίνειν, and were descending, so as to as-  
 cend the second [= ὥς ἀναβαίνειν, that they might ascend, which is the reading of  
 Dindorf and Krüger], iii. 4. 25. 'Ἐπιλάσας ὥς συναντήσας, riding up to meet  
 him, i. 8. 15. Ποταμὸς τοσούτος τὸ βάθος, ὥς μηδὲ τὰ δόρατα ὑπερέχουσιν iii. 5. 7.  
 'Ὡς μὲν συνιόντι [sc. λόγῳ] ἱππῶν, [so as to speak with a discourse bringing  
 all together] to speak comprehensively, to say all in a word, iii. 1. 38. 'Ὡς δ'  
 ἐν βραχυῖ ἱππῶν, but to speak in brief, Ag. 7. 1. 'Ὡς ἴσως ἱππῶν, so to speak,  
 Pl. Gorg. 450 d. 'Ὡς γι οὐτως δόξει Id. Rep. 432 b. 'Ὡς μικρὸν μεγάλῳ  
 ἱπλάσας Th. iv. 36. 'Ὡς γ' ἱμοὶ χρῆσθαι κριτῇ Eur. Alc. 801. 'Ἰάλην ἱλιξας,  
 ὥς γ' ἱπικάζειν ἱμέ, you speak of Iole, [at least for me to conjecture] methinks,  
 Soph. Tr. 1220. 'Ὡς παλαιὰ ἵνα, considering [that they are ancient] their  
 antiquity, Th. i. 21. Βούλισταί ποινῶν, ὥστε πολέμῳ, chooses toil, so as to be [or  
 that he may be] at war, ii. 6. 6. 'Ἐχω γὰρ τρεῖς, ὥστε ἱλὺν τὸ ἱεῖναι πλοῖ-  
 ον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. 'Ἐποίησα, ὥστε δόξαι αὐ-  
 τῷ i. 6. 6. Κραυγὴν πολλὴν ἱσίοιεν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολέ-  
 μους ἀκούειν. ὥστε εἰ μὴ ἰγγύστατα τῶν πολέμων καὶ ἴθουγεν ii. 2. 17. 'Ἐφ'  
 ᾧ μὴ καίεν iv. 2. 19 (see § 530). 'Ἐφ' ᾧ τι πλοῖα συλλέγειν vi. 6. 22. 'Ὅπως  
 τὴν ἀρχὴν μὴ τοιοῦτοι ἴσονται εἰ πολλῆται, οἷοι ποιεῖν τινος ἢ ἀσχεροῦ ἔργου ἱφί-  
 σθαι, 'such as to desire' [= τοιοῦτοι οἷοι ἂν ἱφίστατο, such as would desire],  
 Cyr. i. 2. 3. Τοιοῦτους ἀνθρώπους, οἷους μυθεσθίντας ὀχεῖσθαι Dem. 23. 16.  
 'Ὅσον μόνον γινώσκειν ἑαυτῷ καταλιπών [= τοσοῦτον μόνον ὅσον ἂν γινώσκαιτο],  
 leaving for himself so much only as [he could taste] to taste, i. e. merely enough  
 for a taste, vii. 3. 22. Νυμφομένη τί τὰ αὐτῶν ἔκαστοι ὅσον ἀποζῆν, 'merely  
 enough for subsistence,' Th. i. 2. 'Ἐλείπειτο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν  
 τὸ πιδίον iv. 1. 5. 'Ὅσα μῖνται ἦδη δοκῶν αὐτῷ, but so far as [seemed to him]  
 he could judge at present, Th. vi. 25. 'Ὅσον γὰρ μ' ἰδῖναι Ar. Nub. 1252. 'Ὅ  
 τι κάμ' ἰδῖναι Id. Eccl. 350.

§ 629. REMARKS. 1. It will be observed, that, in some of the ex-  
 amples above, there is an ellipsis before the connective, and that in some the  
 connective itself suffers attraction. From the frequent use of οἶος as above,  
 with an ellipsis of its corresponding demonstrative (§ 523), it seems to have  
 been at length regarded, especially in connection with τι, as a simple adjective  
 of quality, and to have been construed accordingly ; thus, 'Ὅτ' οἶοι τι ἴσισθαι  
 ;} \*

ἡμῖν συμπεῖλαι περὶ τῆς διόδου;” Οἱ δὲ εἶπον, ὅτι “ἱκανοί ἐσμεν εἰς τὴν χώ-  
 ραν εισβάλλειν.” “*Shall you be [such as to] able to coöperate with us respecting  
 the passage?*” And they replied, “*We are able to make an irruption into the coun-  
 try.*” v. 4. 9. ‘Ο γὰρ οἷός τι ὦν γιγνώσκεις τι τοὺς ὀφελίμους αὐτοῖς, καὶ  
 τούτους δυνάμεις παῖςιν ἱσθῆμιν ἀλλήλων Symp. 4. 64 (§ 507. 7). Οὐχ  
 οἷός τι ἦν . . διώκειν, [there was not such a state of things that one could pur-  
 sue] it was not possible to pursue, iii. 3. 9. Οὐχ οἷόν τί σοι λανθάνειν, it is not  
 possible for you to conceal it, vii. 7. 22 (§ 403). Οὐ γὰρ ἦν ἄρα οἷα τὸ πιδίον  
 ἄρειν, for it was not a time [such as to irrigate] suitable for irrigating the plain,  
 ii. 3. 13. Τὸ πρῶγμα μίγα εἶναι, καὶ μὴ εἶναι νωτίον βουλευσάμεθα, ‘not suit-  
 able for a young man to direct,’ Th. vi. 12. Συγγράφειν λόγους οἷους εἰς  
 τὰ δικαστήρια, to compose discourses adapted to courts of justice, Pl. Euthyd.  
 272 a.

2. By a similar mixture of constructions, πρὶν ἢ, πρότερον ἢ, ὕστερον ἢ, are  
 sometimes followed by the Inf. instead of another mode; as, “Υστερον . . ἢ  
 αὐτοὺς εἰκίνας [for ὕστερον ἢ ἦναι or ὕστερον τοῦ εἰκίνας] Th. vi. 4.

## (II.) The Participle.

§ 630. 1. The Participle, in its common uses, is either  
*preliminary, circumstantial, complementary, prospective, or  
 definitive*; that is, it either (1.) denotes something preceding  
 the main action of the sentence; or (2.) it expresses some  
 circumstance of that action; or (3.) it serves as a complement  
 of the action (§ 329); or (4.) it denotes a purpose or conse-  
 quence of the action; or (5.) it defines some person or thing  
 connected with the action. See § 618.

§ 631. 1. As a *Preliminary Part.*, the *Aor.* is especially  
 common. It is often best translated into Eng. by a finite verb  
 with a connective, or by the Pres. Part.; as,

→ Κύρος ὑπελαβὼν τοὺς φυύγοντας, συλλέξας στρατιύμα, ἐπελόμεν Μίλητον,  
 Cyrus received the exiles, and raising an army besieged Miletus, i. 1. 7. Μά-  
 θαί ἰδὼν, Go and learn, Ar. Nub. 89.

NOTE. To the *preliminary Part.* may be referred the use of μαθὼν and πα-  
 θὼν with τί or ὅ τι, to form an intensive (and often severe or sarcastic) ‘*why*’  
 or ‘*because*’; thus, Τί γὰρ μαθόντ’ ἐς τοὺς θεοὺς ὕβριζιτην; For having learned  
 what new wisdom did you insult the gods? i. e. Why did you insult them? or,  
 What possessed you to insult them? Ar. Nub. 1506. Τί παθεῖναι . . ἐξέασιν γυ-  
 ναῖξιν; Having experienced what change do they resemble women? i. e. How is it  
 that they resemble? Ib. 340. Δικαιοῦτερον τὸν ὑμῖστερον πατέρα τύπτωμι, ὅ τι  
 μαθὼν σοφούς υἱὲς οὕτως ἔφθον, ‘because he begat,’ Pl. Euthyd. 299 a.

§ 632. 2. The *Circumstantial Part.* is very common in  
 Greek, especially in the Pres. It may sometimes be translated  
 by an adverb or a circumstantial adjunct; as,

Δύναμιν ἥρουν ὥς μάλιστα ἰδύνατο ἱσχυροτάμους, ‘as secretly as possible,’  
 i. 1. 6. “Ἀπρὶ καὶ ἀρχόμενος εἶπον, ‘in the beginning,’ Th. iv. 64. Τοὺς πολ-  
 λούς . . ἀπὸ Θρασυμάχου ἀρχαίμους, the most [beginning with] and particular-  
 ly Thrasymachus, Pl. Rep. 498 c. Τελιυτῶν ἱχαλίπαιιν iv. 5. 16 (§ 457. a).

'Ανύσας τρέχει Ar. Plut. 229 (§ 457. γ). 'Ἦκε Μίνων ὁ Θισσαλὸς, ἰπλίτας ἔχων χιλίους, 'with 1000 hoplites,' i. 2. 6. Οἱ ληζόμενοι ζῶσι, *who live by plundering*, Cyr. iii. 2. 25.

NOTE. The participle ἔχων, both with and without an Accusative, is joined with some verbs, chiefly of trifling and delay, to give the idea of continuance or persistency (cf. § 637. α); as, Ποῖα ὑποδήματα φλυαρεῖς ἔχων; [Holding on upon what shoes are you trifling?] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490 e. Ἐχων φλυαρεῖς, [you trifle, holding on upon it] *you persist in trifling*, Id. Euthyd. 295 c. Ληρεῖς ἔχων Id. Gorg. 497 a; Ar. Ran. 512. Τί κυπατίζεις ἔχων περὶ τὴν θύραν; Ar. Nub. 509. Τί δῆτα ἔχων στρέφῃ; Pl. Phædr. 236 e.

§ 633. 3. The *Complementary Part*. is particularly frequent with verbs of sensation, of mental state and action, of showing and informing, of appearance and discovery, of concealment and chance, of conduct and success, of permission and endurance, of commencement and continuance, of weariness and cessation, of anticipation and omission. Thus,

'Ἦκουσι Κύρον ἐν Κιλικίᾳ ὄντα, *he heard [of Cyrus being in C.] that Cyrus was in Cilicia*, i. 4. 5. Ἐώρα πλείους ἰδίων, *he saw that there was need of more*, vi. 1. 31. Ἴσθι μίντοι ἀνόντος ἄν, *but know that you are senseless*, ii. 1. 13 (§ 614. ζ. Cf. "And knew not eating death," *Par. Lost*, ix. 792). Κατίμαθον ἀναστὰς μόλις v. 8. 14. Εἰδῖναι συνοῖσον, *to know that it would be advantageous*, Dem. 55. 2. Πρὸς ἀνδρὸς ἤσθιτ' ἠδικημένη Eur. Med. 26. Σύνοδα ἱμαυτῇ πάντα ἰφισμένους i. 3. 10 (§ 615. 1). Φέρονι βιβάς Soph. Ant. 996. Ἐμίμνητο γὰρ ἰσπὼν Cyr. iii. 1. 31. Τιμώμενοι χαιρεσύνει, *they delight in being honored*, Eur. Hipp. 8. Ἀπολείποντες αὐτὸν ἄχθονται. . . Ἡδόνται πρᾶττοντες Mem. ii. 1. 33. Μιστιμίλοντο ἀποδιδωκότες Th. v. 35. Διδρακυῖαν γιγᾶν Soph. Ant. 483. Ἐπαισχύνεσθι . . κινούντες Id. Ced. T. 635. Δεῖξω πρῶτα μὲν σοφὸς γιγῶς, ἔπειτα σώφρων Eur. Med. 548. Κύρον τε ἐπισσερατιόοντα πρῶτος ἤγγιλα ii. 3. 19. Ἐμμένειν εἰς ἀμολογήσαντι δικαίῳ οὖσιν; Pl. Crito, 50 a. Οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἰφαίνετο i. 9. 19. Εὐρίσκοι οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος Isocr. 311 c. Οἱ ἂν ἱξιλιγχεῶσι διαβάλλοντες ii. 5. 27. Τειφόμενοι ἰλάνθανιν, [was secret being maintained] *was secretly maintained*, i. 1. 9. Λαβὼν αὐτὸν ἀπειλῶν, *to conceal from him our departure, or, to depart without his knowledge*, i. 3. 17. Ὅπως μὴ λάθῃς σεαυτὸν ἀγνῶν, *that you may not be unconsciously ignorant*, Mem. iii. 5. 23. Ἔσθ' ἂν λάθωμιν [sc. ἡμᾶς αὐτοὺς] ὕδρωσται γινόμενοι, *till insensibly we become water-drinkers*, Cyr. vi. 2. 29. Παρὼν ἐτύγχεαν, *happened [being] to be present*, i. 1. 2. Ὅστις ἰχθὺς ὦν κυεῖ Eur. Alc. 954. Ἀδικεῖτε . . πολέμου ἀρχόντες, *you do wrong in beginning war*, Th. i. 53. Ἐλασπίσθαι εἰ ποῶν Mem. ii. 6. 5. Εἴπτε ὑποτυχέσμεν . . ἰλόντες Eur. Or. 1212. Ἡ πόλις αὐτοῖς οὐκ ἱπτερέψι παρὰβαίνουσι τὸν νόμον Isocr. 268 e. Νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται Eur. Heracl. 352. Τάτρηκαμιν κακῶς ποιούντες v. 5. 9. Διὰ γουσι μανθάνοντες δικαιοσύνην, *they spend their time in learning justice*, Cyr. i. 2. 6. Διατρέφουσι μελιτώσας Ib. 12. Διαγωνίζεσθαι . . διατιλοῦσιν Ib. Μὴ κάμεις φίλον ἄνδρα ὑπεργιγῶν Pl. Gorg. 470 c. Ἐπαύσαντο πολεμοῦντες vi. 1. 28. Ἄ σῖμαι ἂν παύσαι ἰνοχλοῦντα ii. 5. 13. Ὅπως μὴ φθάσῃ μήτι ὁ Κύρος μήτι οἱ Κίλικες καταλαβόντες, *that neither Cyrus nor the Cilicians might anticipate them in taking possession, or take possession before them*, i. 3. 14. Φθάουσιν ἰσὶ τῇ ἔργῳ γινόμενοι τοὺς πολεμίους iii. 4. 49. Οὐκ ἔφθασαν τυθόμενοι τὸν περὶ τὴν Ἀστυκὴν πόλιν, καὶ . . ἤκου, *they no sooner heard of the war around At-*

*tica than they came*, Isocr. 58 b. Φυτεύων παῖδας οὐκ ἂν φθάνοις, *you cannot now be too soon in begetting children*, Eur. Alc. 662. Οὐκ ἂν φθάνοις . . λίγων, *you cannot tell me too soon*, i. e. tell me at once, Mem. ii. 3. 11. "Ἄλλα γὰρ δὴ μερία ἱσιλίσσω λίγων Pl. Phil. 26 b.

§ 634. NOTES. α. With these verbs, the Part. *ῶν* is sometimes omitted (cf. § 547); as, Σῶς ἴσθι [sc. *ῶν*], *know that you are safe*, Soph. Œd. C. 1210. Εἰ γίγῃς κυρῶ Ib. 726. Σὶ δηλώσω κακίῃ [sc. *ῶντα*] Ib. 783. Δηλοῖ τὸ γίνεσθαι ὥμῳ Id. Ant. 471. Νῦν δ' ἀγρεύει συγχάνῃ Id. El. 813.

β. Many of these verbs likewise take the Inf.; but often with this distinction from the Part.; viz. that the Inf. denotes something dependent upon the action of the verb, but the Part. something which exists independent of it. Thus, 'Αν ἅπαξ μάθωμιν ἄργοι ζῆν, *if we should once have learned to live in idleness*, iii. 2. 25. 'Ἰνα μάθῃ σφιστῆς ὦν, *that he may learn that he is a schemer*, Æsch. Pr. 61. Γινῶ τρέφειν τὴν γλῶσσαν ἡσυχασίαν, *'learn to keep,'* Soph. Ant. 1089. 'Ἐπειδὴ γινῶσιν ἀπιστοῦμιν, *when they perceive that they are distrusted*, Cyr. vii. 3. 17. Μιμνήσθω ἄνθρωπος ἀγαθὸς εἶναι, *let him remember to be a brave man*, iii. 2. 39. Μιμνήμαι . . ἀκούσας ποσὶ, *I remember to have once heard*, Cyr. i. 6. 3. Τούτῳ μὲν οὐκ αἰσχύνομαι λίγων· τὸ δὲ . . αἰσχυνόμην ἂν λίγων, *I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said)*, Cyr. v. 1. 21.

γ. The complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. Thus, 'Εμοὶ πρίσκει ἂν μάλιστα ἱκετισμῶν, *it would become me most of all to attend*, Œc. 4. 1. Οἷς οὐδὲ ἅπαξ ἱκετεῖται πειθεμένοις Isocr. 174. 14. Εἰ πολέμοισιν ἄμινον ἴσται, *whether it would be better for them to go to war*, Th. i. 118. Μιστὸς ἦν θυμούμενος, *I was sated with passion*, Soph. Œd. C. 768. Δῆλος ἦν ἀνιῶμενος i. 2. 11. Κατάδηλοι γίνονται προσποιούμενοι μὲν εἶδναι, εἰδότες δὲ οὐδέν Pl. Apol. 23 d. See §§ 551, 614. α.

§ 635. 4. *Prospective Part.* This appears chiefly in the *Fut. Part.* denoting purpose, commonly translated by the Inf. (§§ 583. α, 618. 1).

§ 636. 5. The *Definitive Part.* is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Ἀδελφοὶ δὲ ὁ ἡγησόμενος οὐδὲς ἴσται, *and again there will be no one who will guide us*, ii. 4. 5. Οἱ αὐτομολήσαντες (cf. Οἱ ὑστέρῃσι ἐλήφθησαν) i. 7. 13. Τοὺς ἐκπιπτωκότας, *those who had been banished, or the exiles*, i. 1. 7 (§ 556). Τοῖς γυναίκεσσι (cf. Τοῖς γυνούσι) Apol. 20. Συναγαγὼν . . τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, *'and of the rest [him that wished] any one that wished,'* i. 3. 9. 'Ἡ Διομήδεια λειγομένη ἀνάγκη, *the so-called necessity of Diomed*, Pl. Rep. 493 d. 'Ἰν', ὥσπερ κίχνης ἔχει δύναμιν τὴν ἀδικήσους καὶ καταδουλωσέμεν ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσους ἡμῖς καὶ βοηθήσους ἅπαν ἰσχύρι ἐχῇ Dem. 101. 10. Ἄπαντα γὰρ τολμῶς διὰ φαίνονται, *for every thing appears fearful to those who are venturing*, Eur. Ph. 270. Πισποθίναί . . εἰς βλάβην φίρον, *to have suffered [what tends to harm]*

any injury, Soph. Œd. T. 516. Διαφίρει δὲ πάμπαν μαθὼν μὴ μαθόντος, καὶ ἰ γυμνασάμενος τοῦ μὴ γυμνασμένου Pl. Leg. 795 b. See §§ 447. a, 449, 469, 476.

§ 637. II. The Part. with such verbs as εἶμι, γίγνομαι, ἔχω, ἔρχομαι, οἶχομαι, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

Πισιοηκὼς εἶη iv. 8. 26. Τιταγμένοι ἦσαν i. 7. 11. Ἦσαν ἐπισπωκότες ii. 3. 10. Ἦν δὲ οὐδὲν πισυνός vi. 1. 6. Εἶη ἔχων iv. 4. 18. Ταῦτα οὕτως ἔχοντά ἐστιν Pl. Leg. 860 e. Πῶς . . ἦτι πάσχοις τὰδε; Eur. Cycl. 381. Εἶη συνηθείς Id. Alc. 464. Ἀντιδὸς ἴσθι Soph. Ant. 1067. Μισοῦντίς τι γίνονται, Pl. Leg. 908 b. Μὴ προδοὺς ἡμᾶς γίγη Soph. Aj. 588. Πίλιν δικαιοθείς Æsch. Ag. 392. Πολλὰ χρήματα ἔχομεν ἀνηρεπακότες, [having plundered many things we have them] we have plundered many things, i. 3. 14. Ἄ νῦν καταστρεψάμενος ἔχῃ vii. 7. 27. Τὰ πισιτήδεια πάντα ἔχον ἀνακικομισμένοι iv. 7. 1. Τὰ πισιτήδεια ἐν τούτοις ἀνακικομισμένοι ἦσαν Ib. 17. Τὸν λόγον δὲ σοῦ πάλαι θαυμάσας ἔχῃ Pl. Phædr. 257 c. Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχῃ Soph. Ant. 22. Κηρύξαντ' ἔχῃ Ib. 32. Ἀτιμάσας ἔχῃ Ib. 77. Βεβουλιυκὼς ἔχῃ Id. Œd. T. 701. Οὐ τοῦτο λίξων ἔρχομαι, I am not going [or come] to say this, Ages. 2. 7. Ἐρχομαι ἀποθανούμενος νυνὶ Pl. Theag. 129 a. Ὡχίτο ἀπὼν νυκτός, he [departed going off] went off in the night, iii. 3. 5. Ὡχίτο ἀπικλύων, rode off, ii. 4. 24. Οἶχεται θανάων Soph. Ph. 414.

NOTES. (a) The *Perf. Part.* with *εἶμι* is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the complete tenses (§§ 168. a, 169. β, 213. 2, 234), or to direct the attention more expressly to the state consequent upon an action. Ἐχῃ occurs most frequently with the *Aor. act. part.* and in the dramatists, commonly conveying the accessory idea of *possession, continuance, or persistency* (holding on upon an action. Cf. § 632. N.). Ἐρχομαι with the *Fut. Part.* forms a more immediate Fut. The Part. of a verb of motion with ὄχομαι is a stronger form of expression for the simple verb. (b) The substantive verb is sometimes omitted (§ 547); as, Διδογμίν' [sc. ἴσθι], ὡς ἴσθι, τήνδε κατθανύν Soph. Ant. 576.

§ 638. III. A Part. with its subject, or an impersonal Part. (§ 617), often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 343. N.) to be put *absolute*. This occurs most frequently in the *Gen.*, and, after this, in the *Acc.* The far less frequent instances in which the *Nom.* and *Dat.* are used in the same way, may be commonly referred at once to anacoluthon, or other constructions already mentioned (§§ 344, 401, 410, 420). The *Gen.* and *Acc.* absolute may also be referred, though often less directly, to the *Gen.* and *Acc. of time* (§§ 378, 439); and as, in this use, a Part. and substantive commonly denote an *event*, but an impersonal Part. a *continued state*, the following general rule has arisen, which is not, however, without exception.

## RULE XXXII. A PARTICIPLE AND SUBSTAN-



TIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*; as,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Τούτο δι λήγοντες αὐτοῦ, πτέρυνται τις, and [he saying this] upon his saying this, some one sneezes, iii. 2. 9. "Ὅστις, ἔξω μὲν εἰρήνην ἴχων . . , αἰεῖται πολέμῳ, i. who, [it being permitted him to have] while he might have peace, prefers war, ii. 6. 6. Μιὰ δὲ ταῦτα, ἤδη ἤλιον δύνοστος ii. 2. 3. 'Ανίκη ἐπὶ τὰ ὄρη, οὐδὲν κωλύοντος, 'without opposition,' i. 2. 22. Οὐδὲ μὲν βοηθῆσαι, πολλῶν ἔντων πίεαν, οὐδὲς αὐτοῖς δυνήσεται, λιλυμένης τῆς γιφύρας, nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed, ii. 4. 20. Σίτου δὲ ἐπιλιπεύοντος, αἶνον δὲ μὴδ' ἐσθραίνεσθαι παρὲν, ὑπὸ δὲ πέναν πολλῶν ἀπαγορεύοντων v. 8. 3. 'Εν καλῇ παρατυχῶν ἐφίσι ξυμβολῶν, καὶ πανταχόθεν αὐτῶν ἀποικισμῶν Th. v. 60. Ἐδὲ παρασχόν, but when a favorable opportunity offers, Id. i. 120. Οὐ προσῆκον, when it is no interest of ours, Id. iv. 95. 'Αμφότεροι μὲν δοκοῦν ἀναχωρεῖν . . . κυρτοὶ δὲ οὐδὲν . . . ἰσχυρὰ χρεὶ ἐρμᾶσθαι, νυκτὶ τι ἐπιγινωμῆς Ib. 125. Διδογμένοι δὲ αὐτοῖς Id. i. 125. Δόξαν αὐτοῖς ἀπὸ ξυπόδου, ὥστε διαναυμαχεῖν Id. viii. 79. Δόξαντες δὲ ταύτου H. Gr. i. 1. 36. Δόξαντων δὲ καὶ τούτων Ib. v. 2. 24. Δόξαντα δὲ ταῦτα καὶ περιεβόητα Ib. iii. 2. 19. Δόξαν δὲ ταῦτα [sc. πᾶσι, or the sing. and plur. joined, see §§ 450, 451, 549], and this seeming best, iv. 1. 13. Δόξαν ἡμῖν ταῦτα, ἰσορροπία Pl. Prot. 314 c. "Ἀθλον δὲ, ὅπῃ τις . . ἀφαιρήσεται Th. i. 2. Αἰσχρὸν ἔν τὸ ἀντιλίγων Cyr. ii. 2. 20. Προσπαχθὲν γὰρ αὐτῷ . . ἀναγράφαι Lys. 183. 12. Δηλωθέντος, ὅτι ἐν ταῖς ναυὶ τῶν Ἑλλήνων τὰ πρῶτα ἐγίνετο Th. i. 74. Ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλείουσιν Ib. 116 (§ 451). Περὶ σωτηρίας [sc. βουλεύεσθαι] προκείμενον Ar. Eccl. 401.

§ 639. REMARKS. 1. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence. Thus, Διαβαινόντων [sc. αὐτῶν] μέντοι, ὁ Γλοῦς αὐτοῖς ἐπιφάνη [= διαβαίνουσιν αὐτοῖς], as they were crossing, however, Glus appeared to them, ii. 4. 24. Τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι . . . καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰόντων [= ἰούσι], ἀλλὰ παλῶντες τοῦ πατρὸς Κύρου i. 4. 12. Δι' ἡμᾶς, ἐν τάξει τι ἰόντων καὶ μαχομένων v. 8. 13. Οὐκίτι ὦν οὗτοι κλισσοῦσιν ἐργίζεσθαι, ἀλλ' ὦν αὐτοὶ λαμβάνει χάριν ἵεσι, ὥσπερ ἡμῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ ταύτων τὰ ἡμέτερα κλισσόντων Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. § 547); as, Ἐντιῦθεν προΐοντων [sc. αὐτῶν], ἱφαίνετο ἴχνη, 'as they were advancing,' i. 6. 1. Οἱ δ' ἴπποι, ἰρωτήσαντος [sc. αὐτοῦ], ὅτι Μάκρωνος iv. 8. 5. Πόσις μὲν ἔν μοι, καθυαίνοντες [sc. πόσις], ἄλλος ἢ Soph. Ant. 909. Οὕτω δ' ἰχόντων [sc. ἰαυτὰ πρᾶγματάων], and affairs [having themselves, § 555] standing thus, iii. 2. 10. Οὕτω μὲν γινωμῶν, σαφῶς οἶδα Cyr. v. 3. 13. Ἀκοντες βασιλῶς [sc. ὄντος] ii. 1. 19. Ἐξίστι φωνῇ, ὥς ἰμοῦ μόνος πύλας Soph. CEd. C. 83. Ὡς ὑφηγητοῦ τινὲς Id. CEd. T. 1260.

3. The use of the Acc. for the Gen. absolute chiefly occurs after ὥς (§ 640), or when the subject is a neuter adjective (cf. § 432. 2).

§ 640. IV. A Part., whether absolute or dependent, is often preceded by *ὥς* (or a similar *particle of special application*), chiefly to mark it as *subjective*, i. e. as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed often supplies the place of a finite verb or Inf. Thus,

Παρήγγειλε . . , ὥς ἱκευαυλίουτος Τισσαφέρνης, he gave command [as he would give command, T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting, i. 1. 6. "Ὤντο ἀπολωλῖναι, ὥς ἱαλωκυίας τῆς πόλει, they thought they were lost, inasmuch as the city was taken, vii. 1. 19. 'Ἐκίλει, . . , ὥς εἰς Πισιδᾶς βουλόμενος στρατεύεσθαι, ὥς πραγμάτων παρῆχόντων Πισιδῶν i. 1. 11. 'Ὡς ἰμοῦ οὖν ἰόντος, . . οὕτω τὴν γνώμην ἔχει, [as if then I should go, so have your opinion] be assured, then, that I shall go, i. 3. 6. 'Ἐλγι θαρρῖν, ὥς καταστησόμενοι τούτων εἰς τὸ διόν Ib. 8. Τὰ πλοῖα αἰτῶν κλιύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιούμενου Ib. 16. 'Ὡς οὐκί' ὄντων σὺν τέκνῳ, φρόντιζε δὴ Eur. Med. 1311. Στρατιὰν πολλὴν ἄγων, ὥς βοηθῆσαι βασιλῆϊ, bringing a large force to aid the king, ii. 4. 25 (§ 583. a) Κατασκυιάζεσθαι ὥς αὐτοῦ που οἰκήσοντος (cf. Μίνιν παρασκυιαζομένου) iii. 2. 24. Κατακίμῃσα, ὥσπερ ἐξὸν ἡσυχίαν ἄγειν, we lie down, as if it were permitted us to enjoy our ease, iii. 1. 14. Διηγκυλωμένους ἵναι, ὥς, ὅσῳτα σημήνη, ἀποντίζιν διῆγον, v. 2. 12. Λέγουσιν ἡμᾶς ὥς ὀλωλότας Aesch. Ag. 672. Δηλοῖς δ' ὥς τι σημαιῶν Soph. Ant. 242. 'Ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγιλῶ; ii. 1. 21. 'Ὡς μὴ στρατηγήσοντα ἐμὶ ταύτην τὴν στρατηγίαν, μηδὲς ὑμῶν λεγίτω, let no one of you speak, as though I were to take this command, i. 3. 15. 'Ανίεραγον, ὥς οὐδὲν διόν vi. 4. 22. 'Απὸ τῶν πονηρῶν ἀνθρώπων ἔργουσι, ὥς τὴν μὴ τῶν χρηστῶν ἡμιλίαν ἀσκησιν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κατάλυσιν Mem. i. 2. 20. Εὐχίτε δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ δίδόναι, ὥς τοὺς θεοὺς κάλλιστα ἰδόντας Ib. iii. 2. 'Ἡ δὲ γνώμη ἦν, ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἰλῶντα [sc. τὰ ἄρματα], and the plan was, that they should drive against the ranks of the Greeks, i. 8. 10. See § 662.

§ 641. V. ANACOLUTHON. From the variety of the offices and relations of the Part., and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the Part. to another form of the verb, or the converse. Thus,

α. 'Ἡν δὲ ἡ γνώμη τοῦ Ἀριστίου [= ἰδοῦς τῷ Ἀριστῇ], τὸ μὴ μὲν ἱαυτοῦ στρατόσινδον ἔχοντι, ἐν τῷ ἰσθμῷ ἱπποκρίν Th. i. 62. 'Ἐδοξεν αὐτοῖς [= ἐψηφίσαντο] . . , ἐπικαλοῦντας Id. iii. 36. Καὶ δημοσίᾳ κράτιστα διαθίνατα τὰ τοῦ πολέμου, ἰδίᾳ ἱκαστοὶ τοῖς ἱπποκρίμασι αὐτοῦ ἀχθισθίντας Id. vi. 15. Αἰδῶς μ' ἔχῃ [= αἰδούμαι] ἐν τῷδε πότμῳ τυγχάνουσα Eur. Hec. 970. Πίπαιται δ' αὐτὶ μοι φίλον κίεα [= τρέμος ἔχῃ μί], τόνδε κλύουσιν οἶκτον Aesch. Cho. 410. 'Υπιστῇ μοι θεᾶς, . . κλύουσιν Soph. El. 479. 'Ἡμῖν [= ἡμῶν, § 412] δ' αὐτὶ κατεκλᾶσθαι φίλον ἦτορ, διωάντων φθόγγῳ i. 256. For other examples see §§ 344, 459, 627, 639.

β. "Ἄλλω τι τρέσῃ πειράσαντες, καὶ μηχανὴν προσήγαγον Th. iv. 100. Οἱ στρατηγοὶ ἰστασίαν, Κλειάνω μὴ καὶ Φρυγίᾳ πρὸς Σιῶνιν βουλόμενοι ἄγειν . . . Τιμασίῳ δὲ προϋθυμίτω vii. 2. 2. 'Ὡς σύχοι ναῖς καὶ πρῶσι

σοῦσα, ἣ διὰ τὸ φύγειν, ἢ ἄλλῃ ἱσιπλίσουσα Th. vii. 70. In the following example, there is a remarkable transition from the infinitive construction to the participial; Διείργεται, τὸ μὴ ἡμεῖς οὔσα [for εἶναι], is separated, so as not to be main land (see § 622), Th. vi. 1.

### (III.) Verbal in -τέος.

§ 642. From the verb is formed a passive adjective in -τέος, expressing *obligation* or *necessity* (§ 314. f). This verbal is often used *impersonally*, in the neut. sing. or plur., with *ἐστί* (§ 546. α). In this use, it is equivalent to the *Inf. act.* or *mid.* with *δεῖ* or *χρῆ*: thus, Σκεπτιόν μοι δοκεῖ εἶναι [= σκέπτεσθαι δεῖν], *it seems to me that it is to be considered* [= *that we ought to consider*], i. 3. 11. Ἐδόκει διωκτιόν εἶναι, *it seemed that they must pursue*, iii. 3. 8. Hence it imitates in two ways, as follows, the construction of this *Inf.*, and is therefore treated of in this connection.

§ 643. Impersonal verbals in -τέον, or -τέα, (α.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *Acc.* instead of the *Dat.* (§ 407. κ). Thus,

(α.) Ὡς πιστίον εἴη Κλειάρχῳ, *that they must obey Clearchus*, ii. 6. 8 (§ 405. η). Περιετίον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12 (§ 431). Πάντα ποιητίον iii. 1. 18 (cf. the personal form, Πάντα ποιητῖα Ib. 35). Οὗς οὐ παραδοτῖα ταῖς Ἀθηναίοις ἐστίν Th. i. 86. Γυναῖκὸς οὐδαμῶς ἡσσητῖα Soph. Ant. 678 (§ 349). — (β.) Κατακατίον οὖν ἐν μίρῳ Ἰκαστόν, *each one therefore must descend in turn*, Pl. Rep. 520 d. Ὡς οὕτω μισθοφορετίον εἴη ἄλλους ἢ τοὺς στρατιωμένους, οὕτω μεθετίον τῶν πραγμάτων πλείοσιν ἢ πινυτανισχυλίοις Th. viii. 65.

§ 644. REMARK. Constructions are sometimes blended; thus, — (a.) The *impersonal* with the *personal* construction of the verbal; as, Τὰς ὑποθέσεις τὰς πρώτας, καὶ εἰ πιστὰ ὑμῖν εἰσιν, ἔμως ἱσιπλιστῖαι σφίστην [for τὰς ὑποθέσεις ἱσιπλιστίον, or αἱ ὑποθέσεις ἱσιπλιστῖαι] Pl. Phædo, 107 b. — (b.) The *Dat.* of the agent with the *Acc.*; as, Ἡμῶν νυστίον. ἱλπίζοντας Pl. Rep. 453 d. — (c.) The *verbal* with the *Inf.*; as, Ἐπιθυμίας φῆς οὐ κολασστίον, . . ἰῶντα δὲ αὐτὰς . . ἱτοιμαζέειν Pl. Gorg. 492 d.

## CHAPTER VI.

### SYNTAX OF THE PARTICLE.

§ 645. The particle, in its full extent, includes the *ADVERB*, the *PREPOSITION*, the *CONJUNC-*

TION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction.* The other particles are construed as follows.

## A. THE ADVERB.

§ 646. RULE XXXIII. ADVERBS modify sentences, phrases, and words; particularly verbs, adjectives, and other adverbs. Thus,

Πάλιν ἠρώτησεν ὁ Κύρος, *again Cyrus asked*, i. 6. 8. Ἠδῶς ἐπαύθητο i. 2. 2. Ὁρθία ἰσχυρῶς Ib. 21. Ἑμιλημένους μᾶλλον i. 7. 19. Τὴν οὐ περιτείχισιν, *the not blockading*, Th. iii. 95. Ἡ μὴ ῥημυρία Ar. Eccl. 115. Τῆς ἀπὸ τῶν Ἑπιστολῶν πάλιν καταβάσις, *'the descent back,'* Th. vii. 44.

REMARKS. 1. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase. Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus, Ἡμεῖς γι νικῶμεν, *we at least are victorious* (here γι, in modifying the sentence ἡμεῖς νικῶμεν, exerts a special emphasis upon ἡμεῖς) ii. 1. 4. Ἦκουσιν οὐδὲς ἔν γι τῷ φανερῷ i. 3. 21. Ἀριᾶτος δὲ, . . καὶ οὗτος . . πειρᾶται, *and Ariæus, even he attempts*, iii. 2. 5. Καὶ μεταπειρομένου αὐτοῦ, οὐκ ἰδίᾳ ἰλθῖν, *even though he sends for me, I am not willing to go*, i. 3. 10. Προσικύνησαν, καίτοι εἰδότες i. 6. 10. Εἰδοῖσι τοῖ μοι τάδ' ἀγγελίας ὃδ' ἰδούξιν Æsch. Pr. 1040.

§ 647. 2. Of the negative particles οὐ and μή, the former is used in simple, absolute negation, and the latter in dependent or qualified negation, hence in supposition, prohibition, &c.; or, in the language of metaphysicians, οὐ is the objective, and μή the subjective negative (cf. § 587. 1). It follows that οὐ is most used with the Ind., and μή with the other modes; and that, with the same mode, οὐ is more decided and emphatic than μή. Thus, Οὐκ οἶδα, *I do not know*, i. 3. 5. Οὐποσὶ ἐρεῖ οὐδὲς Ib. Ἐὰν δὲ μὴ δίδῃ, *and if he would not give*, i. 3. 14. Ὅπως μὴ φθάσῃ Ib. Μηκίτι μοι Κύρον νομίζεις i. 4. 16. Οὐκ ἀκούειν ἔστι, καὶ μὴ δεῖν δὲ μὴ χεῖρῃς; Soph. Œd. C. 1175. Ἐμοὶ τῶν σῶν λόγων ἀριστόν οὐδὲν, μὴδ' ἀριστοῖν ποσὶ Id. Ant. 499. Τὰ μὴ ὄντα ὡς οὐκ ὄντα iv. 4. 15.

NOTE. Interrogation is sometimes expressed by negative assertion, and assertion by negative interrogation. Hence negative particles sometimes appear to pass into interrogative or affirmative ones; as, Μή σοι δοκοῦμεν; [*We do not seem to you, do we?*] *Do we seem to you?* Æsch. Pers. 344. Ἡ μήτις . . ἱλαύνει; ἢ μήτις ε' αὐτὸν κτείνει; i. 405. Οὐκοῦν . . παύσεσθαι; [*Shall I not then cease?*] *I shall cease then*, Soph. Ant. 91. Οὐκοῦν . . ἱκανῶς ἔχεται Pl. Phædr. 274 b.

## B. THE PREPOSITION.

§ 648. RULE XXXIV. PREPOSITIONS gov-

ern substantives in the oblique cases, and mark their relations; as,

*Ἦρμῆτος ἐκ τῆς Σάρδων, καὶ ἔξελαντο διὰ τῆς Λυδίας . . . ἐπὶ τὴν Μαίανδρον ποταμὸν*, he set out from Sardis, and marches through Lydia to the river Maander, i. 2. 5.

Or, more particularly,

Ἄντι, ἀπό, ἐξ, and πρό	govern the	Genitive.
Ἐν and σύν	“ “	Dative.
Ἀνά and εἰς	“ “	Accusative.
Ἀμφι, διά, κατά, μετά, and ὑπερ	“ “	Gen. and Acc.
Ἐπί, παρά, περί, πρός, and ὑπό	“ “	Gen., Dat., and Acc.

NOTES. α. The Dative sometimes follows ἀμφι, ἀνά, and μετά in the poets; and ἀμφι even in prose, chiefly Ionic. Thus, Ἀμφι πλεuraῖς *Æsch. Pr. 71.* Ἀνά τι ναυρί *Eur. Iph. A. 754.* Μετά χειρὶν *Soph. Ph. 1110.*

β. The words above mentioned (with their euphonic, poetic, and dialectic forms, as *ἐκ* for *ἐξ*, § 68, *ἐν* for *σύν*, *ἐς* for *εἰς*, *ἐνί* for *ἐν*, *πρὸς* and *πρὶ* for *πρός*, *ὑπὲρ* for *ὑπέρ*) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force (§ 657. α). These prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (cf. § 339).

γ. Ἐν and πρὸς, by the addition of *ς* (expressing *motion* or *action*, cf. § 84), become (*ινς*, § 58) *εἰς* or *ἰς* (cf. § 57. 4), and *πρὸς* thus, *ιν*, *ινς*, *εἰς*, *into*.

δ. To the prepositions governing the Acc., must be added the Ep. suffix *-δε*, to (cf. §§ 150, 322); as, *Ὀδὺμπόνδε* *A. 425* (cf. *Περὶ Ὀδὺμπων* 420). Ἀλα-  
δε *A. 308* (cf. *Εἰς ἄλλα* 314). Ἀἰδῶδε [= *εἰς* Ἀἶδος δέμον, § 385. γ] *H. 330.* It is sometimes used pleonastically; as, Ὀρθε δέμονδε β. 83. *Εἰς ἄλλα* π. 351.

§ 649. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases; thus,

GENITIVE, — (α.) Of DEPARTURE OR MOTION FROM (§ 347). Ἀπὸ τῆς ἀρχῆς, from the province, i. 1. 2. Ἐκ Χερσονήσου ἐρμῶμινος *Ib. 9.* Παρὰ δὲ βασιλῆως πολλοὶ πρὸς Κύρον ἀπῆλθον i. 9. 29. Ἀλλόμενοι παρὰ τῆς πίστεως, leaping down from the rock, iv. ii. 17. — (β.) Of ORIGIN AND MATERIAL (§ 355). Γιγνῶνς ἀπὸ Δαμασκότου ii. i. 3. Οἷόν τι ἐκ τῆς βαλάνου σισυνημίνου τῆς ἀπὸ τοῦ φοίνικος i. 5. 10. — (γ.) Of THEME (§ 356). Περὶ ὑμῶν ἰνίον ἤκουον, I heard respecting some of you, vi. 6. 34. Τῆς δίκης . . . τῆς ἀμφὶ τοῦ πατρὸς *Cyt. iii. 1. 8.* — (δ.) PARTITIVE (§ 358). Οἱ αὐτομολήσαντες ἐκ τῶν πολιτῶν i. 7. 13. — (ε.) ACTIVE (§ 380). For examples, see § 562.

DATIVE, — (ζ.) Of NEARNESS (§ 399). Σὺν ταῖς φυγάσι, with the exiles, i. 1. 11. Τῶν παρ' ἐαυτῶ *Ib. 5.* — (η.) Of PLACE (§ 420). Βασιλῆα ἐν Κιλικίᾳς ἐρμῶν, ἐπὶ ταῖς πηγαῖς τοῦ Μαρτύου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει i. 2. 8.

ACCUSATIVE, — (θ.) Of MOTION TO (§ 429). Ἀφικνῶτο . . . πρὸς αὐτόν, came to him, i. 1. 5. Κατίβαινον εἰς σιδήν i. 2. 22. Πίμπας . . . παρὰ τοὺς στρατηγούς *Ib. 17.* Ἀνίστη ἐπὶ τὰ ὄρη *Ib. 22.* Κατὰ Σηλυβρίαν ἀφίκου *vii.*

2. 28 'Υπ' αὐτὰ τὰ τεύχη ἔγινε Cyr. v. 4. 43. — (.) OF SPECIFICATION (§ 437). Δαμπαρὰ καὶ κατ' ὄμμα καὶ φῶνι Soph. Tr. 379. Κατὰ γνώμην Ἰδρις Id. CEd. T. 1087.

§ 650. NOTES. α. It is common to explain many of the uses of the cases mentioned in Ch. I. by supplying prepositions; when, in reality, the connection of the cases with the prepositions is rather to be explained, as above, by reference to these uses, and to the principles on which they are founded. In many connections the preposition may be either employed or omitted, at pleasure; as, Ὡςπερ δὲ τις ἀγάλλεται ἐπὶ Στοιχειῖα . . , οὕτω Μίνων ἀγάλλεται. τῷ ἱεραστῶν δύνασθαι ii. 6. 26. Καὶ κρουνῇ πολλῇ ἐπίεισιν i. 7. 4. Σὺν πολλῇ κρουνῇ καὶ ἥδονῇ ἦσαν iv. 4. 14.

β. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, Ὀδὸς . . Διελθὼν κατὰ Δαυλίας Soph. CEd. T. 734. Ἀγρούς σφι πῖμψαι κατὰ ποιμνίων νομάς Ib. 76d.

§ 651. γ. In the connection of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined. Thus παρά denotes the relation of *side* or *nearness*; and with the Gen., it signifies *from the side of*, or *from*; with the Dat., *at the side of*, or *beside*, *near*, *with*; with the Acc., *to the side of*, or *to*. E. g. Ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλῆα πορεύεσθαι, ἐπήρσαν· παρὰ δὲ Ξανίου καὶ Πασίωνος πλείους ἢ διαχίλιοι, λαβόντες τὰ ὄπλα καὶ τὰ σκυνοφόρα, ἰσχυροποιδύσαντο παρὰ Κλισίῃ x. i. 3. 7.

δ. An elliptic use of the adjective after a preposition deserves notice; thus, Ἰλαρὰ δὲ ἀντὶ σκυθρωπῶν [sc. γυναικῶν, or = ἀντὶ τοῦ αὐτὰς εἶναι σκυθρωπῶς] ἦσαν, καὶ ἀντὶ ὑφορμύων αὐτὰς ἡδίων ἀλλήλας ἰώρων, *they were cheerful instead of [being] downcast, &c.*, Mem. ii. 7. 12. Ἐξ ἐλπίων ἄζηλον εὐρεῖσθαι βίον Soph. Tr. 284.

ε. The omission of the preposition with the second of *two substantives having a similar construction* will be observed, not only *after a conjunction*, but also in the case of the *relative*, in the *questions and answers of a dialogue*, &c.; as, Ἀπὸ τί τῶν νῶν καὶ τῆς γῆς H. Gr. i. 1. 2. Ἐν τῇ χερίῳ, ᾧ ὑμῶν ἀκούω Symp. 4. 1 (cf. Ἀπ' ἐκείνου γὰρ τοῦ χερίου, ἀφ' οὗ τούτου ἠρώσθην Pl. Conv. 213 c). "Τοῦ τσιῦδε πῖρι." "Τίνος δὲ;" "Τοῦ ὑπελαμβάνειν" Pl. Rep. 456 d. Ὡς παρὰ φίλους καὶ εὐεργέτας, [sc. παρὰ] Ἀθηναίους ἐδιῶς ἀπίσιναι Th. vi. 50.

ζ. The complement of a preposition is often omitted when a relative follows. See § 526. α. So Εἰς [sc. τὸν χερίον] ἔτι β. 99. Ἔς οὐ, *until*, Hdt. i. 67.

§ 652. 2. A preposition in composition (α.) often retains its distinct force and government as such. But (β.) it commonly seems to be regarded as a mere adverb (cf. § 657. β), and the compound to be construed just as a simple word would be of the same signification. Hence (γ.) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ.) in *tnesis* (§ 328. N.), and (ε.) when the preposition is used with an ellipsis of its verb (chiefly *ἔσθι*). Thus,

α. Στείνομψιν αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20.

β. Προσίσταμψι δὲ αὐτῇ τὴν θυγατέρα Cyr. viii. 5. 18 (cf. Πίμπαι Ἀἶρε ζήλων . . πρὸς Ξινοφῶντα vii. 6. 43). Ἐπιστάσεις αὐτῇ H Gr. i. 6. 23 (cf. Πλὴν ἰσ' αὐτούς Ib. 1. 11).

NOTES. (1.) Hence verbs compounded with *ἰστί*, *παρα*, and *πρός* are commonly followed by the *Dat. of approach* (§ 398). (2.) The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of *ἀπεί*, *ἔξ*, and *σύν*. See §§ 347, 399.

γ. Ἐπειρῶντο ἰσβάλλειν εἰς τὴν Κιλικίαν i. 2. 21. Παρὰ δὲ βασιλῆος ἀπῆλθον i. 9. 29.

§ 653. δ. *Tmesis* occurs chiefly in the earlier (especially the Ep.) Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Att. prose it is very rare, and even in Att. poetry (where it occurs most frequently in the lyric portions), it seldom inserts any thing more than a mere particle between the preposition and the verb. Thus, Ἀπὸ λείγον ἀμύναι [= λείγον ἀπαμύναι], *to ward off destruction*, A. 67. Παρὰ δ' ἔγχε μακρὰ πίπηναι Γ. 135. Ἀπὸ μὲν σιωντὸν ἄλυσας Hdt. iii. 36. Ἐκ δὲ πηδήσαι, *and leaping forth*, Eur. Hec. 1172. Διά μ' ἴφθιμρας, *πατὰ δ' ἱππικας* Id. Hipp. 1357. Ἄντ' ἰδ' κρίσεται Pl. Gorg. 520 e.

NOTES. (1.) The preposition sometimes follows the verb; and is sometimes repeated without the verb; as, Πίμπαντες, ὃ γύναι, μιτά Eur. Hec. 504. Ἀπολεῖ πόλιν, ἀπὸ δὲ πατρίδα Id. Herc. 1055. Κατὰ μὲν ἱκαναὶ Δρύμον πόλιν, κατὰ δὲ Χαράδρην Hdt. viii. 33. So, Ὡρνετο . . Ἀγαμίμνων, ἃν [sc. ὤρνετο] δ' Ὀδυσσεύς Γ. 267. Ἐλίσπον . . , καὶ δὲ E. 480. (2.) In the earlier Greek, what is called *tmesis* is rather to be regarded as the adverbial use of the preposition (§ 657. β), than as the division of a word already compounded.

ι. Ἀλλ' ἄνα [for ἀνάστηθι] ἔξ ἰδράνων, *but [rise] up from the seats*, Soph. A]. 194. Εἰσελθὺν πάρα [for πάριστι] Eur. Alc. 1114. Ἐν [for ἵππῃσι] δ' ἐν τῇ ἱερῇ χώρῃ καὶ λιμῶν καὶ ἄλσῃ v. 3. 11.

## C. THE CONJUNCTION.

§ 654. RULE XXXV. CONJUNCTIONS connect sentences, and like parts of a sentence; as,

Ἡσθίνι Δαριῆος καὶ ὑπώπτεται, *Darius was sick and apprehended*, i. 1. 1. Τισσαφρίνης διαβάλλει τὸν Κύρον πρὸς τὸν Ἀδελφόν, ὡς ἰωβουλίου αὐτῷ. Ὁ δὲ παύεται τε καὶ συλλαμβάνει Κύρον i. 1. 3. Ὡς τε αὐτῷ μᾶλλον φίλους ἵναι ἢ βασιλεῖ Ib. 5. Πλείους ἢ διαχίλει i. 3. 7. Ἐξία καὶ βαρβαρικῶς καὶ Ἑλληνικῶς i. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of like construction, or performing like offices in the sentence, and which united by conjunctions form *compound subjects, predicates, adjuncts, &c.* Some connective adverbs also may sometimes be regarded as uniting like parts of a sentence.

2. Like parts of a sentence are commonly, but not necessarily, of the same part of speech and of similar form. In many cases, it seems to be indifferent whether we regard a conjunction as connecting like parts of a sentence, or (supplying an ellipsis) as connecting whole sentences.

3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, *Προσβάλλουσι . . καταλιπόντες ἄφρον τοῖς πολιμίαις, εἰ βούλωντο φύγειν* iv. 2. 11.

§ 655. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus, *Πλουσιωτέρῳ μὲν ἂν, εἰ ἰσχυρόνους, ἢ ἰμοὶ ἰδίους* Cyt. viii. 3. 32. *Ἐκ διανοίῃων ἢ τοιῶνδε ἰσώθησαν* Th. vii. 77. *Τοῖς δὲ νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἰγὰ [sc. ἀκμάζω], παλαιῶ* Isocr. 188 a. *Ἡμῶν δὲ ἄμεινον, ἢ ἰκτινοί, τὸ μῖλλον προσρωμίον* Dem. 287. 27. *Οὐδαμῶ γὰρ ἴσται Ἀγόρατον Ἀθηναῖον ἱναί, ὥσπερ Θρασύβουλον* Lys. 136. 27. *Ἐξίστι 9', ὥσπερ Ἡγίλοχος, ἡμῖν λίγιν* Ar. Ran. 303.

5. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See §§ 461. 3, 609, 619. N., 628.

6. A conjunction is sometimes used in Greek, where none would be employed in English; e. g., when *καὶ* is followed by another adjective; as, *Πολλά τε καὶ ἰσισθένεια διελύγντο* v. 5. 25.

§ 656. 7. The Greeks, especially the earlier writers, often employ the more generic for the more specific connectives (§ 330. 1), or instead of other forms of expression; as, *Ἐκμάνθανι· σχολὴ δὲ πλείων ἢ θάλα πάριστί μοι, [and] for I have more leisure,* Æsch. Pr. 817. *Τυγχάνω τε κληῖν' ἀναστασσοῦ πύλης χαλῶσα, καὶ με φθόγγος εἰκίλου κακοῦ βάλλου δι' ὧτων,* 'just as I am drawing the bars, there strikes,' Soph. Ant. 1186. *Καὶ ἦδη σ' ἦν ἐν τῇ τρίτῃ σταθμῇ, καὶ Χυρίστροφος αὐτῇ ἰχθυήσθη* iv. 6. 2. *Οὐχ ἰμοίως πιστοίησσι, καὶ Ὅμηρος* (cf. § 400), *they have not composed in the same manner [and] as Homer, or with Homer,* Pl. Ion, 531 d (cf., in Lat., *similis atque, &c.*).

NOTE. The student will not fail to remark, — (a) The frequent use, in the Epic, of *δέ* for *γάρ*, and in general of *coördination* in the connection of sentences, for *subordination*. — (b) The frequent use of *γάρ* in specification, where we should use *that, namely, now, &c.*; as, *Τῇδε δὴλλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμίερα . . ἐκίλει* ii. 3. 1.

## D. CONCLUDING REMARKS.

§ 657. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb. E. g.

α. For examples, see §§ 347, 349, 372. γ, 394, 399. — Hom. uses *ἔγω* and *ἴγω* as protracted forms for *εἰς*· thus, *Ἀγγύλον . . ἴλιον ἔγω Ω. 145* (cf. *Εἰς ἴλιον* 143). *Ἀγάρῃσι ἴγω κλισίην Ω. 155.*

β. *Ἡ μὲν κλισίω, ἀπεκιδνωῖται τε πρὸς [sc. τοῦτον], 'in addition to this,' 'besides,'* Æsch. Pr. 73. *Πρὸς δ' ἴτι iii. 2. 2. 'Ε, δέ [sc. τοῦτοις], and meanwhile,* Soph. CEd. T. 27.



γ. *Κύρον δὲ* (conjunction) *μιταπήμνεται* . . . *καὶ στρατηγὸν δὲ* (adverb) *αὐτὸν ἀνίδρυε* i. 1. 2. 'Ὡς δὲ νῦν ἴχῃ, χαλκιδόν, εἰ, οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἰσχυροῦ καὶ τιμῆς τιθέσθαι, ἀντὶ δὲ τούτων οὐδ' ὅμοιαι τοῖς ἄλλοις ἰσχύμεθα vi. 6. 16. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ (conjunction) Σωκράτη τὸν Ἀχαιοῦ ξίους ὄντας καὶ (adverb) τούτους, ἐκίλυσεν i. 1. 11. Πρῶτος μὲν ἰδάκρως . . . εἶτα δὲ ἦλξε i. 3. 2. Ἄλλος δὲ λίθῃ, καὶ ἄλλος, εἶτα πολλοί i. 5. 12. Ταῦτα ἰσίοιεν, μίχρει σκότος ἰγίνετο iv. 2. 4 (cf. § 394). Πλὴν οἱ τὰ πασηλμία ἴχοντες i. 2. 24 (cf. § 349).

NOTE. The adverb *πρὶν* is construed in four ways; (1.) as a connective, with the appropriate mode; thus, *Μὴ πρόθεσιν καταλύσαι* . . . *πρὶν ἐν αὐτῷ συμβουλεύσῃται*, 'before he should consult,' i. 1. 10 (*πρὶν* is followed by the Subj. or Opt., only when a negative or interrogative sentence precedes); (2.) as having a prepositional force, with the Inf.; thus, *Πρὶν τέτταρα στάδια διελθῶν*, before [completing] they had completed four stadia, iv. 5. 19; (3.) as a simple adverb, with *ἥ* and the appropriate mode; thus, *Πρὶν ἥ* . . . *ἰγίνοντο*, before that they had come, Cyr. i. 4. 23; (4.) with *ἥ* and the Inf. instead of another mode (§ 629. 2). This construction is less Attic.

§ 658. II. Both adverbs, and prepositions with their cases, are often used substantively. An adverb and a preposition governing it are often written together as a compound word. Thus,

Ὅταν δὲ τούτων ἄλις ἴχηται, but when you have had enough of this, v. 7. 12. Εἰς μὲν ἀπαξ καὶ βραχὺν χρόνον, for once and a short time, Dem. 21. 1. Εἰς νῦν Pl. Tim. 20 b. Μίχρει ἰσταῦθα v. 5. 4. Πρίσκαλοι Ar. Eq. 1155. Ἐμπρόσθεν iii. 4. 2. Παραυτίκα Cyr. ii. 2. 24. Ἦν . . . ὑπὲρ ἡμῶν τοῦ ὅλου στρατιώματος Ἀρκάδεις, above half of the whole army were Arcadians, vi. 2. 10. Αἰεὶ αὐτὸν εἰς δισχιλίους ξίους i. 1. 10. Ἐκ τῶν ἀμφὶ τοὺς μυρίους v. 3. 3. Συνιδραμον ὥς εἰς ἰστανόσιος H. Gr. i. 1. 18. Συνιλιγμῶναι εἰς τὴν Φυλὴν περὶ ἰστανόσιος Ib. ii. 4. 5.

§ 659. III. One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction is termed, from its elliptic expressiveness, *constructio prægnans*. Thus,

α.) A PREPOSITION of motion for one of rest. Οἱ ἐκ τῆς ἀγορᾶς . . . ἔφυγον [ix for ἐν, by reason of ἔφυγον following], those in the market fled [from it], i. 2. 18. Αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων Ib. 7. Ἀφικνουῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες v. 7. 17. Τοῖς ἐκ Πύλου ληφθεῖσι, those taken at Pylus and brought thence, Ar. Nub. 186. Οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀποντίοις . . . ἴχρῶντο Th. vii. 70. Εἰς ἀνάγκην κίμιστα, we have come into necessity, and lie there, Eur. Iph. T. 620. Ἐν δὲ τῇ ὑπερβολῇ τῶν ἱερῶν τῶν εἰς τὸ πιδίον, i. 2. 25.

β.) A PREPOSITION of rest for one of motion. Ἐν Λευκαδίᾳ ἀψήσαν [ix for εἰς, to imply that they were still there], had gone to Leucadia, or were absent in L., Th. iv. 42. Οἱ δ' ἐν τῇ Ἠρεΐᾳ καταπισφυγόντες (cf. Εἰς δὲ τὸ Ἠρεΐον κατήφυγον) H. Gr. iv. 5. 5. Ἐν τῇ ποταμῇ ἴσταιεν Ag. 1. 32.

γ.) AN ADVERB of motion for one of rest. Τῶν ἰνδόν [for ἰδόν] τις εἰσινεγκάτω Ar. Plut. 228. Μιστοίκησις τοῦ τόπου τοῦ ἰνδόν εἰς ἄλλον τόπον Pl.

Apol. 40 c. Πῶς κενὸν ἐρημίαν εἶδω; 'Whither can I go to find?' Eur. Herc. 1157.

δ.) AN ADVERB of rest for one of motion. "Οπου [for ὅπου] βίβηκεν, οὐδὲς οἶδε, no one knows where [for whither] he has gone, Soph. Tr. 40. Πανταχοῦ περιεζύομεν Ar. Lys. 1230.

§ 660. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

#### A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them.

α. Among the particles most frequently omitted are copulative and complementary conjunctions (§ 329. N.); as,

Πίδου πατρίδαν, γοῖαν, γυναικῶν, παίδων iii. 1. 3. Ἐχες πόλιν, ἔχες τρήεις, ἔχες χρήματα, ἔχες ἄνδρας τοσούτους vii. 1. 21. Οὔτε πλινθυρῆς δόμους προστίλους ἦσαν, οὐ [for οὔτε] ξυλουργίαν Æsch. Pr. 450. Ὁρμῦν ὑμῖν Διὸς πάντας καὶ πάσας, [sc. ὅτι] ἦ μὴν . . ἰθὺόμην vi. 1. 31. Ἀφειλόμην, ὁμολογῶ v. 6. 17. Ἀπάγγιλλον πόσει, ἦκιν ὅπως τάχιστ' ἐράσμιον πόλιν· γυναικα πωστὴν δ' ἐν δόμοις εἶδρι Æsch. Ag. 604. See § 611. 3.

NOTE. Hdt. sometimes uses οἶκων with the ellipsis of a conditional or other conjunction; as, Οἶκων ποιήσεται ταῦτα, ἡμεῖς . . ἐκλείψομεν, if then you will not do this, we shall desert, iv. 118.

§ 661. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

1.) In replies; as, "Ἔστιν ὃ τι σε ἠδίκησα;" Ὁ δ' ἀπειρίνατο, ὅτι οὐ [= οὐκ ἔστιν] i. 6. 7. Εἰπόντες δὲ τοῦ Ὁρόντου, ὅτι οὐδὲν ἀδικηθεῖς Ib. 8.

NOTE. (a.) In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood; as, Ἀλλ' ἰδᾶντι, but you see, iii. 2. 4. Ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι vi. 6. 12. Οἷσι γὰρ σοι μαχῆσθαι, ὦ Κῦρ, τὸν ἀδελφόν; i. 7. 9. (b.) In like manner the Voc. is often followed by a connective; as, ὦ γύναι, ἴφθι, δομα δὲ σοι τί ἐστιν; Mem. ii. 1. 26. ὦ Κίρκη, τίς γὰρ . . ἡγεμονεύσει; κ. 501.

2.) Between two connectives; as, Ἀλλὰ [sc. παύομαι] γὰρ καὶ περιερίνῃ ἦδη ἔρα iii. 2. 32. Cf. v. 7. 11. Ἀλλὰ γὰρ δίδωκα iii. 2. 25. Παρὰ τὴν θάλατταν ἦμι· καὶ [sc. ταύτη ἦμι] γὰρ ἦδη ἠελίου vi. 2. 18. Καὶ γὰρ καὶ παστὴν ἱφαίνετο ii. 2. 15.— And yet, perhaps, in such examples as these, ἀλλὰ γὰρ or καὶ γὰρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 657. γ).

§ 662. 3.) With ὥς, especially in expressing comparison, design, pretence, possibility, &c.; as, Ὡς τταν ἢ [sc. οὔτω ταχὺ] ὥς τις ἂν εἶπε, quicker than [so quick as] one would have thought, i. 5. 8. Μειζονα ἡγησάμενος εἶναι ἢ

ὡς ἰπὶ Πισιδίας τὴν παρασκευήν, *thinking that the preparation was greater than* [so great as] *it would be against the Pisidians*, i. 2. 4. *Βραχύτιμα ἀνέντιζον, ἢ ὡς ἐξικνεῖσθαι, hurled [a shorter distance than so as to reach] too short a distance to reach*, iii. 3. 7. *Ἐφάνη κοινοὶς, ὥστε κίβλη λισσὴ* i. 8. 8. *Ὡς εἰς μάχην παρεσκευασμένοις, arrayed as [he would array] for battle*, Ib. 1. *Ἐπίταμασται, ὡς εἰς κύβητον* Ib. 23. *Φιύγουσιν ἀπὸ πρᾶτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἰκθυσιν* iv. 3. 21. *Ἀδραῖζω, ὡς ἰπὶ τούτους* i. 2. 1. *Ὡς γὰρ ἐγγὺς, ἐκίλισται* i. 5. 8. *Ὡς ἐκ τῶν παρόντων* [sc. ἰδύαντες], *ἐπιταξίμουν* Th. vi. 70. *Κιρασκύνονται, ὡς ἂν καὶ ἰσραηλῆες τὸ παρ' ἑαυτοῖς πρῶγμα, δίσκοντες, the Cerauntians alarmed, as they would naturally be having seen what had happened among themselves*, v. 7. 22. *Ὡς ἰπὶ τὸ πολὺ, as things are for the most part, commonly*, iii. 1. 42. See §§ 410, 525. a, 640.

NOTES. (a.) From the frequent use of ὡς with the accusative after verbs of motion to express the purposed end of the motion (§ 429), it came at last to be regarded as a mere preposition, supplying the place of πρὸς or εἰς, but chiefly before names of persons; as, *Παρίνεται ὡς βασιλῆα, goes to the king*, i. 2. 4. (b.) Ὡς is often used to render expressions of quantity less positive; as, *Ἐχων* [sc. οὕτω πολλοῦ] *ὡς πεντακοσίους, having such a number as 500*, i. e. about 500, i. 2. 3.

§ 663. 4.) With adversative conjunctions, with which we must sometimes supply the opposite of that which has preceded; as, *Καὶ μὴ μ' ἀντίμου ἐπὶ δ' ἀποστείλῃς γῆς, ἀλλ' ἀρχίπλουτοι καὶ καταστάτην δέμουν* [sc. διέκασθαι] *Soph. El. 71. Εἰ μὴν βούλειται, ἰψίτω· εἰ δ' [sc. μὴ βούλειται], ὅ τι βούλειται, τοῦτο ποιῶν* Pl. Euthyd. 285 c.

5.) With ἢ, before which there is sometimes an ellipsis of μᾶλλον· as, *Ζητοῦσι παραδύναι* [sc. μᾶλλον], *ἢ ὑμᾶς πείθειν* Lys. 171. 8. *Τὴν τῆς ὀμνιέρας πόλιος τύχην ἂν ἰλοῖμην, . . ἢ τὴν ἰαλίου* Dem. 24. 16. See § 466.

6.) With conditional conjunctions; as, *Εἰ μὴν σύ τι ἔχῃς, ὦ Μηδόσades, πρὸς ἡμᾶς λίγῃς* [sc. λίγῃ δῇ]· *εἰ δὲ μὴ* [sc. ἔχῃς], *ἡμῖς πρὸς σὶ ἔχομεν* vii. 7. 15. *Εἴτε ἄλλο τι θίλει χρῆσθαι, εἴτ' ἰσ' Αἰγυπτου στρατιῶν, συγκατασφρίψαισ' ἂν αὐτῷ* ii. 1. 14. *Καὶ νῦν, ἂν μὴ ὁ Κύρος βούληται* [καλῶς ἔχῃ]· *εἰ δὲ μὴ, ὑμῖς γε τὴν ταχίστην πάρεστι* Cyr. iv. 5. 10. *Ἐκαστοι καὶ χιλὸν καὶ εἴ τι ἄλλο χρῆσιμον ἦν* [sc. ἔκαστοι τοῦτο] i. 6. 1 (εἴ τις so used is equivalent to *δοτεῖς*). *Οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τῶν πολέμιων καὶ χιόνος, καὶ εἴ τις νόσῳ* v. 3. 3. *Ἐπίθοντο, πλὴν εἴ τις τι ἱκεῖσιν* iv. 1. 14. *Εὖναι ἦσαν, πλὴν καθόσον εἰ τὴν Σικελίαν ᾔοντο αὐτοὺς δουλώσασθαι* Th. vi. 88. *Ἄλλοι μινύουσι . . εἰ δὲ καὶ αὐτοὶ* [sc. οὐ μινύουσι], *φινυρόντων* I. 45. *Εἰ δ' ἄγε [= εἰ δὲ βούλι, ἄγε, but if you will, come]* A. 302, and often in Hom.

NOTE. When two similar clauses are connected, a pronoun, preposition, or other word is sometimes (chiefly by the poets) omitted in the first clause, and, for the sake of emphasis or the metre, or by reason of other ellipses, inserted in the second; as, *Ζώγρει, Ἀτρείος υἱέ, σὺ δ' ἔξαι δίξαι ἄπαντα* Z. 46. *Ἐκ Πύλου ἔξω ἀμύνταρας . . ἢ ὅγῃ καὶ Σπάρτην* β. 326. See § 650. β.

#### B. PLEONASM.

§ 664. Under this head we remark,

1.) The redundant use of negatives. This appears chiefly,

a.) In connection with indefinites, which in a negative sentence are all regularly combined with a negative; as, *Οὐποτε ἐγὼ οὐδὲίς* i. 3. 5. *Οὐδὲν οὐδαμῇ οὐδαμῶς οὐδαμῶν κοινωνίαν ἔχω* Pl. Parm. 166 a.

β.) In divided construction; as, *Οὐκ αἰσχύνησθε οὐτε θιοὺς οὐτ' ἀνθρώπους* ii. 5. 39. *Μηδὴν τιλαίτω μήτε ἱμοὶ μήτε ἄλλῃ* vii. 1. 6. *Οὐ γὰρ ἴσται ἴσταις ἀνθρώπων σωθήσεται, οὐτε ὑμῖν οὐτε ἄλλῃ οὐδὲν πλῆθι γνησίως ἱκαντιούμενος* Pl. Apol. 31 e.

γ.) In the emphatic use of οὐδέ and μηδέ · as, *Οὐ μὲν δὲ οὐδὲ τοῦτ' ἂν τις εἴποι* i. 9. 13. *Μὴ τοῖσιν μηδέ* vii. 6. 19. *Οὐκ οὖν βούλειται . . οὐδὲ πολλοῦ δαί, he does not therefore wish, no, far from it,* Dem. 100. 9.

§ 665. δ.) In the use of μή with the Infinitive, after words implying some negation; as, *Ναυκλήροις ἀπιῖται μὴ διάγειν, he forbade the shipmasters to cross* [saying that they should not cross], vii. 2. 12. *Ἐξίφουγι τὸ μὴ καταστρωθῆναι* i. 3. 2. *Ἐξὺ τοῦ μὴ καταδύναι* iii. 5. 11 (cf. *Σχῆσθαι εἰ πηδᾷ* Eur. Or. 263). *Κωλύοντις μηδαμῇ . . περιζῆσθαι* vii. 6. 29 (cf. *Κωλύσει τοῦ καίειν* i. 6. 2). *Κωλύματα μὴ αὐξήσθαι* Th. i. 16. *Ἐμποδῶν τοῦ μὴ ἦδη εἶναι* iv. 8. 14.

NOTE. Οὐ is sometimes used in like manner, with a finite verb supplying (with εἶ or ὡς) the place of an Inf.; as, *Ἀρνιῖσθαι . . ὅτι οὐ παρῆν, to deny that he was present*, Rep. Ath. 2. 17. *Ὡς δ' οὐκ ἐκίνοιο ἱγιάργου τὴν γῆν, οὐκ ἠδύνατ' ἀρνηθῆναι* Dem. 871. 14.

§ 666. ε.) In the use of μὴ οὐ with the Infinitive and Participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of shame and fear. Here μὴ οὐ takes the place of simple μή, and (3.) may even be wholly redundant after words where μή would be so (§ 665). Thus, (1.) *Οὐδῖς γὰρ μ' ἂν πείσειν ἀνθρώπων τὸ μὴ οὐκ ἐλθεῖν, none of men can persuade me not to go*, Ar. Ran. 65. *Οὐ γὰρ ἂν μακρὰν ἔχουσι αὐτοῖς, μὴ οὐκ ἔχων τι σύμβολον* Soph. CEd. T. 220. *Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι*; Pl. Phædo, 74 d. (2.) *Ὡςτις πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπυοῦσθαι* ii. 3. 11. (3.) *Οὐκ ἱκαντιώσομαι τὸ μὴ οὐ γιγνώμην* Æsch. Pr. 787. *Τί δῆτα μέλλεις μὴ οὐ γιγνώσκεις*; Ib. 627. *Τί ἱμποδῶν μὴ οὐχὶ . . ἀποθανεῖν*; iii. 1. 13.

ζ.) In the occasional use of οὐ to strengthen the negative idea implied in ἦ, than; as, *Τί οὖν δαί ἐκίνοιο τὸν χρόνον ἀναμῖναι, . . μᾶλλον ἢ οὐχ ὡς τάχιστα . . τὴν ἐρήνην ποιῖσθαι, 'rather than make peace,' = 'and not rather make peace,'* H. Gr. vi. 3. 15. *Εἰ τοῖσιν τις ὑμῶν . . ἄλλως πως ἔχει τὴν ἐργὴν ἐπὶ Μιδίαν, ἢ ὡς οὐ δέον αὐτὸν τιθέναι* Dem. 537. 3. *Ἦκει γὰρ ὁ Πίερης οὐδὲν εἰ μᾶλλον ἐπ' ἡμῶν, ἢ οὐ καὶ ἐπὶ ὑμῶν* Hdt. iv. 118. (Compare, in French and Ital., *Vous écrivez mieux que vous ne parlez*, *Egli era più ricco che voi non siate*.)

NOTES. (1.) Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, 'and the other to a part only; and (β.) when two sentences have been condensed into one. Thus, (α.) *Οὐ πτερὶ μὲν σοῦ λίγω . . πτερὶ ἑμοῦ δὲ οὐ, I do not say it of you, and not of myself*, Pl. Alc. 124 c. *Οὐ νῦν ἐκίνοιο παύομενοι, . . οὐδὲ ἀποθανεῖν εἰ πλῆθους δύνανται*; iii. 1. 29. (β.) See the examples in § 528. 2; to which may be added, with an ellipsis of the relative, *Οὐδὲ οὐκ ἴσασχαι* Symp. i. 9. (2.) For οὐ μή, see §§ 595. 1, 2, 597. 1.

§ 667. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after interven-

ing clauses, in divided construction, and with important or emphatic words ; as,

Ἐλπίειν, ὅτι, εἰ μὴ κατακρήσονται οἰκήσονται καὶ πείσονται, ὅτι κατακαύσονται vii. 4. 5. Δίδωκα, μὴ, ἂν ἄταξ μάθωμιν ἔργοι ζῆν . . μὴ, ὥσπερ οἱ λατοφάγου, ἐπιλαθώμεθα iii. 2. 25. Οὐκ ἂν ἱκανὸς εἶναι εἶμαι, οὐτ' ἂν φίλον ὀφιλῆται, οὐτ' ἂν ἰχθρὸν ἀλίξασθαι i. 3. 6. Κούκ ἂν γυναικῶν ἥσονται καλοίμεθ' ἂν Soph. Ant. 680. Τάχ' ἂν καὶ ἂν τοιαύτη χεὶρ τιμωρὶν θίλῃ Id. CEd. T. 139. Ὡς τίνοις δ' ἡναιαῖον Id. Phil. 799. Εἰ μὴ εἴ τις ὑπολάβῃ Pl. Gorg. 480 b.

3.) The multiplication of particles of similar force, and the employment of needless connectives ; as,

Μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλευέσθαι i. 1. 10 (cf. i. 2. 2). Οὐ πρόσθεν, πρὶν ἢ . . ἰγίνοντο Ag. 2. 4. Ὅσοι ἀπὸ βῆης ἴνικα Th. viii. 92. Τίνας δὲ χάριν ἴνικα Pl. Leg. 701 d. See §§ 461. 3, 609 a, 619. N., 628, 655. 5.

#### C. ATTRACTION.

§ 668. The influence of attraction sometimes passes even beyond a connective ; as,

Οὐδὲν γὰρ ἄλλο ἔστιν, ὃ ἰσῶσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν through the attraction of οὐ] Pl. Conv. 205 e. Ἡξίου, Λίπριον μὲν μὴ ἀποδῶναι (τοὺς Λακκιδαιμονίους), εἰ μὴ βούλονται ἀνακάντας [for ἀνακάντας, by attraction to the subject of βούλονται] δι . . ἀπορρίπτει Th. v. 50. Ἐμμενέας καὶ εἰ τοῦ ἄλλου πειθόντων (see § 663. 6) Th. vii. 21. See § 627. 2.

#### D. ANACOLUTHON.

§ 669. Anacoluthon is frequent in the connection of sentences. The clause completing the construction is often either omitted or changed in its form. Hence, also, the regular correspondence of particles is sometimes neglected. Thus,

Ὡς γὰρ ἐγὼ . . ἤκουσά τινος, ὅτι Κλίανδρος ὁ ἐν Βυζαντίου ἀρμυστὴς μίλλαι ἤξυν [for ὡς ἤκουσα, Κλίανδρος μίλλαι, or ἤκουσα, ὅτι Κλίανδρος μίλλαι] vi. 4. 18. Ἀπὲρ δ' ὡς ἵσκειν οὐ νιμῖν [for ὡς ἵσκειν, οὐ νιμῖ, or ἵσκειν οὐ νιμῖν] Soph. Tr. 1238. Ἀλλὰ μὴν, — ἰρῶ γὰρ καὶ ταῦτα, ἔξ ὧν ἔχω ἰλπίδας, καὶ εἰ βουλῆσθαι φίλον ἦμιν εἶναι . . εἶδα μὲν γὰρ [for ἀλλὰ μὴν, ἰρῶ γὰρ, εἶδα, or ἀλλὰ μὴν ἰρῶ . . εἶδα γάρ] ii. 5. 12. See iii. 2. 11. Τῶν δὲ Ἀθηναίων ἰσχυρὶ γὰρ περιστοία πρότερον ἐν τῇ Λακκιδαιμονίᾳ περὶ ἄλλων παρῶσα, καὶ . . ἰδοῖεν αὐτοῖς Th. i. 72. Οὐκ ἔσθ' ὅτι μᾶλλον, δ' ἄνδρες Ἀθηναῖοι, πρίσι αὐτοῖς, ὡς τὸν τοιοῦτον ἄνδρα ἐν Περυσανίᾳ σιτιῆσθαι [for ὅτι μᾶλλον πρίσι, ἢ, or ὅτι πρίσι αὐτοῖς, ὡς] Pl. Apol. 36 d. Εἰδότες οὐκ ἂν ὁμοίως δυνηθίντες, καὶ εἰ ἐκ τῶν νῦν πρὸς παρισκυπασμίους ἐκτελέζουσιν, ἢ [for καὶ εἰ] κατὰ γῆν ἰόντες γνωσθίηναι Th. vi. 64.

§ 670. NOTE. After a connective, a distinct sentence often takes the place of a part of a sentence, and sometimes the reverse, as, Ἐρχονται . . κήρυκες . . οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλίνοις εἰς Ἕλληνας [for εἰς δ' αὐτῶν Φ. 'E.], there come heralds; the rest barbarians, but [there was] one of them Phalinos, a Greek, ii. 1. 7. See i. 10. 12. Παρημίλου ὄντες ἀπαινοῖ .

οὔτε γὰρ . . διδόντες [for οὔτε διδόντες, or οὔτε γὰρ ἰδίδουσαν. The construction might be made regular by repeating *παρημίλουν*] Th. i. 25. See § 641. β.

§ 671. V. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γὰρ, καὶ γὰρ, see § 661. 2.

2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except*; as, Ἀργύριον μὴ οὐκ ἔχω, ἀλλ' ἢ μικρόν τι vii. 7. 53. Οὐδαμῶ . . , ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδὸν iv. 6. 11.

3. ἄλλως τε καί, *both otherwise and in particular, especially*; as, Οὐδὲν νομίζω ἀνδρὶ, ἄλλως τε καὶ ἄρχοντι, πάλλιον εἶναι κατῆμα vii. 7. 41.

4. δῆλον ὅτι, *it is evident that, evidently*, εὐ οἶδ' ὅτι, οἶδ' ὅτι, σάφ' ἴσθ' ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὕτως ἔχου i. 3. 9. Οὐτ' ἂν ὑμῖς, εὐ οἶδ' ὅτι, ἰσχυροῦσθε Dem. 72. 24. Μονώτατος γὰρ εἰ εὐ . . , εὐ ἴσθ' ὅτι Ar. Plut. 182.

5. εἰ γὰρ, εἴθ' ὥφιστον, see §§ 599, 600. 2.

6. εἰ δὲ μὴ, *but if not, otherwise*, used even after negative sentences; as, Μὴ ποιήσης ταῦτα . εἰ δὲ μὴ, ἔφη, αἰτίαν ἔχεις, *do not do this; otherwise, said he, you will have blame*, vii. 1. 8. Οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἢ ἔχουσιν . εἰ δὲ μὴ, ἤρπασεν ὁ ποταμός iv. 3. 6.

7. ἵνα τί, ὥς τί, and ὅτι τί, see § 539. a.

8. μὴ τί γε, *not to say aught surely*, i. e. *much less, or much more*; as, Οὐκ ἔτι δ' αὐτὸν ἀργαῖοντα οὐδὲ ταῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιῆν, μὴ τί γε δὴ τοῖς θείοις Dem. 24. 21.

9. Ὅτι μὴ after negatives, *except* [= ὅτι μὴ ἴσθι, *what is not*]; as, Οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία Th. iv. 26.

10. οὐ γὰρ ἀλλά, *for it is not otherwise, but*, i. e. *for indeed*; as, Οὐ γὰρ ἀλλ' ἢ γῆ βίᾳ ἴλαται Ar. Nub. 232.

11. οὐ μὲντοι ἀλλά, οὐ μὲν ἀλλά, *yet no, but*, i. e. *nevertheless, or nay rather*; as, Ὁ ἵππος σίτῃσι εἰς γόνατα, καὶ μικροῦ κάμειν ἐξίτραχίλιν . οὐ μὲν ἀλλ' ἰσχύειν ὁ Κύρος Cyr. i. 4. 8.

12. οὐχ ὅτι, μὴ ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ οἷον, *I do not say that, not to say that, &c.*, i. e. *not only, or not only not* (the three first phrases usually mean *not only*, and the three last *not only not*); as, Οὐχ ὅτι μόνος ὁ Κρίτων ἐν πνευσίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Crito himself unmolested, but also his friends*, Mem. ii. 9. 8. Μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὐς οὐ φοβούνται, . . αἰδοῦνται Cyr. viii. 1. 28. Ἀχρηστοὶ γὰρ καὶ γυναῖξιν . , μὴ ὅτι ἀνδράσι, *'not to say men'*, Pl. Rep. 398 e. Οὐχ ὅσον οὐκ ἡμύναντε, ἀλλ' οὐδ' ἰσώθησαν Th. iv. 62. Ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαντο, ἀλλὰ καὶ ἰσώνησαν, *that the Lacedaemonians had not only not punished, but*

had even commended, H. Gr. v. 4. 34. Οὐχ ὅπως δῶκε δούς vii. 7. 8. Μὴ ὅπως ἐρχίσσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ἐρθεῖν εἰς ἰδύνασθαι Cyr. i. 3. 10. Πιστεύμεν ἡμῖς, οὐχ ὅπως εἰ παύσομεν Soph. El. 796.

NOTE. Οὐχ ὅτι is sometimes *although* [not because, denying an inference which might be drawn]; as, Ἐγγυῶμαι μὴ ἐπιλήσθαι, οὐχ ὅτι κερῖς καὶ ῥοσιν ἐπιλήσμων εἶναι Pl. Prot. 336 d.

13. οὖν and ἰδούναι [= τούτου ἵνα, ὅτι, §§ 530, 40. δ, 372. γ], poet., on account of this, that —, because, and, with certain verbs, *that*; as, Ζηλῶ σ' ἰδούνα' ἐκτὸς αἰτίας κυρτῆς, I envy you [because] that you are free from blame, Æsch. Pr. 330. Ἴσθι τοῦτο πρῶτον, οὖν Ἕλληνας ἰσμεν Soph. Ph. 232. Οὖν is sometimes used by the Att. poets, like a simple adverb, with the Gen.; as, Γυναικὶς οὖν, [because of] for the sake of a woman, Æsch. Ag. 823.

14. When two prepositions are combined, which occurs most frequently in the Epic, either one or both the prepositions are used adverbially (§ 657. β), or one of the prepositions with its substantive forms the complement of the other; as, Ἀμφὶ περὶ πρήνην, round about the fountain, B. 305. Δ' ἐν μιγάρῃσι κ. 388. Περὶ περὶ γὰρ ἔγχεϊ θύν Λ. 180. Διαπρὸ P. 393. Πάρεξ τοῦ . . ἀργυρίου Hdt. iii. 91. Ὑπὲρ ἐν βελίῳ, from beneath the weapon, Δ. 465.

§ 672. VI. POSITION OF PARTICLES. 1. Prepositions regularly *precede* the words which they govern. For the accentuation when they follow (which is chiefly poet., and in Att. prose occurs only with *περὶ* governing the Gen.), see §§ 730, 731. N.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, Πρὸς ἄλλον ἄλλον, for ἄλλοις πρὸς ἄλλον, Æsch. Pr. 276. Παρὰ φίλης φίλῃ φέρειν γυναῖκας ἀνδρὶ Id. Cho. 89. See § 511. 3. For *hyperbaton* in earnest entreaty, see § 426. β.

§ 673. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE α), commonly stand first in their clauses.

NOTES. α. The following particles cannot stand first in a clause; *ἔν* (not for *ἐάν*, § 588), *ἔρα* (paroxytone), *αὖ* (poet. *αὖτις*), *αἰθίς* (Ion. *αἰτίς*), *γάρ*, *γί*, *δαί*, *δέ*, *δή* (except in Hom. and Pind.), *δῆτις*, *δῆτα*, *θάν* (poet.), *κί* (Ep.), *μίν*, *μίντοι*, *μήν*, *νύν* (enclitic; Ep. also *νύ*, § 66. α), *οὖν*, *πῶς*, *τί*, *τοί*, *τοίνυν*, and the indefinite adverbs beginning with *π* (*ποσὶ*, *ποῦ*, &c., ¶ 63). Thus, Ὅ δὲ πείθεσθαι τι καὶ συλλαμβάνει, and he is both persuaded and apprehends, i. 1. 3.

β. Ὅτι is sometimes placed after a subordinate clause; as, Κέρη ἴσται, εἰ αὐτῷ δόη ἰστίως χιλίους, ὅτι . . καταπάνει [for ὅτι, εἰ . . , καταπάνει] i. 6. 2. Ἐφ' αὐτῷ ταῦτα συμπερομνήσιν, ὅτι οὐ μεταμιλήσει vii. 1. 5.

γ. A sentence introduced by a connective often follows the Vocative, instead of including it. By this arrangement, immediate attention is better secured. Thus, Ἥφαιστοι, σὺ δὲ χρὴ μιλίῳ ἰαστολάς [for σὺ δὲ, Ἥφαιστοι], and you, Vulcan, must heed the commands, Æsch. Pr. 3.

§ 674. 3. The adverbs ἵνα and χάριν commonly follow, but sometimes precede, the genitives which they govern (§ 372. γ). Observe the arrangement, Τῆς πρόσθεν ἵνα περὶ ἐμὲ ἀριστῆ; i. 4. 8; and, Οὕτως αὐτὸς ἵνα i. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (cf. § 616); as, Οὐκ' οἷδ' ἂν εἰ πείσαιμι [for οἷδ', εἰ πείσαιμι ἂν]. Eur. Med. 941.

5. In emphatic address, the sign ὦ is sometimes placed as follows; Ἐγὼς ὦ φαινίστατον Soph. Aj. 395. Θαυμάσι' ὦ Κρίτων Pl. Euthyd. 271 c. Ἡμῖν ἐπεὶ ὦ παρὲς Διὸς Μίλιτε Id. Apol. 25 c.



# BOOK IV.

## PROSODY.

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Γλώσσης μίλιγμα.

Æschylus, Eumen.

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§ 675. Prosody treats of QUANTITY, of VERIFICATION, and of ACCENT.

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## CHAPTER I.

### QUANTITY.

§ 676. In Greek, all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into the *long* and the *short*; and the long are regarded as having *double* the time of the short.

NOTE. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (brevis, *short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (— ~), see § 16. 4.

§ 677. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel in its own nature; but local quantity, to the effect which is produced by the position of the vowel in connection with other letters or syllables. With reference to the first distinction, vowels and syllables are said to be long or short *by nature*; with reference to the second, *by position*. Thus, in ὄμφαξ, both syllables are short by nature, i. e. in the natural quantity of the vowels; but both become long by the position of these short vowels before two consonants (§§ 51, 688).

NOTE. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position.

Hence it is usual, in prosody, to regard the vowel as the representative of the syllable; and language is often applied to the vowel which in strict propriety belongs only to the syllable. Thus, in *ἔμφαξ*, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

## I. NATURAL QUANTITY.

§ 678. RULE I. The vowels *η* and *ω*, all diphthongs, all vowels resulting from contraction or crasis, and all circumflexed vowels, are long; as the vowels in *ἡμῶν*, *πλείους*, *γλώσσας* (§ 34), *δύς* (§ 58), *κᾶν* (§ 40), *λᾶς*, *ἡμῖν*, *πῦρ*.

REMARK. All vowels which result from the union of two vowels have, from their very nature, a double time. See §§ 25, 29 – 31, 723.

§ 679. RULE II. The vowels *ε* and *ο* are short; as in *φέρομεν*.

§ 680. RULE III. The doubtful vowels (§ 24. β) are commonly short; as in *χλαῦνύδι*.

To this *general rule for the doubtful vowels* there are many exceptions; which renders it necessary to observe the ACCENT, the SPECIAL LAWS OF INFLECTION AND DERIVATION, the DIALECT, and the USAGE OF THE POETS.

### A. ACCENT.

§ 681. From the general rules of accent (§ 726), we learn, that in natural quantity,

α.) Every *circumflexed* vowel is long (§ 678).

β.) In *paroxytones*, if the vowel of the *ultima* is short, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is long, the vowel of the *ultima* is also long. Hence, in *μαϊνάδος*, *καρκίνος*, and *χλαμύδος*, the vowel of the *penult* is short; and, in *Λήδα*, *Φοῖνιξ*, and *κώμυς*, the vowel of the *ultima* is long.

γ.) In *proparoxytones* and *properispomes*, the vowel of the *ultima* is short; as in *ἄρουρα*, *δύναμις*, *πίλιπυς* · *βῶλαξ*, *πεῖξις*, *διῶρυξ*.

### B. INFLECTION.

§ 682. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, -*α* in the Sing. of Dec. I., and -*αῖ* for *οῖ* in the nude Present.

Thus, Dec. I, Pl. Acc. -ας (§ 34), Du. Nom. -αι (§ 86), Aor. Pt. -ασα, -ασα ( §§ 58, 132), Pl. Pl. 3 -ασι (§ 181. 2); see ¶¶ 5, 29, 30. — For special rules in regard to the Sing. of Dec. I, see §§ 92, 93; for -ία, -ίαι in Dec. III., see § 116. For the dialectic affixes, see ¶¶ 8, 10, 15, 32. For -αις, becoming -ας in Dec. II., see § 98. β. For the doubtful vowels in the augment, see § 188.

### § 683. SPECIAL RULES OF THE THIRD DECLENSION.

1. The doubtful vowels are *long* in the *last syllable* of the *root*,

α.) If the characteristic is *ν*; as, παιάν, παιᾶνος · διλφίς, διλφίνος · Φέρενς, Φερένιος. Except in the adjectives μίλλαις, μίλλαινος, εἰλλαις, εἰλλαινος, and in the pronoun εἷς, εἴνος.

β.) In most *palatals*, if a long syllable precede; as, θάραιξ, θάραικος · μάστιγος · πῖριδιξ, πῖριδικος · κήρυξ, κήρυκος.

γ.) In words in -ις, -ιδος, and in some *oxytones* in -ις, -ιδος; as, ἔρις, ἔρκιλος · κνημίς, κνημίδος · σφραγίς, σφραγίδος.

δ.) In a few other words; as, κίρας, κίραιος · ψάρι, ψαρίος · γρύψ, γρυψίος. — None of these words are *pures*, except γραιῦς, γραιῖος, and ταῦς, ταῖς. None of them are *labials*, except a few monosyllables, in which *σ* is the characteristic; as, ῥίψ, ῥιπίος · γύψ, γυπίος. None of them are *neuters* in -α, -ατος.

2. Monosyllabic themes are *long*; as, κίς, κῖός · μῦς, μῦός · πῦρ, πῦρός. Except the pronoun τίς.

NOTE. In accordance with this analogy, the neuter εἶς (¶ 19) is lengthened.

3. Nouns in -ων, and in -ίων, G. -ιονος, have commonly the *α* and *ι* long; as, ὀπάων, κίων (G. κίονος); but Δευκαλίων (G. -ίωνος). For comparatives in -ίων, see § 159. α.

### § 684. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN TERMINATIONS,

α.) *a* is *short*, except in *ἰάομαι*, to *heal*, κᾶν, and κλᾶν (§ 267. 3). — In Epic and lyric poets, the *a* is sometimes long for the sake of the metre.

β.) *i* is commonly *long*; thus, κοῖω, to *cover with dust*, πρίω (§ 282). But αἶω (γ; § 189. 4), ἰσθίω (§ 298); δίδω (¶ 58); πῖτομαι, ἴπτοιν (§ 278).

γ.) *υ* is *variable*; thus, δύνω (§ 272. β), θανεῦν, to *weep*, Ἔνω (§ 219), κωλύω, to *hinder*; ἵππουν (§ 264).

### 2. Before the REGULAR CLOSE TERMINATIONS,

α.) In *lingual* and *liquid* verbs, the doubtful vowels are *short*; thus, ὀνομάω, ὀνομάω, ἰσάω, ἰσάω (§ 275); κομίσω, κομίσω (¶ 40); κλύω, to *rinse*, F. κλύω, A. ἰκλύω · τίναω, ἰτᾶω (§ 268); κίρνω, κίρνω (§ 217. α); πῖσσω (§ 270). Except βρίθω, to *weigh down*, F. βρίσσω, A. ἱβρίσσω.

β.) In *pure verbs*, — (α) *a* is *short*, except when the theme ends in -άω pure, or -ράω; thus, σπᾶω, ἰσπᾶω (§ 219); ἰσπᾶω, γιλλᾶσθαι (§§ 219. α, 293);

but, *ἰάσθαι*, *ἰσθᾶσθαι* (§ 218). — (b) *i* is commonly long; thus, *κοῖτις* (1. b), F. *κοῖτις*, Pf. F. *κοιόνεμαι*. But *ἰφθίμαι*, *ἰφθίμην*, and, in the Att. poets, *φθίσω*, *ἰφθίσω* (§ 278). — (c) *u* is variable; thus, F. *ἀνύσω*, *δακρύσω* (1. c). See, also, *θύω* (§ 219) and *χίω* (§ 264).

3. Before the TERMINATIONS OF VERBS IN -*μι*, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.* See § 224.

**4. Before a CHARACTERISTIC CONSONANT.**

i.) In the *theme*, *α* is commonly *short*, but *ι* and *υ* *long*; thus, *λαμῶμαι*, *μαῖνᾶν* (§ 290); *κλῖν* (§ 269); *ἀλγύνω*, *ἰδύρομαι* (§ 270). But *ἰκᾶν* (§ 292), *τίνω*, *θβίνω* Ep., *θβίνω* Att. (§ 278).

ii.) In the *liquid Fut.*, and in the *2d Aor.* (§ 255. δ), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*; thus, *πῆ-νῶ*, *παύῶ*, *ῥῆμα*, *ῥαλῶ* (§ 56); *ἡλᾶ*, *ἔλγῶ*, *ἰπύλῶ* (§ 290); *ἰᾶ*, *ῥῶ*, *ἰμῶ*, *ἰζῶ* (§ 294); *λίλα*, *πτεργα*, *μίμῶ* (§ 236. 2). — Except 2 *A. ἰάγῶ* (§ 294; Att. *ᾶ*, Ep. commonly *ᾶ*). See, also, § 236. E.

### C. DERIVATION.

§ 685. RULE IV. DERIVATIVES follow the quantity of their *primitives*.

This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe § 307. R. Thus,  $\text{Σηᾶω}$ , F.  $\text{Σηᾶσω}$ , Pf. P.  $\text{σῆθῆμαι}$  ·  $\text{Σηᾶσι-μος}$ ,  $\text{Σῆῶμα}$ ,  $\text{Σηᾶνής}$ ,  $\text{Σηᾶνίς}$  ·  $\text{πρόθυμος}$  (πρό,  $\text{θύμός}$ ),  $\text{ἰντίμος}$  (ἰν,  $\text{σμή}$ ).

NOTES. (a) For the quantity of the different terminations of derivation, see ¶ 62, §§ 305-321. For *r* *paragoric*, see § 150. *γ*. The final *i* in compound adverbs (§ 321. c) is likewise sometimes long. (b) For the lengthening of an initial vowel in the second part of a compound, see § 326. R. In some compounds, *α* is lengthened without passing into *η*; as, *λεγαῖρος* (*λέγας*, "*ἀγας*").

#### D. DIALECT.

§ 686. The Doric  $\alpha$  for  $\eta$  is long; and  $\alpha$ , where the Ionic uses  $\eta$ , is commonly long (§ 44. 1). See also § 47.

### E. AUTHORITY.

§ 687. For doubtful vowels which are long, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

Among the most familiar examples are ἄρα, destruction, ἑαδός, follower, σφραγίς, seal, τραχύς, rough, φλυαρός, talkative, αἰσία, outrage, ἄνια (Υ), grief, ἀκριβής, exact, ἄξιον, axe, δῖν, whirlpool, κάμινος, oven, κινῶ, to move, κλίνη, bed, λιμός, hunger, μικρός, small, ήκη, victory, ὄμιλος, crowd, σιγή, silence, χαλινός, bridle, ἄγκυρα, anchor, γέφυρα, bridge, ἐύμνη, account, ισχυρός, strong, κίνδυνος, danger, λύπη, grief, σῖτος, wheat, σπλάγ, to plunder, ὕλη, forest, φύλη, tribe, χρυσεός, gold, ψυχή, soul.

NOTE. Vowels, whose quantity is not determined by general or special rules, are said to be long or short by *authority*, i. e. the authority of the poets.

## II. LOCAL QUANTITY.

§ 688. RULE V. A vowel before two consonants or a double consonant is long (§§ 51, 677. N.); as in ὄμφαξ, ἐλπίζοντες μάψ.

NOTE. This rule of position holds, when either one or both of the consonants are in the same word with the vowel; and commonly, also, when both consonants or the double consonant begin the next word.

§ 689. EXCEPTION. When the two consonants are a *mute followed by a liquid in the same simple word*, the quantity of the vowel is often not affected, especially in Attic poetry.

NOTES. 1. This exception results from the easy flowing together of the mute and liquid, so that they produce the effect of only a single consonant.

2. In the Att., the quantity of the vowel is commonly not affected, if the mute is *smooth* or *rough*, or, if *middle*, is *followed by ε*. A middle mute followed by any liquid except *ρ* commonly renders the vowel long. Thus, the penult is regularly short in πίπλος, τίκων, πότμος, διδραχμοί, γινίσκη, Μιλίαγρος, χερᾶρα and long in σπερῶλες, ἄγνις.

3. According to Porson, the tragic poets sometimes leave a vowel short before the two liquids *μν*.

§ 690. REMARK. A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases:

1.) When the consonant may be regarded as *doubled in pronunciation*. This applies especially to the liquids, and in the case of these (chiefly initial *ρ*, cf. § 64. 1) sometimes extends even to Attic poetry; as, Αἰῶλου [as if -ολλ-] *κ*. 36, δὲ νίφες Δ. 274, πολλὰ λισσομένη *Ε*. 358, ἰμὲ ρίπον *Σοφ.* *Οἷ.* *Τ*. 847, μίγα ῥάκεις *Ἀεσχ.* *Πρ.* 1023.

2.) When the *digamma* (§ 22. δ) has been dropped; as, γὰρ ἔθιν [Fίδιν, §§ 142. 4, 143. β] *Ι*. 419, κίς ἰ πόντις *Χ*. 42, πρὸς οἶκον [Fοῖκον] *Ι*. 147.—Epic usage appears to have been variable in respect to the digamma. It sometimes appears to have had the force of a consonant, and sometimes only that of a breathing.

3.) Before a *masculine caesura* (§ 699. 4), and sometimes, without a caesura, by the mere force of the *arsis* (§ 695); as, ἔνομα · Οὔτιν *ι*. 366, ἀπὸ ἔθιν *Ζ*. 62, ἀπείρεσθ *Φ*. 283, ἀθάνατος ᾄς *Ζ*. 309, θῦγατὶρά ἢν *Ε*. 371, ἔγ' ὀλοῖσσι *Α*. 342. •

NOTE. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis* (§ 695). Thus, ἀπονίσθαι *Ξ*. 46; Ἀσκληπιοῦ δύο *Β*. 731 (cf. Ἀσκλη-

πῖν' υἱόν Δ. 194), βλοσυρῶπις ἰσσιφάνετο Δ. 36, 'Εως 'ὃ ταῦθ' Α. 193; 'Ἐπυ-  
δά (ῥ) Χ. 379, Φίλις πασιγίγητο Δ. 145, Διὰ μὲν Γ. 357 (cf. Καὶ διὰ 358),  
'Αρεῖς, 'Αρεῖς E. 31. See other examples above.

§ 691. RULE VI. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

REMARKS. 1. In the thesis of Hexameter and Pentameter verse (§§ 704, 705), this shortening is the general rule; as, 'Ημισίρῳ ἐν δίκῳ ἐν 'Αργεὶ τηλόθι πάτρης. Α. 30. Τίς, ὁ μὲν Κριάτωρ, ὁ δ' ἄρ' Εὐρύτωρ 'Ακταρίωνος. B. 621.

2. This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is not allowed.

3. A long vowel or diphthong is sometimes shortened before another vowel, in the middle of a word; as, ἔμπαλον υ. 379, εἶς (εἰ) N. 275, τοῖεῦτος Soph. Ph. 1049, δειλαῖς Ar. Plut. 850. See also § 150. γ.

4. Some explain this shortening by supposing the long vowel (η, ω, = ιι, οο, § 29. α) or diphthong to be half elided before the following vowel (εἶς ἐν); or the subjunctive of the diphthong to be used with a consonant power (ἔμπαλον).

§ 692. RULE VII. The last syllable of every verse is common.

That is, the metrical pause at the end of the verse renders the quantity of the last syllable indifferent; and it may be regarded as either long or short according to the metre.

NOTE. In some kinds of verse, the scansion is continuous; i. e. the verses are formed into systems (§ 700), at the end of which only a common final syllable is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

§ 693. REMARKS. 1. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest license appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

2. In giving the rules of quantity, never adduce position, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules I. and II. may be said to be long or short *by nature*; to Rule III., *by the general rule for the doubtful vowels*; to Rule IV., *by derivation*; to Rule V., *by position before two consonants, or a double consonant*; to Rule VI., *by position before a word beginning with a vowel*; to Rule VII., *by position at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce *authority* (§ 687), *casura*, *arsis*, *the necessity of the verse* (§ 690), &c.

## CHAPTER II.

## VERSIFICATION.

§ 694. Greek verse is founded upon RHYTHM, i. e. *the regular succession of long and short quantities*. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables (— — — — —, or — — — — —).

NOTE. In versification, the elementary combinations of syllables are termed FEET; regular combinations of feet, VERSES (versus, *a turn*); and regular combinations of verses, STANZAS, STROPHES (*στροφή*, *a turning round*), or SYSTEMS (§ 700).

§ 695. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed ARSIS (*ἄρσις*, *elevation*), while the alternate weaker tone is termed THESIS (*θῆσις*, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced. In the exhibition of metres, the arsis (also termed *metrical ictus*) is marked thus (').

NOTES. α. As one long syllable is equal to two short, the partial substitution of — for — in the arsis, and of — for — in the thesis, may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

β. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapaestic verse, every foot receives it upon the *second*, except the anapaest and proceleusmatic, which receive it upon the *third*.

§ 696. In the series — — — — —, the thesis is equal in time to the arsis (§ 676), and the rhythm is termed *equal* or *quadruple* (— — — — — = 4 breves); but in the series — — — — —, the thesis is half the arsis, and the rhythm is termed *triple* (— — — — — = 3 breves).

REMARKS. 1. Of these, the former is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the latter has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue.

2. Not only do the equal and triple rhythms differ from each other in ex-

pression; but the same rhythm has a different expression, according as it commences with the arsis or the thesis. In the former case (*Dactylic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ ), and *Trochaic*  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$ ), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapæstic*  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$ ), and *Iambic*  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$ ), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

3. Other rhythms are formed by doubling the arsis, or by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms,  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , and  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ . Of these, the first, according to its division into feet (§ 697), is *Cretic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , *Bacchic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , or *Antibacchic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ ; and the second, *Choriambic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , *Antispæstic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , *Rising Ionic*  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$ , or *Falling Ionic*  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$ . Verses, in which the equal and triple rhythms are united, are termed *logæædic* (λογαῖδικός, from λόγος, discourse, and αἰδή, song; see REM. 1 above). The most irregular kinds of verse are termed *poly-schematist* (πολυσχημάτιστος, multiform) and *asynartete* (ἀσυνάρτητος, disjointed).

§ 697. FEET of the same metrical length are termed *isochronous* (ισόχρονος, of equal time). In the table of feet below, the measure of Class I. is two breves; of Class II., three; of Class III., four, &c.

I.	Πυρρίχιος,	Pyrrhic,	$\underline{\text{—}} \underline{\text{—}}$	μῆτρον.
II.	Ἰαμβος,	Iambus, Iamb,	$\underline{\text{—}}$ —	μῆτρον.
	Τροχαῖος, Χορείος,	Trochee, Choree,	— —	μῆτρον.
	Τριβραχυς,	Tribrach,	$\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$	μῆτρον.
III.	Δάκτυλος,	Dactyl,	— — —	δύσμετρον.
	Ἀνάπαιστος,	Anapæst,	— — —	ἰσόμετρον.
	Σπονδαῖος,	Spondee,	— —	σύντρον.
	Ἀμφίβραχυς,	Amphibrach,	— — —	ἰσόμετρον.
	Προκελευσματικός,	Proceleusmatic,	$\underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$	λιγύμετρον.
IV.	Ἀμφίμακρος, Κρητικός,	Amphimacer, Cretic,	— — —	δύσμετρον.
	Βακχικός,	Bacchius,	— — —	λιγύμετρον.
	Ἀντιβακχικός,	Antibacchius,	— — —	σύντρον.
	Παιών α',	Pæon I.,	— — — —	δύσμετρον.
	Παιών β',	Pæon II.,	— — — —	ἰσόμετρον.
	Παιών γ',	Pæon III.,	— — — —	ἰσόμετρον.
	Παιών δ',	Pæon IV.,	— — — —	δύσμετρον.
V.	Χορίαμβος,	Choriamb,	— — — —	σύντρον.
	Ἀντισπαστος,	Antispast,	— — — —	ἰσόμετρον.
	Διιαμβος,	Dilamb,	— — — —	σύντρον.
	Διτροχάιος,	Ditrochee,	— — — —	αἰνίσμετρον.
	Ἰωνικός ἀπὸ μίζαντος,	Falling Ionic,	— — — —	βουλόμετρον.
	Ἰωνικός ἀπ' ἰλάσσοντος,	Rising Ionic,	— — — —	ἰσόμετρον.
	Μολοσσός,	Molossus,	— — — —	μνηστήμετρον.



VI. Ἐπίτριτος α',	Epitrite I.,	~ ~ ~ ~	ἐγείρονται.
Ἐπίτριτος β',	Epitrite II.,	— ~ ~ ~	ἐνπρεσάπων.
Ἐπίτριτος γ',	Epitrite III.,	— — ~ ~	ἡγουμένων.
Ἐπίτριτος δ',	Epitrite IV.,	— — — ~	βουλίουσι.
VII. Δόχμιος,	Dochmius,	~ ~ ~ ~ ~	ἰβουλόμενοι.
Δισπόδιος,	Dispondeus,	— — — —	βουλεύονται.

NOTES. *a.* The Pyrrhic appears to have been so named from its use in the *war-dance* (πυρρίχη); the Iamb, from its early use in invective (ἰάπτω, to *assail*); the Trochee from its rapid movement (τρέχω, to *run*); the Dactyl, from its resemblance to the *finger* (δάκτυλος) in containing one long part and two short ones, or from the use of the finger in measuring, or in keeping time; the Anapæst, as the Dactyl reversed (ἀνέπαιστος, *struck back*); the Spondee, from its use in solemn rites (σπονδή, *libation*); the Bacchius and Pæon, from their use in songs to Bacchus and in pæans; the Tribach as consisting of three short syllables; the Amphibrach, of a short on each side of a long; the Amphimacer, of a long on each side of a short; the Antibacchius, of a Bacchius reversed; the Choriamb, of a Choree and Iamb; the Diamb, Ditrochee, and Dispondeus, of two Iambs, &c. I shall be pardoned, I trust, for adding a few lines from Coleridge's Metrical Lesson to his Son.

" Tröchéë | trîps fröm | löng tö | shört.  
 From long to long, in solemn sort,  
 Slöw Spön|dée stälks ; | ströng föot ! | yet ill able  
 Evër tö | cöme üp wîth | Däctÿl trî|sylläblë.  
 Iām|blös mārçh | fröm shört | tö löng.  
 Wîth ä læp | änd ä böund | the swift Än|äpæsts thröng.  
 One syllable long, with one short at each side,  
 Ämphibrä|chÿs hästes wîth | ä stätely | stride."

*β.* Iambic, Trochaic, and Anapæstic verses are commonly measured, not by single feet, but by *dipodies* or pairs of feet (διποδία, *double foot*, from δῖς and ποῖς). When they are measured by single feet, a verse of one foot is termed a *monopody*; of two, a *dipody*; of three, a *tripody*; of four, a *tetrapody*, or *quaternarius*; of six, a *hexapody*, or *senarius*, &c.

§ 698. VERSES are named, — (1.) From the prevailing foot; as, *Iambic*, *Trochaic*, *Dactylic*, *Anapæstic*. — (2.) From some poet who invented or used them, or from the species of composition in which they were employed; as, *Alcaic*, from Alcæus; *Sapphic*, from Sappho; *Heroic*, from its use in celebrating the deeds of heroes. — (3.) From the number of measures (i. e. of feet, or dipodies, § 697. *β*) which they contain; as, *monometer* (μονόμετρος, *of one measure*), *dimeter* (δίμετρος, *of two measures*), *trimeter*, *tetrameter*. — (4.) From their degree of completeness; thus a verse is termed *acatalectic* (ἀκατάληκτος, *not leaving off*, sc. before its time, from ἀ- priv. and καταλήγω), when its measure is complete; *catalectic* (καταληκτικός), when its last foot is incomplete; *brachycatalectic* (βραχύς, *short*), when it wants a whole foot at the end; *hypercatalectic* (ὑπέρ, *over*), when it has one or two syllables over; and *ace-*

*phalous* (ἀκέφαλος, *headless*) when it wants a syllable at the beginning.

REMARKS. *a.* A catalectic verse is said to be *catalectic on one syllable* (in syllabam), *on two syllables* (in dissyllabum), &c., according as the imperfect foot has one, two, or more syllables. Dactylic verses ending with a spondee or trochee (§ 692) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g. the common Hexameter (§ 704).

*β.* A lyric verse sometimes begins with an introductory syllable, termed an *anacrusis* (ἀνάκρουσις, *striking up*); or with two such syllables, forming what is termed a *base* (βάσις, *foundation*). In these introductory syllables, the quantity is commonly indifferent. A base sometimes consists of more than two syllables, and the term is sometimes applied to a monometer in any species of verse.

*γ.* In the dramatic poets, exclamations often occur *extra metrum* (i. e. not included in the metre); as, Φῶϊ! Eur. Alc. 536, 719, 1102. Τί φῶ; Soph. Oed. C. 315. Τάλαινα! Ib. 318.

§ 699. CÆSURA. Composition in verse consists of two series; the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition an unconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series. The *cutting of the metrical series by the divisions of the significant series* is termed *cæsura* (Lat. from *cædo*, *to cut*). It is of two principal kinds; the *cæsura of the foot*, and the *cæsura of the verse*. The former is the cutting of a foot by the ending of a word; the latter is the cutting of a verse by a pause permitted by the sense (termed the *cæsural pause*).

REMARKS. 1. (*a*) The *cæsura of the verse* is more frequently, but not necessarily, a *cæsura of the foot*. (*b*) When a foot-*cæsura* separates the arsis from the thesis, it is likewise termed a *cæsura of the rhythm*. (*c*) A *cæsura* is sometimes allowed between the parts of a compound word; as, Καὶ μ' οὐ γ' ἔμμελλ' || γλῶσσοις | πειθεύει. Æsch. Pr. 172. (*d*) A syllable immediately preceding a *cæsura* is termed a *cæsural syllable*.

2. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (διαίρεσις, *division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet. Hence a verse-*cæsura* may be a foot-diæresis; e. g. the pastoral (REM. 5).

3. The verse-*cæsura* (often called simply the *cæsura*) not only contributes to the proper interweaving of the metrical and significant series, but affords a grateful relief to both the voice and the ear. See REM. 6.

4. When the *cæsura* follows a syllable pronounced with the arsis, it is termed *masculine*; with the thesis, *feminine*. A *cæsura* in the second foot is

named *triemim* (*τριμμιμήμις*, from *τρεῖς*, *three*, *ἡμι-*, *half*, and *μέμει*, *part*, occurring after three half-feet); in the third, *penthemim* (*πενθεμίμημις*, *five*); in the fourth, *hephthemim* (*ἑπθεμίμημις*, *seven*); in the fifth, *enneemim* (*εννεμίμημις*, *nine*), &c. These names are also given to verses, or parts of verses, consisting of  $1\frac{1}{2}$ ,  $2\frac{1}{2}$ , &c., feet.

5. The *cæsura* often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl) is termed the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry.

6. The expression of the verse is affected by the place of the *cæsura*. In general, the earlier *cæsuras* give to the verse more vivacity; the later, more gravity. The most frequent *cæsura* is the *penthemim*. The effect of the *cæsura* in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common *cæsuras*, the *penthemim* and *hephthemim*, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine *cæsura* in the Hexameter), the *one* always *begins* and *ends* with the *arsis*, and the *other* with the *thesis*.

§ 700. Metrical composition is either in MONOSTICHS, SYSTEMS, OR STANZAS. (a) MONOSTICHS (*μονόστιχος*, of a single line) are formed by the repetition of the same metrical line, as in Hexameter verse (§ 704), Iambic Trimeter (§ 712), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (§ 692. N.) and an appropriate close. See §§ 708, 714, 718. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza consisting of two lines is called a *distich* (*διστίχος*, of two lines); of three, a *tristich*; and of four, a *tetrastich*.

NOTES. 1. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See §§ 708. 2, 714, 718.

2. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A *duad* consists of two stanzas, corresponding in metre throughout. Of these the first is termed the *strophe* (*στροφή*, turning round, stanza), and the second the *antistrophe* (*ἀντιστροφή*, counter-turn, or -stanza). A *triad* consists of a *strophe* and *antistrophe*, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *proode* (*προὐδός*, from *πρῶ*, before, and *ὕδῃ*, ode), *mesode* (*μεσός*, middle), or *epode* (*ἐπί*, after). Of these, the *epode* is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in *strophes*, *antistrophes*, and *epodes*. In the same ode, the *strophes* and *antistrophes* are all written in one metre, and the *epodes* all in a second, different from the first. In the drama, on the contrary, the metre of one *duad* or *triad* is not repeated in a second.

§ 701. REMARKS. 1. In SCANNING, observe not only the division into *dipodies* and *feet*, but also the *arsis* or metrical ictus (§ 695), and the *verse-cæsura* (§ 699). Unless these are carefully marked, the metrical character and expression of the verse are lost.

2. SYNZESIS (§ 30). (a.) In Epic poetry *synzesis* is very frequent,

especially when the first vowel is *ε*; thus,  $\widehat{\epsilon\alpha}$ ,  $\widehat{\epsilon\alpha}$ ,  $\widehat{\epsilon\alpha\iota}$ ;  $\widehat{\iota\epsilon}$ ,  $\widehat{\iota\epsilon\iota}$ ,  $\widehat{\iota\epsilon\upsilon}$ ;  $\widehat{\iota\omega}$ ,  $\widehat{\iota\omega\phi}$ ; as,  $\Pi\eta\lambda\eta\acute{\iota}\alpha\delta\iota\omega$  A. 1;  $\chi\rho\upsilon\sigma\iota\phi$   $\acute{\alpha}\iota\iota\acute{\alpha}$  15; see § 121. 2, ¶ 23. We find more rarely  $\widehat{\alpha\iota}$ ;  $\widehat{\iota\alpha}$ ,  $\widehat{\iota\alpha\iota}$ ,  $\widehat{\iota\eta}$ ,  $\widehat{\iota\eta}$ ,  $\widehat{\iota\epsilon}$ ;  $\widehat{\eta\iota}$ ;  $\widehat{\sigma\sigma}$ ;  $\widehat{\upsilon\iota}$ ; &c. Synizesis sometimes occurs between two words, when the first is  $\acute{\eta}$ ,  $\acute{\eta}$ ,  $\delta\acute{\eta}$ ,  $\mu\acute{\eta}$ ,  $\iota\kappa\acute{\iota}$ , or a word ending in the affix  $-\eta$  or  $-\phi$ ; as,  $\acute{\eta}$   $\epsilon\acute{\upsilon}\chi$  E. 349,  $\delta\acute{\eta}$   $\delta\gamma\delta\sigma\sigma\eta$  η. 261,  $\Pi\eta\lambda\acute{\iota}\delta\eta$   $\acute{\iota}\theta\iota\lambda$  A. 277,  $\acute{\alpha}\sigma\epsilon\iota\sigma\tau\phi$ ,  $\epsilon\acute{\upsilon}\delta$  P. 87.

(b.) In Attic poetry, synizesis occurs chiefly, — (a) In the endings  $-\iota\omega\varsigma$ ,  $-\iota\omega\upsilon$ ,  $-\iota\alpha$  of Dec. III. (§ 116. a). — (b) In a few single words and forms; as,  $\Sigma\iota\delta\iota\varsigma$  Eur. Or. 399. — (c) In the combinations  $\acute{\eta}$   $\epsilon\acute{\upsilon}$  and  $\mu\acute{\eta}$   $\epsilon\acute{\upsilon}$ , which are always pronounced as one syllable. — (d) In some other combinations in which the first word is  $\acute{\eta}$ ,  $\acute{\eta}$ ,  $\mu\acute{\eta}$ ,  $\iota\kappa\acute{\iota}$ , or  $\iota\gamma\acute{\omega}$  — as,  $\mu\acute{\eta}$   $\acute{\iota}\delta\iota\sigma\alpha\iota$  Eur. Hipp. 1335,  $\iota\gamma\acute{\omega}$   $\acute{\iota}\mu'$  Soph. Ph. 585.

3. HIATUS. Hiatus between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (§ 22. δ). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (§ 712), where it was scarce allowed, except after the interrogative  $\epsilon\acute{\iota}$ , and some interjections, or words used in exclamation; as,  $\acute{\alpha}$   $\acute{\iota}\gamma\acute{\omega}$ !  $\iota\gamma\acute{\omega}$ ! *Æsch.* Ag. 1257.

§ 702. 4. In the following exhibition of metres, the division of feet will be marked by a single bar (|); the division of dipodies by a double bar (||); and the verse-cæsure by an obelisk (†), sometimes doubled (‡). A base is denoted by B. In the examples which are given, the accents and breathings are mostly omitted, that they may not interfere with the marks of quantity; and these marks are employed alike to denote the metrical quantity, whether natural or local. Hence the common syllable at the end of a line (§ 692) is marked according to the rhythm in which it occurs. Some examples are added of analogous metres in our own language.

## A. DACTYLIC VERSE.

§ 703. The place of the fundamental dactyl is often supplied by a spondee (— — = — —).

§ 704. I. The common HEXAMETER or HEROIC VERSE consists of six feet, of which the first four are either dactyls or spondees, the fifth commonly a dactyl, and the sixth always a spondee.

REMARKS. 1. When the fifth is a spondee, the verse is termed *spondaic*, and has commonly an expression of greater weight or dignity. This occurs most frequently when the verse ends with a word of four syllables.

2. The favorite cæsure of the verse is the penthemim, which is almost equally masculine and feminine (§ 699. 4). After this, the most frequent cæsuras are the masculine hepthemim, and the pastoral (§ 699. 5). — Even when the penthemim is not the principal verse-cæsure, it is yet seldom wanting as a foot-cæsure. It is stated, that in the first book of the *Iliad*, 290 lines have the masc. penthemim, 315 have the fem., and only 6 have neither.



(d.) Μητὶν 'δ' | πα φῦ | γοῖμ' ἄν. Æsch. Pr. 907.

(a.) Hypercat. Πόλλ' αἰ βροῖ | τῶν δι' αἰ | μισθόμιν | αἰ. Æsch. Sup. 543.

### 3. TETRAMETER.

(a.) ALCMANIAN. Μῶσ', ἄγχι, | Κἀλλιδ' | πα Σῦγ' αἰ | τρε Δ' ὅς. Alc. m.

(b.) Spondaic. Ζεὺς πῶλ' αἰ | ἀνδρὸς | ἄμφ' ἡ | ὑπαικός. Æsch. Ag. 62.

(c.) Γλῶσσ' | πικρὸν ἄ | μᾶχ' ἄνδ' | ὅς περ σὸς. Sapph. 20 (37).

(d.) LESSER ALCAIC ( — — — | — — — | — — — | — — — ).

Χρῦσος δ' αἰ | μᾶ Ζεῖ φ' ὅς | μ' ἡ | γαί σ' αἰ. Alc. 5 (24).

(a.) Hypercat. Τῶν μ' ἡ | λῶν Δ' ἄνδ' | ὅς ὑπ' αἰ | κληζόμεν | αἰ. Soph. Aj. 225.

### 4. PENTAMETER.

(b.) Ἄσπερ | δῶς μ' αἰ | γ' αἰ | μού, † ἡ δ' αἰ | ἡ Δ' αἰ | γ' αἰ | δ' αἰ | τ' αἰ. Æsch. Ag. 123.

(c.) Οἶός, | ἡ φ' αἰ | λ' αἰ | πατ', † λ' αἰ | γ' αἰ | τ' αἰ, καὶ ἡ | λ' αἰ | δ' αἰ. Theoc. 29. 1.

(d.) ὦ πῶλ' αἰ, | ἡ γ' αἰ | δ' αἰ | λατ' αἰ, | ὅς σ' αἰ. Soph. El. 1314.

Πυρροῦ δ' αἰ | ὅς σ' αἰ | τ' αἰ | μ' αἰ | γ' αἰ | δ' αἰ | ὅς σ' αἰ. Soph. Ant. 135.

SAPPHIC ( — — — | — — — | — — — | — — — | — — — ).

Καὶ γ' αἰ | αἰ φ' αἰ | γ' αἰ, τ' αἰ | γ' αἰ | δ' αἰ | ὅς σ' αἰ,

Αἰ δ' αἰ | δ' αἰ | ὅς σ' αἰ, | μ' αἰ | δ' αἰ | τ' αἰ, ἡ λ' αἰ | δ' αἰ. Sapph. 1. 21.

PHALÆCIAN (B. — — — | — — — | — — — | — — — ).

Τὸν αἰ | δ' αἰ | τ' αἰ | μ' αἰ | γ' αἰ, τ' αἰ | δ' αἰ | γ' αἰ. Theoc. Ep. 20.

### 5. HEXAMETER.

(a.) Πρὸς σ' αἰ | γ' αἰ | δ' αἰ, | ἡ φ' αἰ, | ἡ δ' αἰ | μ' αἰ | τ' αἰ | δ' αἰ. Eur. Sup. 277.

(b.) Ἄλλ' ἡ | π' αἰ | τ' αἰ | δ' αἰ φ' αἰ | γ' αἰ | τ' αἰ ὅς αἰ | μ' αἰ | γ' αἰ | δ' αἰ. Soph. El. 134.

(c.) Κ' αἰ | δ' αἰ | μ' αἰ | τ' αἰ | δ' αἰ ὅς αἰ | μ' αἰ | τ' αἰ | δ' αἰ. Alc. 49.

(d.) ἡ π' αἰ | λ' αἰ | μ' αἰ | τ' αἰ | δ' αἰ ὅς αἰ | λ' αἰ | τ' αἰ | δ' αἰ. Æsch. Pr. 165.

## B. ANAPÆSTIC VERSE.

§ 707. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and sometimes, though very rarely, by a proceleusmatic ( — — — = — — — = — — — = — — — ).

§ 708. I. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and it was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the Iambic of the common dialogue, and the lyric metres of the choral odes.

REMARKS. 1. The general distinction (to omit modifications and exceptions) was this. The Iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

2. These systems are scanned continuously (§ 692. N.), but are usually arranged, so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (παροιμίαι), the *paræmiac* verse (see § 700. 1). The use of the *paræmiac*, however, is not confined to the close of regular systems.

3. This verse requires a *cæsura* after each dipody, except in the parœmiac. This *cæsura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody.

4. In respect to the *feet*, the following should be observed. (a) An anapæst must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (b) A dactyl rarely follows an anapæst or spondee in the same dipody. (c) The third foot of the parœmiac is regularly an anapæst; so that the system may close with the cadence of the common Hexameter. A spondee, however, is occasionally admitted (cf. § 704. 1).

## SCHEME AND EXAMPLES.

Dimeter Acatalectic.				Parœmiac.			
1.	2.	3.	4.	1.	2.	3.	4.
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —

Ἀλλὰ σ' ὄ | Μαῖα; † || πῦρ καὶ | ὅς 'ἀνὰ

Πῖλᾶσσι' ἰ δόμοις, † || ὦν σ' ἰπὶ νοῖα;

Σπιδδῖς | καὶ χῶν † || πρᾶξι' αἰ, ἰπὶ

Γέναι' ὅς 'ἀνὰ

Αἰγυῖ, | καὶ ἰμοῖ || διδῶναι. Eur. Med. 759.

Διερχθῶ' | οἷα; † || αἰκὶ αἰσίν. Æsch. Pr. 93.

Ἥπειρ | δόρι λῆπ' || σὺς † ἴσ' ἦν | λοῖπῃ. Soph. Aj. 146.

Though her eye | shone out, † || yet the lids | were fix'd,  
And the glance | that it gave † || was wild | and unmix'd  
With aught | of change, † || as the eyes | may seem  
Of the rest | less who walk † || in a troubled dream.

Byron's *Siege of Corinth*.

§ 709. II. The combination of the regular dimeter with the parœmiac (cf. §§ 713, 717) forms the ANAPÆSTIC TETRAMETER CATALECTIC of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —

Καὶ μῆν | εὐθε; γ' † || ἄπὸ βαλ' ἑδῶν † || πῖρ' ἡς | ἀρχῆς || ἄπδ' αἰ' ξῶ

Τῆς ἡ' μαιτίρας † || ὡς οὐ' ἀμείας † || ἡστών | ἱστοῖν || βᾶσι λῖ' αἰ.

Τὶ γὰρ οὐ' ἀμείων † || καὶ μᾶλλον ἑστῶν † || μάλ' ὅν | οὐ' ἴσ' | ἑλ' ἀνασ' τοῦ,

Ἥ' τρυφ' ἐπ' αἰετῶν, † || ἡ δὲ οὐ' ἀμείων † || ζῶν, | καὶ τὰ γ' αἰετῶν.

Ar. Vesp. 548.

At your word | off I go, † || and at start'ing will show, † || convinc'ing the  
stiff | est opin'ion,

That reg'alia and thrōne, † || sceptre, k'ing | dom and crōwn, † || are but dirt |  
to judi | cial dom'ion.

First in pleás|ure and glée, † || who abóund | more than wé; ‡ || who with  
lúx|ury néar|er are wéd|ded?

Then for pán|ic and fríghts, † || the world thróugh | none excítes, ‡ || what  
your dí|cast does, é'en || tho' gray-héad|ed.

*Mitchell's Translation.*

§ 710. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logædic* (§ 696. 3);

Monom. Hyperc. Τεῖσ' ὀλβυ|πτ' ὄνι || καὶν. Pind. O. 13. 1.

Dim. Hyperc. Τότ' ἰ μί|ν | π' ἰρ' σ' α || μὸ τ' ἄτ' δ' ε | καὶ ἄρ' ἰ σ' || τ' ὄ ε. Eur. Herc. 1018

Trim. Brachyc. Σὶ μί|ν οὖν | κατ' ἄλ' ἰ σ' ὀ μί|ν, ἄ || μί| ἄρ' ἡ || καὶ φ' ἄλ' ἡ. Ar. Ach 285.

LOGÆDIC. 1 An., 1 Iam. Νῆ μί| ἄ | δ' ε' τ' εῖ| ε. Pind. N. 6. 34.

1 An., 3 Iam. Δί χ' ὀ μί| σ' θ' ἄ καὶ | θ' ἄν | γ' ἰν' δ' ε. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χ' ἄρ' ἰ τ' ὦν | ἴ κα| τ' ἴν' | δ' ἰ κα| μὸν. Pind. O. 4. 14.

2 An., 1 Iam. Τὸ μί|ν ἄρ' | χ' ἰ λ' ο' χ' οὐ | μί| λ' δ' ε. Pind. O. 9. 1.

2 An., 2 Iam. Cat. Ὀ λ' ἰ γ' δ' | δρ' ἄν ἰ α | ἄ κα| π' ὦν. Æsch. Pr. 547.

2 An., 3 Iam. Σὺν ἰ κ' ὤρ' | ἄδ' ὀ κ' η | τ' ὄ ε ἄ | δ' ὄν α | π' ὀ ἴν. Eur. Ion, 1447.

3 An., 2 Iam. Δὸ λ' ἰ ρ' ε | μί|ν ἄν | κατ' ἄ τ' ἄν | τ' ἄ δ' η | τ' ερ' ὀ τ' ε. Ar. Av. 451.

4 An., 1 Iam. Ἴδ' τ' α | τ' ἰ γ' ἄ μ' ὦν, | ὀ τ' ἰ τ' α | ὀ μ' ὦν α | τ' εῖ| δ' ν. Æsch. Pr. 558.

## C. IAMBIC VERSE.

§ 711. The place of the fundamental iambus may be supplied by a tribrach (— — —), except at the end of a line. To add dignity and variety to the verse, the first foot of a dipody is very often lengthened to a spondee, and not unfrequently to a dactyl or an anapæst.

NOTE. The comic poets admit the anapæst in every place except the last of a verse or system. The same license exists in tragedy in proper names containing two short between two long syllables.

§ 712. I. The IAMBIC TRIMETER ACATALECTIC (often called the *Senarius*, § 697. β) is the principal metre of dramatic dialogue (§ 708. 1).

REMARKS. 1. This verse has for its cæsura the penthemim or the hephthemim, the former much the most frequently. The latter is sometimes anticipated by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsura*. Lines occur, though rarely, which have neither of these cæsuras.

2. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in comedy or in proper names (§ 711. N.) are placed within parentheses, in the following scheme.



## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— <u>—</u>	— <u>—</u>	— † <u>—</u>	— † <u>—</u>	— <u>—</u>	— <u>—</u>
— <u>—</u>	— <u>—</u>	— † <u>—</u>	— † <u>—</u>	— <u>—</u>	— <u>—</u>
— <u>—</u>	— <u>—</u>	— † <u>—</u>	— <u>—</u>	( <u>—</u> <u>—</u> )	— <u>—</u>
— <u>—</u>	— <u>—</u>	— † <u>—</u>	— <u>—</u>	( <u>—</u> <u>—</u> )	— <u>—</u>
— <u>—</u>	( — — )	— † <u>—</u>	— † <u>—</u>	— <u>—</u>	— <u>—</u>

Ἐργῶ | δ' ἄσδλ || μὸς εἰ | μὴ † σὺν || γαῖᾳ | θῖδν. *Æsch. Pr. 14.*

Σπύθῃν | ἴς εἰ || μὸν, † ἄσδλ || σὸν εἰς || ἴρῃ || μίαν. *Ib. 2.*

Παντῶς | δ' ἄνδρ || πᾶ † τῶν || δὲ μοι || σὺλ μᾶν | σχιθεῖν. *Ib. 16.*

Τῆς | θε|θό|σθ || λου Θιμῖ || δὸς † αἰ || πύμα || τᾶ παῖ. *Ib. 18.*

Ἐκαστῶν || πᾶρῃ || νὸν † πρὸς | βίαν || χιείρου | μίον. *Ib. 353.*

Τίτῃ | τὸν ἴπ || πρὸ μίδον † | ἄτ || σσιλῖν | πᾶτῃ. *Soph. CEd. C. 1317.*

Κέντε | τῆς μῆ || φειδὲσθ' · † | ἴγῶ || σιπὸν | Πᾶρῖν. *Eur. Hec. 387.*

Μί | νῆλᾶ, ἴς μῆ || γνῶμᾶς | ὕπερ || στήσας | σφᾶς. *Soph. Aj. 1091.*

Love wáttch|ing Mád||ness † wíth | unál||terá|ble mfen.

*Byron's Child Harold.*

§ 713. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 717); and has commonly a cæsura after the first dimeter.

NOTE. The same metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in comic songs and ballads.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u> †	— <u>—</u>	— <u>—</u>	— <u>—</u>	—
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u> †	— <u>—</u>	— <u>—</u>	— <u>—</u>	—
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	—
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	—
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u> †	— <u>—</u>	— <u>—</u>	— <u>—</u>	—
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u> †	— <u>—</u>	— <u>—</u>	( — — )	in prop. names.

Ὅ' σὺ | χᾶρῖν || μ' ὅ δ' σ' | πῶτῃς † || ὅ σὺς | κίπλῃ || κί δισ|ρεῖ.

Ὀυκὸν | πᾶλαι || δῆπὺ | λίγῶ; † || εὐ δ' | ἀρ|τὸς οὐκ || ἀκρο|ίς.

Ὅ' δ' σ' | πῶτῃς || γᾶρ φῆ|εἰν ὕ|| μᾶς ᾗ || δῖδῶς || ἄσδν | τᾶς. *Ar. Plut. 260.*

Auró|ra rías|es ó'er | the hÍlls, † || by gráce|ful Hóurs || atténd|ed,

And ín | her tráin, || a mérry troóp † || of bríght|eyed Lóves || are blénd|ed

*Percival's Classic Melodies.*

§ 714. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Παι' ἀρ|τὸν· ἄν || δρῖκῶ | τᾶτᾶ, καί

Γᾶσσερ|ζῖ καί || τᾶς ἴν | τᾶρῖς

Καί τᾶς | κδλᾶς,

Χῶπῶς | κδλᾶ || τὸν ἄν | δρᾶ. *Ar. Eq. 453.*

§ 715. IV. Examples are added, from lyric poetry, of other kinds of Iambic verse (for the iambus in logæædic verse, see § 710).

Monom. Hyperc. 'Ε'ταρ|μὸς 'ὅμ||ων. Pind. P. 6. 7.

Dim. Brachyc. 'Ἰ'ταρ|τῇ μὲ|| Σελῶδς. Soph. El. 479.

Dim. Hyperc. Σὺ ταρ|σὺ ταρ|| αἰτῇ|ξίω||σῶς. Soph. Ph. 1095.

Trim. Cat. 'Ος αἰ|ῖ, 'ὕπτι|ε||δ'χδς||σθιῖδς||αἰτῇ|δς. Æsch. Pr. 429.

Tetram. Ταρ δα|ῖα ταρ||σῶν, δα|ῖα δ' εὔ||ρεῖσῶν||αἰτῇ|δς. Soph. Ed. C. 1077.

SCAZON (σκάζων, *limping*) or CHOLIAMBUS (χολιαμβός, *lame Iambus*), a form of the Trimeter, introduced by Hipponax, and having, for satiric or comic effect, a spondee in the last place.

Ερ δ' 'ἰσ|εῖ πεῖ||γυῖδς||τῇ † καί||παῖα||χεῖσῶν. Theoc. Ep. 21.

## D. TROCHAIC VERSE.

§ 716. The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— = — —). The last foot of a dipody is often lengthened to a spondee or anapest. The dactyl is admitted in proper names, except in the 4th and 7th places.

§ 717. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 713); and has commonly a cæsura after the first dimeter.

### SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—
	— —		— — †		— —		
( — —	— —	— —	— — †	— —	— —	— —	in prop. names.)

Πάλλα|χοῦ σκδ||αυνοῖς||'ἡμῶς †||εἰς 'αἰ|παῖδ' εὔ||ρεῖσῇ|τῇ

Τοῦς εἰδ|αυνοῖς καί||εἴν δ' |αἰτῶν †||σφῆξιν||'ἰμφοῖ|εἰσῶν|ταῦς.

Ar. Vesp. 1101.

Small reflection || and inspection, † || needs it, | friends of || mine, to | see,  
I'n the | wasps and || is your | chorus, † || wondrous | simi|larity.

Mitchell's Translation.

§ 718. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Τῶ φεῖ|αυγ, || τῶν τ' 'ἰ|λαῖων,

'Ὡν πδ|αυμῶν, || 'αυγ | ταῦτα

Τῆν δ' | αἰ

Τῆν δ' | αἰ πεδ||αυμῶν. Ar. Pax, 578.

§ 719. III. Examples are added, from lyric poetry, of other kinds of Trochaic verse (for the trochee in iogædic verse, see § 706).

Trim. Δῶρ|ῶ φῶ||αυ 'ἰν|αε|ρμῶξ||αι πῖ|δελῶ. Pind. O. 3. 9.

Trim. Cat. Τῖν γᾶε | 'ἰν πῶν|τῶ κῶ|ῶε|ρμῶν||ται θῶ|αι. Ib. 12. 4.

Tetram. 'Εσσι | μοι θῶ|ῶν 'ἰ|αασι || μὲρ|ῶ παν|τῶ κῖ|λιθῶς. Pind. I. 4. 1.

## E. OTHER METRES.

§ 720. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important.

1. Cretic System. Φερ|ντίσιν | και γῖνθ

( \_ \_ \_ ) Πα|νδῖ|κῶς | υσι|ῶς | περ|ῶξ|ῶς,

Τῶν φῶ|γᾶδᾶ | μῆ περ|ῶξ|ῶς,

Τῶν 'ἰ|αῶθῖν | 'ἰκ|ῶλαις

Δο|σθῖαις | 'ὁρ|μῖαν. Æsch. Sup. 418.

2. Bacchic Tetram. Τῖς 'αχῶ, | τῖς 'ὀδμα | περ|ῶξ|ῶς | μ' 'ἀφ|γγῆς. •

( \_ \_ \_ \_ )

Æsch. Pr. 115.

3. Choriambic System, closing, as is usual, with • bacchius.

( \_ \_ \_ \_ )

Νῦν δῖ τῶν 'ἰκ | θῆ|μῖ|τῖρῶ

Γυμνᾶ|σθ | λι|γῖν τῖ διτ

Και|νῶν 'ὁπῶς | φᾶν|ῆσι. Ar. Vesp. 526.

4. Rising Ionic System. Πῖ|πῖ|ρᾶν | μῖν 'ἰ πῖ|ρῖ|πῖ|ρῖς 'ἠδῆ

( \_ \_ \_ \_ )

Βᾶ|σι|λῖδῶς | σπῶ|ρῶς | αἰς 'αυ|σι|πῶρῶν γι|τῶν ἡ|χῶρᾶν,

Δι|σῶ|σῶν | σπῶ|ρῶς | αἰς 'αυ|σι|πῶρῶν γι|τῶν ἡ|χῶρᾶν. Æsch. Pers. 65.

5. Pæonic Tetram. Cat. 'ἰ|τ μᾶ|ρῖ | Αὐτῶ|μῖνῖς, † | 'ὠς σῖ μᾶ|ρῖ|εῖ|ζῶμῖν,

( \_ \_ \_ \_ )

Παῖ|δῶς 'ἰφῶ|σι|σῶς 'ὁτῖ † | χι|εῖ|τῖ|χῖ|κῶ|τῶν.

Ar. Vesp. 1275.

6. Dochmiac System. Μῖ|θῖ|ται σπῶ|ρῶς | σπῶ|ρῶς πῖ|δῶν λι|πῶν,

( \_ \_ \_ \_ )

'Ρῖ πῶ|λῶς 'ὀδῖ λῖ|ῶς | περ|ῶξ|ῶς 'ἰσπῶ|τῶς.

Αἰθῖ|ρῖα πῶν | μῖ πῶ|λῶς φᾶν|ῆσι,

'Ανα|υθῶς, σᾶφῆς, | 'ἰσπῶ|τῶς 'αἰγῖ|λῶς. Æsch. Sept. 79.

§ 721. NOTE. An *antispast* (ἀντίσπαστος, drawn in contrary directions) is a combination of an iambic with a trochaic rhythm, and admits in the first part any foot which is admitted into iambic verse, with the appropriate ictus; and in the second part, any foot which is admitted into Trochaic verse, with the appropriate ictus. The addition to this combination of a long syllable (which, in connection with other rhythms, may be resolved into two short) forms a *dochmius* (δόχμιος, oblique, crooked), which has consequently a triple ictus, with great variety of structure. Thus (1.) \_ \_ | \_ \_ | \_ \_ ; (2.) \_ \_ | \_ \_ | \_ \_ ; (3.) \_ \_ | \_ \_ | \_ \_ ; (4.) \_ \_ | \_ \_ | \_ \_ ; (5.) \_ \_ | \_ \_ | \_ \_ ; (6.) \_ \_ | \_ \_ | \_ \_ ; &c.

## CHAPTER III.

## ACCENT.

§ 722. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

REMARKS. 1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled, in some degree, but with important differences, that which we call *accent* in English orthoëpy. That it never fell upon any syllable before the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also § 733. 2.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (§ 19). At the same time, the distinction of accent was evidently the more intellectual in its character (§ 734); and, if less marked by the ear, was far more so by the understanding.

3. To those who pronounce the Greek in the usual method, according to quantity, the study of the accent is still highly useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word; as εἶμι (enclitic, § 732), *to be*, εἶμι, *to go*; ἐ, *the* (§ 731), ἧ, *which*; πότε, *when?* ποτέ (encl.), *once*; ἄλλα, *other things*, ἀλλά, *but*; λιθοβόλοι, *throwing stones*, λιθοβόλος, *thrown at with stones* (§ 739. b). — (b) To distinguish *different forms* of the same word; as the Opt. βουλιύσαι, the Inf. βουλιῦσαι, and the Imp. βούλιυσαι (§§ 34, 35). — (c) To ascertain the *quantity* of the doubtful vowels (§§ 681, 726). — (d) To show the *original form* of words. Thus the circumflex over τιμῶ, φιλῶ, δηλῶ, marks them as contract forms of the pure verbs τιμάω, φιλείω, δηλών. — (e) To show how words are employed in the sentence; as in cases of anastrophe, and where the accent is retained by proclitics and enclitics (§§ 730 – 732).

4. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar or in any other science, upon all the minutiae of which there is a perfect oneness of opinion.

§ 723. In accentuation, a *long vowel* or *diphthong* in the *ultima*, and often in the *penult*, is regarded as forming *two* syllables (§§ 29. α, 676). — We may say, in such cases, that the vowel or syllable forms two *accentual places*.

REMARK. In accentuation, the *inflection-endings* αι and οι are not treated as long vowels, except in the *Optative* (cf. § 41).



A word is termed a { PAROXYTONE, } if its Penult is { Acute.  
 { PROPERISPOME, } { Circumflexed.  
 { PROPAROXYTONE, if its Antepenult is Acute.

NOTES. (a) The terms above are formed from the words *τόνος* (Lat. *accentus*), *tone*, *ἄξυς* (Lat. *acūtus*), *sharp*, *περισπόμενος* (Lat. *circumflexus*), *bent round*, *circumflexed*, *βαρὺς* (Lat. *gravis*), *heavy*, *grave*, *παρά*, *near*, and *πρό*, *before*. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*.

§ 726. To the principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general laws of accent and accentual changes.

## I. GENERAL LAWS OF ACCENT.

### 1. One accent, and *only one*, belongs to each word.

Hence *σύν* and *ἰδός*, compounded, become *σύνεδρος*. *σύν* and *φίρω*, *συμφίρω*. — For apparent exceptions, see §§ 731, 732.

### 2. The accent *never* falls upon any syllable before the antepenult.

Hence *ὄνομα*, *μίγξις* become, in the Gen., *ὀνόματος*, *μιγξίως*.

### 3. The antepenult can receive only the *acute* accent, and can receive this only when the *ultima* is *short*.

Hence *θάλασσά*, *ἄνθρωπος*, *πρόσωπον*, become, in the Gen., *θαλάσσης*, *ἀνθρώπου*, *προσώπου*. — For *θάλασσαι*, *ἄνθρωποι*, see § 723. R.

NOTES. α. If the ultima is long merely by *position*, still the antepenult receives no accent; hence *ἱεῖωλαξ* (*ā*), though *ἱεῖωλος*.

β. In accentuation, *ε* before *ω* in the terminations of the Gen. and of the Attic Dec. II. is not regarded as forming a distinct syllable (§§ 35, 95. 3. α, 98, 116. α, δ); hence, *Ἀτρεΐδιω*, *πόλιω*, *πόλιων*· *ἀνώγειω*. So, also, with an intervening liquid, in adjectives compounded of *γίλω* and *πίρω* (§ 136. 1); as, *φιλόγίλω*, *ἄκιρω*· and, according to the same analogy, the compound adverbs *ἱκπαλαί*, *πρόπαλαί*.

### 4. The *circumflex* never falls upon any syllable that is not *long by nature*.

Hence *βοῦς*, *μῦς*, *πᾶς*, become, in the Nom. pl., *βόις*, *μύς* (*ū*), *πάντες* (*ā*).

### 5. The penult can receive the *circumflex* only when the *ultima* is *short by nature*.

Hence *μοῦσα*, *νῆσος*, *εὔκον*, become, in the Gen., *μούσης*, *νήσου*, *εύκου*. — For *μούσαι*, *νῆσοι*, see § 723. R.

REMARK. In the old language and in the Dor. (cf. § 723. N.), a final syllable long merely by position appears to have forbidden both the acute upon the antepenult, and the circumflex upon the penult. From the common accentuation (which forbade *ἱεῖωλαξ*, but permitted *ἱεῖωλος*, see N. α above),

the circumflex upon the penult appears not to have been deemed quite so great a remove from the end of the word as the acute upon the antepenult (cf. 723. N.). Even after the dropping of *ε* in the 3d Pers. pl. of verbs (§ 181. 2), some forms of the Doric retained the old accentuation; as, *ιγρέφοντ ιγρέφον*.

6. If the *ultima* is *short by nature*, and the *penult* is *long by nature* and *accented*, it must be *circumflexed*.

Hence *Θήρ, αἰών, γνώμη, Ἀρεΐδης*, become, in the Nom. pl., *Θῆρες, αἰῶνες, γνώμαι* (§ 723. R.), *Ἀρεΐδαι*. — For *εἶθε, ναίχι, ὦσσι*, &c., see § 732. d.

## II. ACCENTUAL CHANGES.

§ 727. The accent is subject to the following changes : — (a) The *acute* may be changed to the *circumflex*; as, *Θήρ, Θῆρες*. — (b) The *circumflex* may be changed to the *acute*; as, *μοῦσα, μούσης*. — (c) The *acute* may be *softened* upon the *ultima* (§ 729). — (d) The accent may be *thrown back*, that is, transferred to a preceding syllable; as, *γράφω, ἔγραφον*. — (e) The accent may be *brought forward*, that is, transferred to a succeeding syllable; as, *Θήρ, Θηρός*. — (f) The accent may be thrown upon the *preceding word*; as, *σώμα μου* (§ 732). — (g) The accent may be *omitted*; as, *ταυτό· παρ' ἐμοί· ὁ νοῦς· φιλῶ σε* (§§ 728. b, c, 731, 732).

§ 728. Changes in the accent arise, principally, from,

I.) The ADDITION OR LOSS of syllables; as, *ὄνομα, ὀνόματος* (§ 726. 2); *ῥίπτω, ῥιπτέω* (§ 288); *κοῦφος, κονφότερος* (§ 156); *πατέρος, πατρός* (§ 741). See III. c.

II.) Change in the QUANTITY of vowels. See § 726. 3–6.

III.) CONTRACTION, CRISIS, OR APOSTROPHE, as follows.

a. CONTRACTION. An *acute* syllable, *followed* by a *grave*, is contracted with it into a *circumflexed* (§§ 724. 3, 725); otherwise the accent is not affected by contraction, except as the general laws may require; as, *νόος νοῦς, τιμάω τιμῶ· τιμαε τίμα, τιμασμένην τιμώμην· ἐστιώτος ἐστιώτος* (§ 726. 6).

REMARK. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

1.) In contracts of Dec. II., — (a) The accent remains throughout upon the same syllable as in the theme; as, *περίπλους, περιπλόου*, contr. *περίπλους, περιπλου*. Gen. *ἀγῆρω* (§ 17). — (b) The Nom. dual, if accented upon the *ultima*, is always oxytone; as, *νῶ, ὄστω* (§ 9). — (c) Except in the Nom. dual, all simple contracts in *-ους* or *-ουν* are perispome; as, *χεύσους χευσοῦς* (§ 18), *κάνισον κανοῦν, basket*. — (d) In oxytones of the Attic Dec., the Gen. sing. has the acute; which may be explained by supposing one *σ* to have been dropped from the original form (cf. § 243. 2); thus, *ναός* (§ 9), G. *ναῖο* (§ 86), *ναῖ*, by contraction *νῶ, νιῶ* (§ 98. β).

2.) The contract Acc. of nouns in -*ω* is oxytone; as, ἡχώα ἡχώ (§ 14). So Dat. (χεῖρι) χεῖρ perispome (§ 104). These cases follow the analogy of § 744.

3.) The contract Gen. pl. of τριήρης (§ 14), αὐτάρακτος, and compounds in ἄτης is paroxytone; as, τριηρίων τριήρων.

4.) The *Subj. pass.* of verbs in -μι, and of Perfects used in the sense of the Pres., is often accented as though *uncontracted*; thus, εἶδωμαι, τίδω, εἰσθται· δίδωμαι· κίπτομαι, μίμνωμαι (§ 234). And, on the other hand, the *Opt. pass.* of these verbs is accented by many as though *contracted*; thus, τιδίτω, εἰδίτω· δίδω· κίπτη, κίπτη.

NOTE. In *diæresis*, or the resolution of a diphthong, a circumflexed syllable is resolved into an acute and a grave; as παῖς παῖς.

b. CRASIS. In crasis, the accent of the first word is omitted. The accent of the second remains without change, except as required by § 726. 6; as, ταυτό, for τὸ αὐτό· τᾶλλα, for τὰ ἄλλα (yet some write τᾶλλα).

c. APOSTROPHE. When an accented syllable is *elided*, the accent is thrown back upon the penult, as acute; thus, δσιν' ἔπη, for δεινὰ ἔπη· πόλλ' ἔπαθον (πολλὰ).—Except in prepositions, and the particles ἄλλά, μηδέ, οὐδέ, and the poetic ἦδέ and ἰδέ· as, παρ' ἐμοί, ἀλλ' ἐγώ.

§ 729. IV.) The CONNECTION OF WORDS in discourse, as follows.

A. GRAVE ACCENT. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (§ 14); as, ἐπὶ τὰ καλὰ καὶ ἀγαθὰ.

EXCEPTION. The interrogative τίς, and words followed by enclitics (§ 732), never take the grave; as, Τίς εἶ; Who art thou?

NOTES. α. In the application of this rule editors vary. The best usage, however, retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

β. The syllable over which the grave accent is written is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables *strictly grave* are never marked, except for grammatical illustration, as in § 724.

§ 730. B. ANASTROPHE. In *prepositions of two short syllables*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, δόμων ὑπερ, for ὑπὲρ δόμων· ὀλέσας ἄπο ι. 534, for ἀπολέσας (§ 653); πάρα, for πάρεστι· ἄνα, for ἀνάσθι (§ 653. ε); πῆρι, in the sense of *exceedingly* (§ 657. β). This



change of the accent is termed *anastrophe* (ἀναστροφή, *turning back*).

NOTES. (a) Grammarians except *διά* and *ἐν* (except for *ἐνέστυθοι*), to distinguish them from the Acc. *Δία*, and the Voc. *ἦνα* (§ 750. 2). (b) Both in *anastrophe* and in the common accentuation of prepositions (§ 750. 2), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

§ 731. C. PROCLITICS. A few *monosyllables*, beginning with a vowel, are commonly *connected* in accentuation with the *following* word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or, with more precision, *proclitics* (προκλίνω, *to lean forward*). They are, (1.) the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ. (2.) the adverb οὐ, *not*; (3.) the prepositions εἰς, *into*, ἐν, *in*, ἐξ, *out of*; (4.) the conjunctions εἰ, *if*, ὥς, *as*.

NOTE. The proclitics retain their accent when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δῆτα. *but, πῶς γὰρ οὐ. ὡς θιές, but, θιές ᾤς. ἐκ παντὶν, but, παντὶν ἔξ.*

§ 732. D. ENCLITICS. Some words are *attached*, in accentuation, to the *preceding* word, and are hence called *enclitics* (ἐγκλιτικός, from ἐγκλίνω, *to lean upon*). They are, — (I.) The following *oblique cases of the personal pronouns*; 1st Pers. μου, μοι, μέ. 2d P. σοῦ, σοί, σέ. 3d P. οὗ, οἷ, ἐ. νιν, σφιν, σφέ. For other enclitic forms of the personal pronouns, see § 23. (II.) The *indefinite pronoun* τις, in all its cases, and the *indefinite adverbs* πῶς, πῶ, πῇ, ποί, πού, ποθι, ποθέν, ποτέ (§ 63). (III.) The Pres. ind. of εἶμι, *to be*, and φημι, *to say*, except the 2d Pers. sing. — (IV.) The *particles* γέ, νύν, πέρ, τέ, τοί. the poetic θῆν, κέ(ν), νύ, ῥά. and the inseparable -δέ. — See § 152. 2.

REMARKS. a. (a) An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word; as, ἀνθρωπείῳ ἔστι. διττόν μοι. εἴ τις τινὰ φησί μοι παρίσταται. (b) If the *ultima* of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears; as, ἀνὴρ τις. φιλοῦσι. (c) The accent of the enclitic, if a *monosyllable*, is also lost after a *paroxytone*; as, φίλος μου.

b. An enclitic *retains* its accent, — (1.) At the *beginning* of a clause; as, Σοῦ γὰρ κρατὺς ἔστι μίγιστον. — (2.) After the *apostrophe*; as, πολλοὶ δ' εἰσίν. — (3.) If it is *emphatic*; as, οὐ Κύρον, ἀλλὰ σί, *not Cyrus, but you*. — (4.) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it; as, παρὰ σοί, περὶ σοῦ, πρὸς σί. But πρὸς μί, and sometimes περὶ μου and πρὸς σί, occur. — (5.) If it is a *dissyllable*, preceded by a *paroxytone*; as, ἦν λόγος ποτὶ ἱερασίας σφίσιν.

c. When ἔστι is prominent in a sentence, it becomes a *paroxytone*; as, τοῦτ' ἔστιν, it is so.

d. (α.) An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, μήτις, οἰδίσσεται, ᾄσει. (β.) This is always the case with the preposition -δί, to; as, "Ολυμπόνδι, to *Olympus*, Ἐλευσινάδι. (γ.) In pronouns and adverbs compounded with -δί (§ 150, ¶ 63. IX.), the syllable preceding -δί always takes the accent, which is acute or circumflex according to the rule in § 744. (δ.) In ἰγώ, ἰμοί, and ἰμί, the accent is thrown back when γί is affixed (§ 328. b); thus, ἰγῶγι, ἰμοίγι, ἰμίγι. (ε.) Ἐἴθε and αἰχί are accented as if formed by the attachment of enclitics.

§ 733. NOTES. 1. A word, which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (*ὀρθόφωνος*, *erect in tone*).

2. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 722. 1). The words in English which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Givme thebók*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If*, *in*, *the*, *a*, and *of*, are proclitics, and the words *is*, *not*, and *him*, enclitics.

### III. DETERMINATION OF ACCENTED SYLLABLE.

§ 734. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*.

NOTE. If, from the general laws of accentuation, this syll. cannot receive the accent, it draws it as near to itself as possible.

REMARKS. 1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the forms of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent was originally confined to the syllables containing the essential ideas of words, i. e. to their radical syllables (see §§ 83, 171). But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, almost never attracts the accent (§§ 737. i, 738. d). — (b) In demonstrative pronouns, the deictic -δι always draws the accent to the preceding syllable (§ 732. γ), and the still stronger -ι always takes it upon itself (§ 150. γ). — (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (§ 748. 4). — (d) The old weak root of the 2d Aor. (§ 257. 1) yields the ac-

cent to the affix in several cases where the strengthened root of the Pres. retains it (§ 746-748). — (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (§§ 737-739). — (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (§§ 323, 739). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in § 739. b.

§ 735. 2. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (§ 22. a), and the tendency at that time to conform every thing to the Attic standard (§ 4). From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (§§ 723. N., 726. R.). — (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. — (c) The Attic (to which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minuter shades of thought and species of relation.

## A. ACCENT IN DECLENSION.

§ 736. I. The accent of the THEME must be learned from special rules and from observation.

### a. RULES FOR SIMPLE WORDS.

SPECIAL RULES OF DEC. I. All contracts are perispome; as, Ἑμῆς, μῆ. Of other words, — (a) All in -ας are paroxytone; as, ταμίης. — (b) Most in -ης are paroxytone, except verbals in -της from mute and pure roots of verbs in -ω, which are commonly oxytone; as, Ἀτρεΐδης, ναύτης, ψάλτης, προφήτης, προστάτης, δικαστής, ποιητής. — (c) Nouns in -α short (§ 92) throw the accent as far back as possible; as, γλῶσσαι, λίαϊνᾶ, ἀλήθειᾶ, μυῖα. — (d) Most abstracts in -ια, those in -ευνη, and those in -ια from verbs in -ύω (§§ 305. b, 308. a, c), are paroxytone; as, σοφία, σωφροσύνη, παιδεία. — (e) Most other verbals in -α long or -ης, especially those formed after the analogy of the 2d Perf. (§ 307. R.), are oxytone; as, θυγή, φθεγά.

§ 737. SPECIAL RULES OF DEC. II. (a) Adjectives in -ος preceded by a mute are commonly oxytone, especially those in -κος, verbals in -τος, and ordinals in -τος; as, κακός, αρχικός, ἰεράτος, είκοστός, χαλκίος, σφός, δολιχός, ἀγαθός. — (b) On the contrary, primitive nouns with a mute root are more frequently accented as far back as possible; as, λόγος, κρέκος, πλεῦτος, ψάμαθος. — (c) All ordinals not ending in -τος are accented as far back as possible; as, δίκαιος. — (d) Adjectives in -λος, -ρης, and -νης (except those in -νης denoting material or country, § 315. c, e) are commonly oxytone; as, ἀπαστηλός, φιδωλός, ψιλός, αἰσχρός, φοβερός, πονηρός, λιγυρός, χλωρός, σμινός, πιδινός, Κυζικηνός, Σαρδιανός, ξύλινος, Ταραντινός. — (e) Nouns in -μος with a long penult are commonly oxytone; while adjectives in -μος are commonly accented as far back as possible; as, ὀδυρμός, βωμός, χεήσιμος. — (f) Nouns in -ος pure are more frequently oxytone; as, παός, θέός, υἱός, νύός. — (g) Ver-

bals in *-τιος* (§ 314. f), multiples in *-πλος* (§ 138. 4), and most adjectives in *-αιος* from nouns of Dec. I., in *-οιος*, and in *-φιος*, are accented upon the penult; as, *ποιητίας*, *διπλός*, *ἀγοραίος*, *ὁποιός*, *ἰφιος*. — (h) Adjectives in *-ιος*, in *-ιος* preceded by a consonant, and in *-ιος* joined immediately to the root, are commonly accented as far back as possible, as, *Θήριος*, *εὐράνιος*, *χερῦσιος*. — (i) Very few neuters are oxytone; and most neuters are accented as far back as possible (§ 734. a); as, *μέριον*, *ποστήριον*, *κορίδιον*, *ὄρνιον*, *ἱλαιον*.

§ 738. SPECIAL RULES OF DEC. III. (a) All nouns in *-ων*, *-ους*, *-ω*, *-ως* (G. *-οος*), *-ας* (*-αδος*), *-ις* (*-ίδος*), all masculines in *-ης*, nouns of more than one syllable in *-ης*, and almost all nouns in which the characteristic is preceded by *α*, *ι*, *η*, or *ι*, are oxytone; as, *παιάν*, *ἰππύς*, *ἡχώ*, *αἰδώς*, *λαμπάς*, *-άδος*, *σφραγίς*, *-ίδος*, *ὁ πατήρ*, *λιμήν*, *-ίνος*, *λιχὴν*, *-ήνος*, *δαφίς*, *-ίνος*. — (b) All nouns in *-ων*, names of months in *-ων*, and most feminines and augmentatives in *-ων*, are oxytone; other words in *-ων* are more frequently paroxytone; as, *κυκλών*, *Ἀντισσωνίων*, *χιλιδών*, *ἀμπελών*. *Κρονίων*, *σείβων*, *πλούδων*. — (c) Monosyllabic nouns which have the Acc. in *-α* are commonly oxytone; those which are neuter (see d below), and most which have the Acc. in *-ν*, are perispome; as, *αἶψα*, *πύς*, *Θῆρ*, *Θῶς*. τὸ *φῶς*, τὸ *πῦρ* (so likewise the neut. adjective *πᾶν*, ¶ 19); *βοῦς*, *καῦς*. — (d) In neuter nouns (§ 734. a), in words in *-ξ* and *-ψ*, in verbals in *-ων*, and in nouns in *-ις* or *-ους* with the Gen. in *-ιος*, the accent is thrown as far back as possible; as, *πύξας*, *τύχως*, *βούλιμα*, *κῆραξ*, *καλαῦρον* (§ 726. R.); *δύναμις*, *πίλιπυς*. — (e) Female appellatives in *-ις* (§§ 306. N., 309–311) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone); as, *αὐλητής*, *αὐλητρίς*, *πολίτης*, *πολίτις*. *Πριαμίδης*, *Πριαμίς*. *αἰχμαλώτος*, *αἰχμαλώτις*. *Πέρσης*, *Περσίς*. — (f) Simple adjectives are commonly oxytone, if the characteristic is a vowel; paroxytone, if it is a consonant; as, *σαφής*, *ἡδύς*. *μίλας*, *χαρίεις* (¶¶ 17, 19).

#### b. RULES FOR COMPOUND WORDS.

§ 739. In composition, there is a general tendency to throw the accent as far back as possible. But, — (a) Compound adjectives in *-ης* are more frequently oxytone; as, *εὐπρεπής* (those in *-ωδης* are always paroxytone; so compounds of *ἥθος*, *ἀρετή*, and some other words). — (b) Compounds in which *-ος* is affixed to the root of a verb united with a noun are commonly oxytone, if the penult is long; but if the penult is short, they are commonly paroxytone when active in sense, and proparoxytone when passive; as, *εὐσποῖός* (§ 327); *λιθοβόλος* and *λιθόβολος* (§ 326. a). — (c) Compound adjectives of Dec. III., with a palatal or lingual characteristic, in which the latter part is a monosyllable derived from a verb, are commonly oxytone; e. g. all in *-σφαξ*, *-πληξ*, *-ρωξ*, *-τρωνξ*, *-βλης*, *-δνης*, *-μνης*; as, *ἀπορρώξ*. — (d) Words derived from compound words are commonly not accented as though themselves compounded; but their compounds again follow the general rule; thus, *κατασκευάζω*, *κατασκευαστής* (§ 737. a), *ἀ-κατασκευάστος*. — See § 734. f.

§ 740. II. In declension, the accent commonly remains, so far as the general laws permit, upon the same syllable as in the theme.

REMARKS. 1. In Dec. I., the affix *-ων* of the Gen. pl., as contracted from *-ῶων* (§ 95. 3), is always circumflexed. — Grammarians except, chiefly for the sake of distinction from other words, *ἡ ἀφύη*, *anchovy*, *οἱ ἰσθηταί*, *trade-*

winds, ἡ χιλιώνης, wild-boar, and ὁ χρέστης, usurer; Gen. pl. ἀφών, &c. For an apparent exception in adjectives in -ος, see 2 below.

2. In adjectives in -ος, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masculine; thus, φίλος (§ 18), φίλια, Pl. φίλαιοι, φίλαι, M. and F. φίλιον (as if a common form for the two genders, cf. § 133. α., γ., δ; the Dor. Gen. pl. in -ων, § 95. β, where the feminine has a special form, follows the rule in 1 above, as φιλιῶν); while, from the noun ἡ φίλια, friendship, φίλαιοι, φίλιῶν. so παρῳάτιναι iv. 5. 14, as properly an adjective. — In other adjectives, the feminine retains the accent of the theme, but subject to the same changes as in nouns of Dec. I.; as, μέλας, μίλαινα, μιλαίνης, μιλαιῶν (§ 19). Except poetic feminines in -ια, belonging to adjectives in -ής (§ 134. γ); as, ἡριγινής, ἡριγίνια. Observe the accentuation of μίαι, μῑῑς, &c. (§ 21).

§ 741. 3. In Dec. III., dissyllabic Genitives and Datives throw the accent upon the affix; as, γυπός, αἰγί, τριχῶν, ποσί, κλιδοῖν (§ 11); πατρός, ἀδελῶν, πυρί, ἀγρί (§ 12).

NOTES. (a) Except those which have become dissyllabic by contraction, participles, and the Gen. pl. and dual of these ten nouns, δῆς, δμῶς, θῶς, πάρα, οὗς, παῖς, σῆς, Τρώς, φῆς, φῶς (light), and of the adjective. πᾶς; thus, πῶλεϊ πόλε (§ 14), ἱερὸς ἥρος (§ 108. N.); δόντες, δόντι, δύντων (§ 22); παῖδων, φώτων, ὄσσοι (§ 11). — (b) The contraction is not regarded in accenting the Gen. and Dat. of οἷς (§ 14, § 121. f), οὗς, στίαις, φρίαις (§ 104. N.; yet see οὗς above), and Θραξ (G. -πίς). — (c) Observe the accentuation of οὐδείς (§ 21), τίς, τίς (§ 24), γυνή (§ 101. γ), θυγάτηρ (§ 106. 2). — (d) The Attics are said to have made the Gen. pl. of numeral substantives in -ές perispome; thus, μυριαδῶν, as if contracted from the Ion. μυριαδίων (§ 120. 2).

§ 742. 4. From the natural tone of frequent address, the accent of the Voc. in a few familiar words is thrown back as far as the general laws permit; viz. Dec. I. δισπότης, master; Dec. III. γυνή (§ 101. γ), Ἀπίλλων, Ποσειδῶν, σωτήρ (§ 105. R.), ἀνὴρ, πατήρ, θυγάτηρ, Δημήτηρ (§ 106), δαήρ, brother-in-law; thus, δισποντᾶ, θύγατρι, Δήμητρι.

NOTE. In the Voc. sing., *eu* and *ei* final are always circumflexed; as, ἰω-πιῦ, ἡχοῖ, αἰδοῖ (§ 14).

§ 743. 5. The tendency in compounds and comparatives to throw the accent as far back as possible (§§ 739, 745) leads to the accentuation of the antepenult in the Voc. and Neut. sing. of some nouns and adjectives of Dec. III. whose theme is accented upon the penult. These are, — (a) Comparatives in -ων; as, ἡδιῶν, ἡδιον. — (b) Most compound paroxytones in -ων and -ης, except those in -φρων, -ήρης, -ώδης, -ώλης, and -ώρης; as, εὐδαιμων, Neut. and Voc. εὐδαιμον· αὐθάδης, N. and V. αὐθαδῆς· Ἀγαμέμνων, V. Ἀγαμέμνον· V. Σώκρατες, Ἡράκλεις (§ 14).

6. (α.) Observe the accentuation of μήτηρ, θυγάτηρ, Δημήτηρ (§ 12, § 106. 2), and of δέλιαρ (§§ 104. N., 728. R.). — (β.) The forms in -ει(ν), -φι, -θι (§§ 89–91, 320), follow the general rule, unless a short vowel precede, in which case they are commonly paroxytone. — (γ.) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see §§ 21, 23, 24.

§ 744. III. A long vowel in the ultima, belonging to an

*affix of declension*, can receive only the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases; as, *τιμή*, -ῆς, -ῇ, -ήν, -αι, -ῶν, -αῖς, -άς, -ά, -αῖν (§ 7); *ὄδοϋ*, -ῶ, -οί, -ῶν, -οῖς, -ούς, -ῶ, -οῖν (§ 9); *γυπῶν*, -οῖν (§ 11).

Except in the peculiar datives *ἐμοί*, *μοί*, *σοί* (§ 23, § 141).

## B. ACCENT IN COMPARISON.

§ 745. Comparatives and superlatives, whether adjectives or adverbs, are accented as far back as the general rules of accent permit; thus, *ἡδύς*, *ἡδίων*, *ἡδιον* (§ 743. 5), *ἡδιστος*.

## C. ACCENT IN CONJUGATION.

§ 746. Verbs are accented as far back as the general laws permit, with the following exceptions (see §§ 723. N., 734. c, d).

1. These forms are accented upon the PENULT;—(a) All *Infinitives* in -αι; as, *βιβουλιπνῆναι*, *βουλιπνῆναι*, *ιστάναι*, *ιστάναι* (§ 48). Except dialectic forms in -μναι (§ 250).—(b) The *Inf.* of the 1st *Aor. act.* and 2d *Aor. mid.*; as, *βουλιῦναι*, *λιπῖσθαι* (§ 37).—(c) The *Perf. pass. Inf. and Part.*; as, *βιβουλιῦσθαι*, *βιβουλιμῖνος*.—Except a few *preteritive participles*; as, *ἡμῖνος* (§ 59). So *κίμῖνος*, from *κίμμαι* (§ 232), which otherwise is accented as an uncontracted *Perf.*; thus, *κατάκειμαι*, *κατακίπθαι*. In a few Epic forms, the retraction of the accent extends even to the *Inf.*; as, *ἀπάχνησθαι* T. 335, *ἀπαχήμενος* E. 24 (§ 286).—(d) All dialectic infinitives in -μν (§ 250).

§ 747. 2. These forms are OXYTONE;—(a) *Participles* in -ς, *G. -τος*, except in the 1st *Aor. act.*; as, *βιβουλιπνός*, *βουλιπνός*, *ιστάς*, *στάς*· but, *βουλιπνός*.—(b) The 2d *Aor. act. part.*; as, *λιπών*, *στάς*.—(c) The 2d *Aor. imperat. forms*, *εἰπί*, say, *ἰλθί*, come, *εὗρί*, find, and, in strict Attic, *ιδί*, see, and *λαβί*, take. Except in composition; thus, *ἔξιθι*, *εἰσθι*.

§ 748. 3. These forms are PERISPOME;—(a) The 2d *Aor. inf.* in -ιν; as, *λιπῖν*.—(b) The 2d *Pers. sing.* of the 2d *Aor. mid. imp.*; as, *λιπῶν, δοῦ* (§ 51). Except in compounds of more than two syllables from verbs in -μι; as, *ἀπὸδοῦ*· but *πρὸδοῦ*. Some exceptions also occur in compound and even in simple verbs in -ω.

4. The accent of a verb in COMPOSITION can never be thrown farther back than the augment (§ 734. c), or farther than the tone syllable of the word prefixed; thus, *παρέχω* (*παρά*, *ἔχω*, § 300), *παρεῖχον*, *παρίσχον*, *παράσχισ*.

§ 749. REMARKS. α. In those forms in which the accent of the *Perf.* and 2 *Aor.* differs from that of the *Pres.*, a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 *Aor.* forms are sometimes accented as *Pres.*; as, *Inf.* *ἀμυνάειν*, *εχίδειν*, *Pt.* *εχίδων* (§ 299); *πρίσσει*, *πρίω*, *πρίσθαι* (§ 49).

β. *Monosyllables long by nature*, except *Participles*, are generally *circumflexed*; thus, *εἶ*, *ἦν*, *ᾶ*, *ῶν* (§ 55); *εχῶ*, *εχῖν*, *εχῶν* (§ 300).

γ. For the accentuation of *φημί* (§ 53) and *εἰμί* (§ 55), see § 732.

2. The Ionics, in dropping one *s* from *-ίσαι*, *-ίσε*, do not change the accent, thus, *φούσε* (§ 243. 2). So *ἴσται* (§ 55), as if syncopated from *ἴσεται*, remains paroxytone in composition; thus, *παρίσται*.

3. Examples of *irregular* or *various accentuation* are *φής*, *φάθι* or *φάθι*, *Imp. ἴπεν* or *ἰπών* (§ 53); *ἰών* (§ 56); *πίω*, *to go*, poet., *Pt. πῶν*. Ion. *ἰών* (§ 55); *χερή*, *ἰχεῖν*, *χερίων* (§ 284. 4).

#### D. ACCENT IN PARTICLES.

§ 750. 1. ADVERBS. (a) Adverbs in *-ως* derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (§ 321. a); as, *σεφῶς*, *ταχίως*. — (b) Derivative adverbs in *-δον*, *-δα*, *-ι*, *-ις*, and *-ξ* (§ 321. b, c, d) are commonly oxytone; those in *-δην*, *-ανις* (§ 321. b, 4), and *-ω*, paroxytone; as, *πλινθηδόν*, *ἀναφανδᾶ*, *Μηδιστί*, *ἀμαχίς*, *παρελλάξ*, *σπεράδην*, *πολλάνις*, *ἴζω*.

2. PREPOSITIONS. The primitive prepositions (§ 648. β) are all oxytone; as, *ἐπὶ*, *κατά*. For the removal or loss of the accent, see §§ 730, 731.

3. For proclitic and enclitic particles, see §§ 731, 732. The accentuation of those particles which remain is best learned by observation.

# GREEK INDEX.

[In this and the following Index, figures immediately preceded by the mark ¶ refer to paragraphs in the Tables; other figures refer to sections in the body of the Grammar, with their subdivisions. The references to the Tables are usually followed by other references in illustration. The letter f immediately attached to a figure (thus, 32 f) signifies *and the following*. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, der. for derivation, encl. for enclitic, ins. for inserted, num. for numeral, pos. for position, r. for root, w. for with, &c.]

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## LIST OF AUTHORS AND WORKS CITED, AND OF ABBREVIATIONS.

[The works of Xenophon are commonly cited without naming the author, and the *Anabasis* without even naming the work (by simply giving the book, chapter, and section; thus, iv. 3. 17). The *Iliad* and *Odyssey* are commonly cited by giving simply the letter denoting the book, with the verse, using a capital letter if the citation is made from the *Iliad*, and a small letter if it is made from the *Odyssey* (thus, A. 232, for Il. i. 232;  $\beta$ . 305, for Od. ii. 305). In Homer, the references are made to the verses of Wolf; in Hesiod, to those of Galsford; in Pindar, to those of Heyne; in the Dramatic Poets, to those of Dindorf; and in the Pastoral Poets, to those of Kiessling. In Herodotus, Thucydides, Xenophon, Diodorus Siculus, Dio Cassius, and Pausanias, they are made to books and chapters; and also, in Xenophon, to the sections of the usual more minute division as given by Schneider, Dindorf, &c. In Demosthenes, they are made to the pages and lines of Reiske; in the other Orators and in Plato (including Timæus Locrus) to the pages and lines or division-letters of Stephens; in Strabo to the pages, and in Athenæus to the pages and division-letters, of Casaubon. The fragments of Alcæus, Sappho, Corinna, Epicharmus, and Sophron are numbered according to Ahrens, with the numbers of other well known editions (as those of Alcæus by Matthiæ, and of Sappho by Neue) usually following in parentheses; those of Anacreon, according to Bergk; those of Callimachus, according to Blomfield; those of Hesiod, Simonides, and Tyrtæus, according to Galsford; those of Hipponax, according to Welcker; those of Pindar, according to Böckh; those of the Dramatic Poets, according to Dindorf; &c. Cases of abbreviation

not given below, and those in which the same abbreviation or initial stands for different words, are either explained by the immediate connection, or (as indeed many of those below) can scarce fail of being obvious in themselves.]

Accusative (Acc., A.).	grammata (Ep.), Hymni in Delum (Del.), Diānam (Di.), Jovem (Jov.), Lavācrum Palladis (Lav.).	(Tro.). — Fragmenta (Fr.), Archelāi (Arch.), Peleos (Pel.), Polyidi (Pol.), Incerta (Inc.).
Active (Act.).	Cicero de Oratōre (Cic. de Or.).	Exempli gratia (E. g.) = <i>for example</i> .
Adjective (Adj.).	Collateral (Collat.).	Feminine (Fem., F.).
Ælianus.	Common (Comm.), commonly (comm.).	Fragment (Fr.).
Æolic (Æol., Æ.).	Comparative (Compt., Comp.).	Future (Fut., F.).
Æschines (Æschin.).	Confer (Cf.) = <i>compare, consult</i> .	Gaisford's Edition (Gaisf.).
Æschylus (Æsch.): Agamemnon (Ag.), Choëphori (Cho.), Eumenides (Eum.), Persæ (Pers.), Promētheus (Prom., Pr.), Septem contra Thebas (Sept., Theb., Th.), Supplices (Suppl., Sup.).	Contracted, -ion (Contr.).	Genitive (Gen., G.).
Alcæus (Alc.).	Dative (Dat., D.).	Göttling's Edition (Göttl.).
Alcman (Alcm.).	Declension (Declens., Dec.).	Hellenistic (Hellenist., Hel.).
Alexandrine (Alex.).	Demosthenes (Dem.).	Herodes Atticus (Herod. Att.).
Anacreon (Anacr.).	Derivative, -ion (Deriv., Der.).	Herodotus (Hdt., Herod.).
Andocides (Andoc.).	Dialects (Dial.).	Hesiodus (Hes.): Opera et Dies (Op.), Scutum Herculis (Sc.), Theogonia (Theog., Th.).
Antimachus (Antim.).	Dinarchus (Dinarch.).	Hesychius (Hesych.).
Antipater Thessalonicensis (Antip. Th.).	Dindorf's Edition (Dind.).	Hippocrates (Hipp.).
Antiphilus (Antiphil.).	Dio Cassius (Dio Cass.).	Hipponax (Hippon.).
Aorist (Aor., A.).	Diodōrus Siculus (Diod.).	Homērus (Hom.): Batrachomyomachia (Batr.), Hymni (Hym., H.), in Apollinem (Ap.), Bacchum (Bac.), Cererem (Cer.), Mercurium (Merc.), Venerem (Ven.), Ilias (Il.), Odyssæa (Od.).
Apollonius Dyscolus de Pronomine. [Rh.).	Diogenes Laërtius (Diog. Laërt.).	Horatius (Hor.).
Apollonius Rhodius (Ap.).	Doric (Dor., D.).	Ibidem (Ib.) = <i>in the same work or part of a work</i> .
Apud (ap) = <i>quoted in</i> .	Dual (Du., D.).	Id est (i. e.) = <i>that is</i> .
Arātus (Arat.).	Enclitic (Enclit., Encl.).	Idem (Id.) = <i>the same author</i> .
Archilochus (Archil.).	English (Eng.).	Imperative (Imperat., Imp.).
Arctæus.	Epic (Ep., E.).	Imperfect (Impf.).
Aristophanes (Ar.): Acharnenses (Ach.), Aves (Av.), Ecclesiazūsæ (Ecl.), Equites (Eq.), Lystrata (Lys.), Nubes (Nub.), Pax, Plutus (Plut., Pl.), Ranæ (Ran.), Thesmophoriazūsæ (Thesm.), Vespæ (Vesp.).	Epicharmus (Epicharm., Epich.).	Indicative (Ind.).
Aristoteles (Aristl.).	Euripides (Eur.): Alcestis (Alc.), Andromache (Andr.), Bacchæ (Bacch., Bac.), Cyclops (Cycl.), Electra (El.), Hecuba (Hec.), Helena (Hel.), Heraclidæ (Heracl.), Hercules Furens (Herc.), Hippolytus (Hipp.), Ion, Iphigenia in Aulide (Iph. A.), Iphigenia in Tauris (Iph. T.), Medæa (Med.), Orestes (Or.), Phœnissæ (Phœn., Ph.), Rhesus (Rhes., Rh.), Supplices (Suppl., Sup.), Troades	Infinitive (Infîn., Inf.).
Article (Art.).		Inscriptiones (Inscr., Insc.), Bœotica (Bœot., Cretica (Cret.), Cumæa (Cum.), Heracleënsis (Heracl.), Potidaica (Potid.).
Athensæus (Ath.).		
Attic (Att., A.).		
Augment (Augm.).		
Bion.		
Bœotic (Bœot., B.).		
Cæsar (Cæs.).		
Callimachus (Call.): Epi-		

- Intransitive (Intrans.).  
 Ionic (Ion., I.).  
 Isocrates (Isocr.).  
 Iterative (Iter., It.).  
*Kai ra laré* (s. v. λ.)  
 = &c.  
 Laconic (Lacon., Lac.).  
 Latin (Lat.).  
 Livius (Liv.).  
 Lobeck on Phrynichus  
 (Lob. ad Phryn.).  
 Lucianus (Luc.): de His-  
 toria Scribenda (de Hist.  
 Scrib.), Parasitus (Pa-  
 ras.).  
 Lycophron (Lyc.).  
 Lycurgus (Lycurg.).  
 Lysias (Lys.).  
 Masculine (Masc., M.).  
 Megarian (Meg.).  
 Middle (Mid., M.).  
 Mimnermus (Mimn.).  
 Neuter (Neut., N.).  
 Nominative (Nom., N.).  
 Optative (Opt.).  
 Orpheus (Orph.): Argo-  
 nautica (Arg.), Hymni  
 (Hym.), Lithica (Lith.).  
 Participle (Partic., Part.,  
 Pt.).  
 Passive (Pass., P.).  
 Pausanias (Pausan.).  
 Perfect (Perf., Pf.).  
 Person (Pers., P.).  
 Philétas (Philet.).  
 Pindarus (Pind.): Isth-  
 mia (I.), Nemea (Nem.,  
 N.), Olympia (O.), Py-  
 thia (P.).  
 Plato (Pl.): Alcibiades  
 (Alc.), Amatores (A-  
 mat.), Apologia (Apol.),  
 Axiochus (Ax.), Char-  
 mides (Charm.) Con-  
 vivium (Conv.), Craty-  
 lus (Crat.), Critias (Cri-  
 ti.), Crito, Definitiones  
 (Def.), Epinomis (E-  
 pin.), Euthydēmus (Eu-  
 thyd.), Euthyphron (Eu-  
 thyphr.), Gorgias (Gorg.),  
 Hippias Major (Hipp.  
 Maj.), Hipparchus (Hip-  
 parch.), Ion, Laches  
 (Lach.), Leges (Leg.),  
 Lysis (Lys.), Menexenus  
 (Menex.), Meno, Parme-  
 nides (Parm.), Phæ-  
 do, Phædrus (Phædr.),  
 Philēbus (Phil.), Politi-  
 cus (Polit., Pol.), Pro-  
 tagoras (Prot.), de Re-  
 publica (Rep.), Sophista  
 (Soph.), Theætētus (The-  
 æt.), Theages (Theag.),  
 Timæus (Tim.).  
 Plato Comicus: Metæci.  
 Plantus (Plaut.): Tri-  
 nummus (Trinum.).  
 Pluperfect (Plup.).  
 Plural (Plur., Pl., P.).  
 Plutarchus (Plut.).  
 Poetic (Poet., P.).  
 Pollux (Poll.).  
 Positive (Pos.).  
 Pratinas (Pratin.).  
 Present (Pres., Pr.).  
 Primitive (Prim.).  
 Pronoun (Pron.).  
 Quintus Smyrnæus  
 (Quint.).  
 Reduplication (Redupl.,  
 Redpl.).  
 Root (r.).  
 Sappho (Sapph.).  
 Scholia (Schol.).  
 Scilicet (sc.) = *under-  
 stand, namely.*  
 Scripta Sacra (S. S.):  
 Septuagint (LXX.),  
 Deuteronomy (Deut.),  
 Psalms (Ps.), Matthew  
 (St. Matth., Mt.), Mark  
 (Mk.), Luke (Lk.), John  
 (St. Jn.), Acts, Romans  
 (Rom.), Ephesians (Ep.  
 Ephes.), Revelations  
 (Rev.).  
 Simonides (Simon.).  
 Singular (Sing., S.).  
 Sophocles (Soph.): Ajax  
 (Aj.), Antigone (Ant.),  
 Electra (El.), Œdipus  
 Colonēus (Œd. C.), Œ-  
 dipus Tyrannus (Œd.  
 T.), Philoctētes (Phil.,  
 Ph.), Trachinæ (Tr.).  
 Sophron (Sophr.).  
 Strabo (Strab.).  
 Subjunctive (Subj.).  
 Superlative (Superl.,  
 Sup.).  
 Syncope, -ated (Sync.).  
 Terentius (Ter.): An-  
 dria (Andr.).  
 Theocritus (Theoc.): Bu-  
 colica, Epigrammata  
 (Ep.).  
 Theognis (Theog.).  
 Thucydides (Thuc., Th.).  
 Tibullus (Tibull.).  
 Timæus Locrus (Tim.  
 Locr., Tim.).  
 Transitive (Trans.).  
 Tyrtæus (Tyrt.).  
*Varia lectio* (v. l.) = *va-  
 rious reading.*  
 Vocative (Voc., V.).  
 Xenophanes (Xenophan.).  
 Xenophon (Xen.): Age-  
 silæus (Ages., Ag.), An-  
 abasis (Anab.), Cyro-  
 pædia (Cyr.), de Re  
 Equestri (Eq.), Hiero  
 (Hier.), Historia Græca  
 (H. Gr.), Lacedæmoni-  
 orum Respublica (Lac.),  
 Magister Equitum (Mag.  
 Eq.), Memorabilia So-  
 cratis (Mem.), Œcono-  
 micus (Œc.), de Re-  
 publica Atheniensium  
 (Rep. Ath., Ath.), Sym-  
 posium (Symp.), Vecti-  
 galia (Vect.), Venatio  
 (Ven.).









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